This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1882, Vol. XII.

NEW YORK PUBLIC LIBRARY

BOSTON:
Frank Wood, Printer.
1882.

THE NEW YORK
PUBLIC LIBRARY
171970
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1903

Woman's Board of Missions.

President.
MRS. ALBERT BOWKER.

Vice-Presidents.

MRS. R. ANDERSON, Boston.
" N. G. CLARK, Boston.
" E. K. ALDEN, Boston.
" E. E. STRONG, Auburndale, Mass.
" H. C. HAYDN, New York City.
" CHARLES STODDARD, Boston.
" LEMUEL GULLIVER, Somerville, Mass.
" RICHARD BORDEN, Fall River, Mass.
" GYLES MERRILL, Haverhill, Mass.
" E. H. LAY, Montreal, Canada.
MISS A. P. HALSEY, Orange, N. J.
MRS. BURDETT HART, New Haven, Conn.
" HORACE FAIRBANKS, St. Johnsbury, Vt.
" A. D. LOCKWOOD, Providence, R. I.
" WILLIAM H. FENN, Portland, Me.
" HELEN C. KNIGHT, Portsmouth, N. H.
" CLARA S. PALMER, Chicopee, Mass.
" ROLAND MATHER, Hartford, Conn.
MISS E. S. GILMAN, Norwich Town, Conn.
MRS. J. E. BRADLEY, Albany, N. Y.
" ORLANDO MASON, Winchendon, Mass.
" E. BLAKESLEE, Greenfield, Mass.
" W. H. STODDARD, Northampton, Mass.
" M. M. CHAPIN,* No. Weymouth, Mass.
" C. C. GOODWIN, Lexington, Mass.
" E. S. CHADBOURNE, Williamstown, Mass.
" E. N. HORTON, Wellesley, Mass.
" A. H. JOHNSON, Salem, Mass.
MISS SUSAN N. BROWN, Newburyport, Mass.
MRS. HARRISON TWEED, Taunton, Mass.

Corresponding Secretaries.
MISS ELLEN CARRUTH, Boston.
MRS. G. B. PUTNAM, Boston.
MRS. J. A. HASKELL, Boston.

Recording Secretary.
MRS. J. A. COPP, Chelsea, Mass.

Assistant Recording Secretary.
MRS. S. BRAINARD PRATT.

Treasurer.
MRS. BENJAMIN E. BATES.*

Home Secretary.
MISS ABBIE B. CHILD, Boston.

Assistant Treasurer.
MISS EMMA CARRUTH.

Auditor.
J. A. FELT, Esq., Boston.

Directors.

MRS. MIRON WINSLOW.
" HENRY F. DURANT.
" WILLIAM S. HOUGHTON.
MISS CARRIE BORDEN.
" HETTY S. B. WALLEY.
MRS. JOHN F. COLBY.
" JOHN CUMMINGS.
" JEROME W. TYLER.
MRS. S. BRAINARD PRATT.
" RICHARD S. STEARNS.
" A. C. THOMPSON.
" S. H. HAYES.
MISS GRACE SIMPSON.
MRS. J. STEDMAN.
" L. E. CASWELL.
" GEO. W. COBURN.

Woman's Board of Missions of the Interior.

President.
MRS. MOSES SMITH, Detroit, Mich.

Vice-Presidents.

MRS. JOSEPH HAVEN, Chicago, Ill.
" S. J. HUMPHREY, Oak Park, Ill.
" FRANCIS BRADLEY, Evanston, Ill.
" EDSON KELLOGG, Whitewater, Wis.
" HEMAN ELY, Elyria, Ohio.
" ZACHARY EDDY, Detroit, Mich.
" A. L. CHAPIN, Beloit, Wis.
" M. L. KASSICK, Jackson, Mich.
" LYMAN BAIRD, Chicago, Ill.
" G. N. BOARDMAN, Chicago, Ill.
" E. M. WILLIAMS, Minneapolis, Minn.
" S. B. KELLOGG, St. Louis, Mo.
" E. P. GOODWIN, Chicago, Ill.
MRS. G. F. MAGOUN, Grinnell, Ia.
" E. F. WILLIAMS, Chicago, Ill.
" F. A. NOBLE, Chicago, Ill.
" H. MEAD, Oberlin, O.
" N. A. HYDE, Indianapolis, Ind.
" S. C. BARTLETT, Hanover, N. H.
" C. G. HAMMOND, Chicago, Ill.
" H. E. BAKER, Detroit, Mich.
MISS M. J. EVANS, Northfield, Minn.
" SARAH POLLOCK, Cambridge, Wis.
MRS. J. H. HOLLISTER, Chicago, Ill.
" J. W. PICKETT, Colorado Springs, Col.
" E. S. CHESBROUGH, Chicago, Ill.
MRS. MARY L. HULL, Englewood, Ill.

Secretaries.
MRS. E. W. BLATCHFORD, 375 La Salle Ave., Chicago.
MISS MARY E. GREENE, 75 Madison St., Chicago.
MRS. G. B. WILLCOX, 75 Madison St., Chicago.

Recording Secretary.
MISS M. D. WINGATE, 75 Madison St., Chicago, Ill.

Treasurer.
MRS. J. B. DRAKE, 75 Madison St., Chicago, Ill.

Auditor.
REV. G. S. F. SAVAGE, Chicago, Ill.

Board of Managers.

MRS. C. H. CASE, Chicago, Ill.
" A. E. NUTT, Glencoe, Ill.
" L. H. BOUTELL, Evanston, Ill.
" J. F. TEMPLE, Chicago, Ill.
" ROBERT HILL, Chicago, Ill.
" L. C. PURINGTON, Chicago, Ill.
" J. C. NEWCOMB, Chicago, Ill.
" J. H. PHILLIPS, Hinsdale, Ill.
MRS. H. M. SHERMAN, Oak Park, Ill.
" H. M. HOBART, Chicago, Ill.
" M. W. LYMAN, Chicago, Ill.
" SIMEON GILBERT, Winetka, Ill.
" W. H. RICE, Chicago, Ill.
" GEO. CULVER, Chicago, Ill.
" G. W. COLMAN, Englewood, Ill.
" W. J. DAVIS, Chicago, Ill.

State Secretaries.

MISS E. E. METCALF, Hudson, Ohio.
MRS. F. D. HADDOCK, Michigan City, Ind.
" W. F. DAY, East Saginaw, Mich.
MISS ANNE B SEWELL, Stoughton, Wis.
MRS. C. C. SCALES, St. Louis, Mo.
" L. F. PARKER, Iowa City, Iowa.
MRS. J. A. NORTON, Atchison, Kansas.
" JOSEPH WARD, Yankton, Dakota.
" H. W. TAYLOR, Rockford, Ill.
" HENRY PLANT, Minneapolis, Minn.
" A. F. SHERRILL, Omaha, Neb.
" J. H. PEABODY, Denver, Col.

* Deceased.

Woman's Board of Missions of the Pacific.

President.

MRS. J. R. McLEAN.

Vice-Presidents.

MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW.

Home Secretaries.

MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.

MRS. H. R. JEWETT.

Recording Secretary.

MRS. S. S. SMITH.

Treasurer.

MRS. R. E. COLE.

Auditor.

E. P. FLINT, Esq.

INDEX TO VOLUME XII.

WOMAN'S BOARD OF MISSIONS.

AFRICA, Letter from Mrs. S. W. Tyler, 246; Letter from Miss M. W. Tyler, 286; Letter from Miss Richards, 324.

CEYLON, Letters from Miss Leitch, 281, 368, 411.

CHINA, Letter from Mrs. Pierson, 5.

DAKOTA, The Dakota Home, 161; Dakota Music, 122; Letter from Miss Webb, 248; Visit to the Dakota Mission, 401.

ILLUSTRATIONS, All Hail (three illustrations), 1, 2, 3; Dakota Home, 164; Dakota Home, Front View, 167; Dakota Home, Bird's Nest, 162; Dakota Music, 123; Girls' School at Ahmednagar, 51; Grave of the Mother of Tchaka, 135; Harvest-Home (two illustrations), 454, 455; Hindu Burning-Place, 417; Hindu Widows, 419; Hindu Women, 420; Idols, 252; Kaahumanu, 253; Kapiolani, 271; Native Grass House, 250; Otis Hall, 445; Otis Hall, Interior, 447; Prophet and Prophetess, 134; Queen Emma, 295; Seminary in the Sandwich Islands, 290; Testing the Snake, 133; "Christ the Lord is Risen Again," 121.

IN MEMORIAM, Mrs. S. E. Pierson, 182; Mrs. S. B Treat, 300; Mrs. M. M. Chapin, 461; Miss H. E. Townsend, 449.

INDIA, "Bring Them Hither to Me," 361; Coming to the Light, 41; Girls' School at Ahmednagar, 49; Letter from Mrs. Bissell, 9; Letter from Mrs. Winsor, 86; Our September Meeting, 168; Royal Sympathy; or, the Three Messages, 201; Schools in the Madura Mission, 444; The Thank-Offering, 244; Work of the Bible-Women in the Madura Mission, 321.

JAPAN, Woman's Work in Japan, 81.

MICRONESIA, Journal of Mrs. Pease, 205.

MISCELLANEOUS, Gleanings from Recent Letters, 288.

OUR WORK AT HOME, Advantages of Life Membership of the Woman's Board, 140; Annual Meeting, 18, 92, 136; Annual Meeting of the Berkshire Branch, 340; Annual Meeting of the Essex South Branch, 293; Annual Meeting of the Hampshire County Branch, 293; Annual Meeting of the New Haven Branch, 256; Annual Meeting of the Philadelphia Branch, 19; April Meeting, 221; Annual Meeting of the New Hampshire Branch, 452; Bureau of Exchange, 302; "Cooling Off," 380; "Dayspring from on High," 218; Helps for Meetings, 341; Hints to Collectors, 254; How to Arouse Enthusiasm in Auxiliaries, 335; King's Daughters, 59; *Mission Dayspring*, 99, 261; Portland Meeting, 459; Quarterly Meetings, 19, 295; Reading-Matter for Ceylon, 301; Receipts, 22, 62, 102, 141, 183, 222, 262, 302, 342, 383, 422, 462; Sketch of the

Vermont Branch, 456; Third Church Monthly Concert, 376; To Our Readers, 100; The Woman's Missionary Meeting at Warsaw, 20; Woman's Mission, 407; Work Among the Children, 175; Work for the Coming Year, 15.

POETRY, All Hail, 1; Buddhist Legend, 257; "Christ the Lord is Risen Again," 121; Entered into Rest, 301; "Tell Us More of this Sweet Way," 382; Harvest-Home, 454.

SPAIN, Extracts from Letters, 128.

TURKEY, City and Village Work, 241; Influence of the Bible on Woman, 441; Letter from Miss Bush, 364; Letter from Miss Cull, 208; Letter from Miss Fowle, 327; Letter from Mr. Hubbard, 84; Progress at Sivas, 44; Sabbath-Day's Journey, 125.

YOUNG PEOPLE'S DEPATMENT, *Africa*, Some Kaffir Superstitions, 132; *Austria*, Faithful to the End, 450; *India*, Hindu Widows, 416; Story of Nachee, 330, 370; Beth's Experience in Missionary Meetings, 374; Collector's Work, 90; Letter to Mission Circles, 174; Mrs. Grundy, 212; Pris. Burwell's Soliloquy upon "Woman's Boards," 53; *Poetry*, Harvest-Home, 454; Sandwich Island Queen, 250, 289; *Turkey*, A Gleam of Sunshine, 172; Letter from Miss Wheeler, 12; Third Report of the Missionary Children's Missionary Society, 88.

BOARD OF THE INTERIOR.

AFRICA, Letter from Miss Day, 305.

CEYLON, Batticotta Seminary, 391.

CHINA, Opening Day at the Bridgman School, 65; Letter from Miss Newton, 345.

DAKOTA, Bear with the White Fur, The, 267; Indian Mother's Triumph over Death, 145; Letter from Miss Collins, 225; Many-Sided Missionary Work, 147; Pleasant Tidings from Miss Ward, 185.

HOME DEPARTMENT, Accident to Miss M. E. Greene, 154; Annual Meeting, 394; Annual Meeting of the Michigan Branch, 152; Annual Meeting of the Wisconsin Branch, 469; Fifth Annual Meeting of the Minnesota Branch, 470; Fourth Annual Meeting of the Rocky Mountain Branch, 472; Gift from the Old Windmill, 230; How One Pledge for Marash College was Redeemed, 313; Ingenuity Sanctified, 311; Leaflets, 75, 114, 234, 434; Meeting of the Illinois State Branch, 273; Meeting of the Indiana Branch, 393; Meeting of the Missouri Branch, 271; Missionary Card Sixty Years Old, 193; Need of the Hour, 7; Receipts, 35, 75, 115, 155, 195, 234, 274, 315, 355, 395, 435, 473; Report of the Pilgrim Workers at St. Louis, Mo., 354; Request from Mrs. Coffing, 314; Study of Mission Fields: *Japan*, 33, 69, 112; *North American Indians*, 150, 192, 228; *Sandwich Islands*, 269; *Micronesia*, 309, 352; *India*, 392, 431; *India* and *Ceylon*, 468; Thirteenth Annual Meeting, 26; Union Meeting, 73; "Whosoever Will," 432; Word to Our Readers, 73; Words from a Clergyman, 233; Young Ladies' Work, 113, 193.

JAPAN, Letters from Miss Barrows, 25, 105; Letter from Mrs. Gulick, 467; Recent Intelligence, 352; Revival Scenes in Osaka, 385.

MEXICO, Letter from Mrs. Crawford, 388.

MICRONESIA, Letters from Miss Cathcart, 149, 427.

POETRY, Questionings, 230.

SANDWICH ISLANDS, A Voice from the Past, 265.

TURKEY, Day in the Bardesag School, 351; Letter from Miss Brooks, 109; Letters from Miss Lawrence, 110, 225; Letter from Miss Van Duzee, 429; Letters from Miss Wright, 106, 189; Letter from Miss Barnes, 465; New Girls' School at Marash, 347; Pen Pictures of Missionary Life, 186; Visit to Zeitoon, 389, 425; Welcome to Work at Harpoot, 306; Work in the Villages, 349.

BOARD OF THE PACIFIC.

HOME DEPARTMENT, Anniversary Meeting, 477; Eighth Annual Report, 77; Meetings, 237; Ninth Annual Meeting, 437; Our Anniversary at Los Angelos, 37; Our May Meeting, 277; Our Mother's Birthday, 120; Pebbles and Mosses, 198; Report of Mrs. Jewett, 278; Report of the Treasurer, 359; That Anniversary, 197.

JAPAN, Letters from Miss Starkweather, 117, 397; Girls' School at Kioto, 357.

MEXICO, Labors of a Mexican Woman, 157; Mexico, 440; Mr. and Mrs. Watkins, 400; Trying Incidents in Missionary Life, 317.

POETRY, Consecration, 40; Watered Lilies, 358.

"We sing, with radiant Gabriel,
All hail to our Immanuel."

All Hail!

All hail!
Glad greeting to the virgin mild!
Hail, Mary, full of grace! thy child
The Son of God shall be;
Ring out o'er land and sea
Glad bells! All hail!
Immanuel comes to you and me;
O Babe new-born
This happy morn,
O Flower of thorn,
All hail!
We sing, with radiant Gabriel,
All hail to our Immanuel!

Noel!
The skies the wondrous story tell:
The Orient kings afar
Obey the herald star;
They bring their gifts to Jesus' shrine—
Melchior, the gold to crown him king;
Jasper, the priestly incense fine;
Balthasar, myrrh for suffering.

And lead them on with joyful feet
To view the Child, the mother sweet."

King, Priest, Redeemer! Ring each holy bell!
Sing with the kings of Orient and the star.
Noel! Noel!
All hail to our Immanuel!

Noel!
Let heathen nations rise and see
Who lies in yonder crib of tree;
Ye happy bells ring low!
Now let a kneeling world adore
This child upon the stable floor.

**"Sing with the kings of Orient and the star,
All hail to our Immanuel!"**

Ring soft, ring low,
And, with the lowing cattle, say
The holy *Benedicite*.
Noel! Noel!
God with us, our Immanuel!

To all the peoples of the earth
Proclaim the lowly, lofty birth
On this all-glorious morn;
And lead them on with joyful feet
To view the Child, the mother sweet,
The Son of God new-born.
Noel! Noel!
Venite with the shepherds sing,
Venite adoremus ring.
Noel! Noel!
All hail to our Immanuel.

Let the woman now take up the song,
The wondrous message speed along;
In distant lands repeat the strain,
And echo back the glad refrain,
"My soul
Doth magnify the Lord!"
Send forth the gracious word
From pole to pole;
Magnificat with Mary sing,
Hail, Key of David, hail, our King!
Ring, happy bell!
Thrice hail to our Immanuel!

Noel!
See! yonder angel cohorts shine;
Ring out with them the song divine,
"Glory to God in highest heaven,
And peace on earth to men be given."
Ring out, and never cease,
O happy bell!
And with the angels sing the song of peace,
The *Gloria in excelsis* ring,
Hosanna to the new-born King!
Noel! Noel!
He brings us peace, Immanuel!

—Adapted from a poem by Annie Chambers Ketchu in "Harper's Monthly."

CHINA.

LETTER FROM MRS. PIERSON.

LAST winter, having secured a small court, somewhat retired, we invited several young girls to spend a few months with us for the purpose of studying. Of one of these, a gentle, quiet girl of seventeen, I have seated myself to write you.

Just a year ago, a woman came to us to make inquiries concerning the truths we teach. She was conducted by her aunt, an old woman who had picked up a few crumbs here while waiting for medicine. Her heart seemed to respond at once to the teaching she received, and she begged us to come to her home and teach her daughters. A number of visits were made during the summer and fall, and the older daughter, a girl of sixteen, made rapid progress in reading. As she was too far away to join our school, and so place herself under daily instruction, we decided to invite her to spend some time on the place, and she accordingly came, her mother providing half her food after the first month. She remained with us four months, and it was a pleasure to hear her recite, and to watch the development of Christian character day by day. When she began studying, her mind seemed all intent on grasping the characters, without much thought of their meaning; but as she went on, her mind expanded more and more to the blessed truths she studied, and a new light appeared in her eyes, a new spirit influenced her actions. In February she and her mother were baptized, and received into church-membership. At thirteen years of age (her mother being at that time a widow, and very poor) she had been betrothed to a man ten years her senior, whom she had never seen, and of whose character she knew nothing. She went to live at the home of her intended husband, as girls in China often do, either because their own parents are poor, or because the mother-in-law needs their help. After two years her mother married again, and being in more comfortable circumstances received her daughter to her new home, where she had lived until she came to us last winter. We had known of her betrothal, and that she was liable at any time to be married, and become a member of a heathen family, where she would have many hindrances and few helps toward a right life. So it had been with the feeling that the passing days were very precious, and must be improved to their utmost, that we had taught her. She had not only recited with the children daily, but had also spent four evenings each week in Bible study under our care.

About the first of April, our pupil, who at her baptism had received the name of Tochia (Chinese for Dorcas), went with her

mother to see an older brother, who had returned from a long absence. They met him at the home of a mutual friend, where they visited together, and all spent the night. In the morning the mother returned home, leaving the brother and sister to spend the day together, promising to return in the afternoon, to escort her daughter home. When she went to receive her, about four in the afternoon, she was met by the announcement that her daughter had gone to the home of her future husband; that a cart had come for her, with a message from the old grandmother, saying that she greatly desired a visit from her. The mother at once suspected this to be a plot made by the old woman, in order to get the girl into her power; and so it proved. Whether the girl unsuspectingly entered the trap laid for her, or whether she went knowingly, without daring to resist, we do not know. But her brother was in the plot, and aided by going with his sister. That she should thus have been taken, with no change of raiment or other preparation, and without the knowledge of her mother, boded no good to the girl, and the mother was in great distress. She came at once to us, to pour out her grief, and her first words when we inquired for her daughter were, "Don't mention Tochia; she has been caught in a snare, and will never be released."

We afterward learned that a woman who had visited us a number of times during the New-Year holidays, manifesting much interest in the truth, and expressing her determination to learn to read, that she might examine the Bible for herself, had in reality been a self-constituted spy, to discover, if possible, what might be the influence of our teachings. She was a relative of the family, and had seen Tochia here when she came for medicine. What report she made to the family we know not, but it was through her representations that the old grandmother became alarmed, and made the plan to get the girl away. The mother made every effort to recover her daughter; but, without means with which to make complaint before a magistrate, she could do nothing, although the surreptitious taking of the girl was a serious offense even in the eyes of Chinese. She received several promises that her daughter should be restored to her, on condition that she would not allow her to return to the "foreigners;" but when she sent a cart to receive her, they would not give her up. They had sent for her betrothed, and, after a few days, he arrived, consummating the marriage merely by taking his bride to his own part of the family mansion. There was no ceremony,—no sign or contract on the part of either,—but in the eyes of Chinese law they were married, and her own mother had no further control over her. The new husband had several talks

with his mother-in-law, in which he expressed his regret at the course which had been taken, but confessed his inability to control matters as long as his grandmother lived.

The older brother had disappeared immediately after his share in the abduction of his sister, and in a few days a younger brother appeared. Both sons were, to say the least, out of sympathy with their mother, because of her joining the "foreigners" and following this strange doctrine. The second son had evidently been sent by the elder to remonstrate with their mother, and advise her to return to the faith of her fathers. On his arrival his language was abusive, and his manner offensive; but without appearing to notice it Mr. Pierson invited him to spend a few days with us, and made arrangements for his comfortable accommodation. A Chinese guest thus received does not take his meals at our table, nor sleep in a foreign bed, but is given in charge to some reliable person on the place, who entertains him according to Chinese custom, afterward presenting the account of expenses incurred for reimbursement. This is a natural consequence of the great difference in habit between the two nationalities. There is nothing like this living in our midst and seeing our every-day life, to break down prejudice and melt away fears, and we had the pleasure of seeing this young man's heart thaw out slowly, while he remained our guest. Time was taken by both foreigners and natives to explain the truth to him, and at the end of a week he had changed much, read with eagerness, and accepted with pleasure a copy of the catechism, which he promised to study.

A short time elapsed, during which we heard nothing of Tochia, and could form no idea of the treatment she was receiving at the hands of her new relatives. Then her husband set a day for taking her to her mother's home. The mother invited the Chinese girls with whom she had been associated here, including our Bible-woman, to meet her there, and all prepared to go. Tochia was accompanied by an old woman, who never left her side, and not a word of private conversation was possible; but our Bible-woman succeeded in gaining the attention of the woman, and spent much of the time in explaining the truth to her. Before she came away she also had a few words with the bridegroom, who promised her that when he should be free to act for himself, he would bring his wife here, and they both would study the truth. This promise may have been worth nothing, but the general impression of the interview was that the girl would be treated well in her new home, though not allowed to go out. Thus the change in the brother's heart and the kind words of the husband, gave us two bright spots of hope in what had looked only dark when our young pupil had been so rudely *snatched from us.*

The husband soon returned to his business in another city, and the bride remains the servant of the household, as that is always the lot of the latest bride. In this case, Tochia, being the wife of the youngest son, must serve not only the old people, but also the older sons and their wives, as long as all remain one household. In this home, the father and mother being dead, there is only the old grandmother to keep them together, and probably her death would be the signal for separation among the young people.

Nearly two months passed, and nothing more was heard of our young friend. We did not forget to pray constantly that she might be kept from sin, have courage to confess Christ, and try to lead her new companions to believe in him. In our Wednesday afternoon woman's prayer-meeting she was always remembered with special tenderness. There was some reason to fear that her timid, yielding disposition might lead her to do whatever was required of her, without taking a stand for principle. But we know that our Lord can make the weakest strong, and in his hands we left her. Her mother never went to see her, for fear of not being received kindly, as her first visits there after the capture of her daughter had been very unpleasant. She, herself, naturally hasty, and, like most Chinese women, accustomed from childhood to yielding to her temper on slight provocation, pleased us much, throughout the trial, by the great effort she evidently made to control herself, and be patiently submissive to the will of Him who had sent her the affliction. A few weeks ago, at her suggestion, Mrs. Meng and her daughter, who is our Bible-woman, went to make a call on Tochia, hardly expecting a kind reception, and yet hoping all would be well. The mother had offered to escort them as far as the gate, and on arriving there was persuaded to enter with them. At first there was a little restraint on both sides; but when, after awhile, the grandmother became quite cordial, and treated her guests kindly, the stiffness wore away, and several hours passed quite pleasantly. The younger of the two sisters-in-law manifested some interest in the truth, and received a copy of one of our books, which she said she would like to learn to read.

Last week, at our Wednesday prayer-meeting, the mother begged some medicine for her daughter, which she asked the Bible-woman to carry to her. She went the next day alone, and her report was very favorable. The grandmother found it convenient to retire, and leave the young people alone; whereupon the sister-in-law produced her book and read nearly two pages, showing much interest and some aptness in learning.

We cannot but hope that this whole affair, which was so trying in its beginning, and to us all dark, may be but the Lord's "mys-

terious way" of performing his wonders on the hearts of this family, and thus opening new doors for the entrance of his truth, which giveth light. It was their plan to remove one person from the influence of the truth: it may be God's plan to bring a whole family under its influence; and I hope I may be able at some future time to write a sequel to this story, and recount God's merciful dealings with them in bringing them all out into the light of the gospel.

Will you not pray for this young girl, who, after but a few months of Christian training, is thus thrown into the midst of heathen influences with no human guide or counselor at hand, that she may let her light shine, and so glorify our Father who is in Heaven?

INDIA.

LETTER FROM MRS. BISSELL.

* * * You are sharers in our sorrows as well as joys, so I must write of the death of our young sister in the work, Mrs. Robert Hume. She died at Panchgani, a hill sanitarium about one hundred and fifty miles from here, whither she had been taken only a few days before with the hope of being benefited by the change.

Instead, however, she became worse very soon, and ere we were aware, word came that she was gone. You have perhaps heard of Mrs. Hume's very serious illness two years ago. At that time she was removed to Bombay, and then to the hills, and after a long period of prostration she gradually recovered. We met her a few months since, after her restoration to health, and we were astonished to see her looking so fresh and blooming—very bright and cheerful. She frequently said that she was not strong, but we thought strength would come. At the close of the hot season she came to her home with the family, to try the plains again. There nad been little rain, and the weather was still hot, and it was not long before it began to affect her unfavorably. Remedies did not seem to reach the difficulty, and she was anxious to go to the hills again, as they had done so much for her in her previous illness. We all felt sanguine as to the result of a return thither, and she started, with her family, on the 12th of July. But the hills did not prove to be what she needed. She lived only eleven days after their arrival there, and now Mr. Hume has come, with his three motherless little ones, back to the empty home. We are all so sorry for him and them. It is such a different ending from what he or we had anticipated. We can only say, God

knows best; he chose to take his weary child to himself, and give her rest, and he can care for her husband, her children and his work.

I was speaking to her some two months ago of the verse, "I know the thoughts that I think toward thee, saith the Lord, thoughts of peace, and not of evil;" and I said, "What a comfort it had been during the serious illness of one of our boys, when we were almost expecting each day might be his last." "Yes," she answered; "that has been my verse all through the weary months of suffering and weakness. His thoughts toward us are of peace, and not of evil." Now she knows they are peace and rest and joy forevermore.

Your letter came to us on the 8th of June, just two days after we had opened our girls' school in the nice, new, and every way commodious, building. I wish you would come and let me show you through the rooms, and introduce you to the teachers. We have seven young women, who, with one exception, have been themselves taught and trained in the school, and employed as teachers in it. They are women in whom our hearts rejoice; not because they are all we could wish, but oh, so far removed from the women of the country, their heathen sisters! They are women of Christian principle, self-possessed, dignified, with cultivated, thoughtful minds. Besides these we have a pundit, and one or two other teachers for certain classes. The school has been steadily increasing in numbers since the term began. There must be, at least, one hundred and forty-five girls in the different departments now, and they are to become women. I feel like asking every one to pray for a great blessing upon this particular work. What a power for good they may become among this people!

We have two or three married women in the primary classes. One is a high-caste woman, who has recently become a Christian. She is from another village. Her mother, who is a widow, came out first, and Kasubai opposed her strongly; but at last the truth reached her own heart, and she yielded to its influence. She was not more than twenty-five years old, was a wife and mother, and she had a hard struggle. Could she leave a comfortable home, a good, kind husband in whom her heart trusted, all her village friends and neighbors, and become what they all despise? Yes, she could do it; she quietly left her home with her two little ones, and came here to her mother and was baptized. She did not dare take the step in her own village. She had told her husband of her views and feelings, and earnestly hoped he would come and inquire into the way, for the love he bore her and the children; but he never has.

In one of our woman's meetings the other day Kasubai told us, weeping, that she had just heard that her husband was about to take another wife, and so what had been a happy home would be lost to her forever. Earnest prayers were offered for the husband, that he might be led to the truth, and that poor Kasubai might be sustained under the sore trial. She has been very anxious to learn to read from the first, so we have taken her into the school, and she is progressing nicely. One of the children, also, comes with her. It is not often that a woman comes out in this way. It is a great and trying step to take, and I could not urge her to it; but God gave her the courage and grace she needed, and we can but rejoice in it.

The wives of students in our two theological classes form a very interesting company to instruct; we spend an hour together daily. We have a reading and singing exercise and a Bible-lesson on three days in the week. On the other two days they read in a new book on anatomy and physiology, and we talk it over carefully, and have an occasional examination, to try to fix the more important truths in their minds. There has been so much of cholera in the city during this last month, that the work of visiting the outside women has been almost suspended. There is plenty of opportunity, and we hope soon to be able to prosecute this branch of effort more effectively. It is seldom that we see among this people any strong sense of sin, but we have known this to come after the person had been received into the church, and be followed by very devoted, consistent lives. There are women who can speak of a special experience, but usually they are not accustomed to analyze their feelings. It is difficult to know what they have felt. There was one, a poor, ignorant woman, from a village, who expressed a desire to unite with the church; but the pastor and church failed to get an answer to anything they asked her. One day she was seen carefully wiping the steps of the chapel with a corner of her garment. When asked why she did it, she placed her hands upon her breast, and reverently looking upward, said, "My Father's house!" No more hard questions were asked to puzzle the poor woman, but she was taken into the fold. She always seems so happy at the thought that she has a place with God's people.

"And so the 'willing-hearted,' with store of precious gems,
Or gold, for solemn chiming, upon the ephod's hem,
Or, for the holy symbol, the priestly diadem,
Responsive to the summons, glad that the Lord of all
Had need of woman's service, although so weak and small,
Came, with their eager tribute, in answer to the call."

Young People's Department.

LETTER FROM MISS WHEELER.

DEAR GIRLS,—I wish I had found time last April to write you of our college examinations. Both days in the female department pleased me exceedingly; but when I came to attend the examinations of the boys, our girls were so entirely eclipsed by them, by the thoroughness of the work done and the advance made, that I forgot our successes. The girls were considerably roused, and are wide-awake this term, working away at the new studies introduced with commendable zeal. We have had a large increase in the number of pupils, and have been able to classify the scholars better—more according to ability, than with respect to the time spent in the school. This process, though the cause of many tears, has had a most encouraging result; lazy girls, finding themselves dropped down to a lower class, are working hard to show their real ability by standing at the head on ranking days; while the classes above, relieved of the weights which sorely oppressed them last term, are making rapid progress.

I find many of our assistant teachers inclined to give too long lessons, thus allowing the pupils to learn simply by rote, never "taking the mind of the lesson," as they say here. That each class may be under my direct supervision, and that I may give intelligent examination, I am studying every one of the text-books used in the lower preparatory classes—as geography, grammar, arithmetic, reading and spelling. It is quite necessary to do this, that I may learn the technical terms correctly. I have paid so much more attention to the school than to my own studies, that while I can speak the language quite readily, I am a backward scholar in reading and writing. The result of my labors in the geography classes was, that yesterday a sea was constructed on our terrace. Said sea was an enormous copper "tesht," or tub, such as is used by the people in washing. Our shore was a sandy beach, but, alas, for truth, the larger part of our sea-coast was of sods, arranged in capes, peninsulas, gulfs, bays, etc. Every division of water save oceans was to be found. The lake near by boasted an island, and the river, with a copper boiler, with a faucet for its source, was furnished with falls, rapids, and a city on the right

bank. Table-lands, volcanoes and valleys were to be seen; while the little mountains, compared with the real, glorious mountains around us, furnished a good measure of difference, so that any ignorant mind might be disabused of the idea that a river was a tiny stream four yards long, and an island a bit of earth seven inches square. Last, though not least in our little world, was to be seen a sandy desert with an oasis, in which an abandoned sardine-box figured as a peaceful lake. Each scholar of the classes, called in succession, was obliged to point out divisions of land or water, and give definitions; and I trust nearly every one present now knows whether an isthmus is land or water, and has a realizing sense of the right and left banks of a river. If not, I shall be obliged to bury my tub again, and repeat the ceremony of examination. I was quite proud of the knowledge exhibited by four girls coming a month ago from a village where there is no girls' school. They had been taught to read by one of our old scholars, but knew nothing more, and now are making fine progress in the elementary branches, besides studying a little English. I am so anxious to have these younger girls well grounded in the elements, that they may be ready for the higher branches lately introduced. Geometry and rhetoric in Armenian were taken up by the Sophomore and Freshman classes this term, as also the new Anglo-Armenian grammar just published on our college press.

But, dear girls, the best fact I have to report this term is an increased religious interest. Our day of prayer for this term was a very precious one to many of us. Five of our girls will unite with the church at the next communion season. They are mainly fruits of Miss Seymour and Miss Bush's labors in months past. There are several others who have become Christians this term, and we are very thankful as we see the steady, quiet work of the Spirit this summer season. Pray for us still more earnestly, we need so much grace and wisdom from above. Encouraging signs of the times are calls for teachers in the girls' schools being newly established in the villages. Five of our girls, four of them Freshmen, are out teaching successfully, and one of our Sub-Freshmen teaches the girls' school in the city, taking lessons herself daily in the college. As I visit the village schools and see the scarcity of proper text-books for little children, I *re*-rejoice in our press, which is now printing a translation of "Eaton's Illustrated Primary Arithmetic." It will be a wonderful help to female education here.

We are glad to note the increased readiness with which parents purchase books for their daughters. It is a new thing, and shows the advance being made in the elevation of woman. Still, it is hard for many girls to procure books, and I have opened a new business. Unwilling to make beggars of girls whose board or

tuition bills are partially paid by societies at home and partially by parents, I advance them money for books, and then they make crochet or other articles during spare time, which I either buy myself or sell to the missionary ladies, who are always ready to help the girls. Those who are too small to work and too poor to pay, are aided by the Loaning Library, established by the missionary ladies and daughters of the station. It is sometimes hard to find work for the girls — such work as they have time to do. But all the trouble pays when I see their spirit of independence, and the eagerness with which they work to pay for books. I'm wondering what to do for next term, as the ladies cannot go on buying crocheted edging indefinitely.

I wish I had left space to tell you of last Sabbath, spent with my father in a village two hours' distant. He preached a rousing sermon, and carried on a regular gospel service in the old church. This is the first time a regular meeting has been held by any missionary in one of the old churches, although father has often preached in them, the priests conducting the service. After it was over, the women present desired me to hold my meeting there, instead of at our Protestant chapel. The priests gave permission, and I was about to commence, when some young men came in and raised objections to a woman's speaking in the sacred church. I, of course, left, although there was so much of a tumult between opposing parties, that I had to get up on a block of wood and command quiet in the house of God. Some of the old church women were so angry at my going that they would not follow us to the chapel, afraid, I presume, of being called *Protes*, or lepers, as the word may mean; but there would have been danger of a mob had I stayed and held the meeting. You may see how opposition is being removed, and how the harvest is already for the reapers, as in one village after another the doors are thrown open to gospel preachers. In the afternoon a preaching service was held in the chapel, when father showed the Protestant community the necessity of forming a church.

How I wish you could all of you go to one of these villages and see the strange sights, but, better still, see the eager faces of the women and girls as they listen to our words or the gospel story. I know you would come back with your hearts full of the love of Christ, and a burning desire to do more for the perishing thousands who have never heard of his love. I always return longing to enter the general work, but comfort myself with the thought that what is done in the school is fitting teachers and helpers to shine in the darkness in days and months to come.

Yet again I must send my call across the seas: Pray for us. We are powerless without the Spirit.

Our Work at Home.

WORK FOR THE COMING YEAR.

We cannot let this January number go out to our readers without a few words as to the year that lies just before us. The most casual glance forward with reference to our Board, reveals as its prominent feature the much work to be done — pressing, imperative, laborious work. Just what is required is this: the Foreign Secretary of the American Board has asked us to assume the support of one hundred and three missionaries, sixty-seven Bible-women, twenty-seven boarding-schools, and one hundred and fourteen village and day-schools. Seven new missionaries are now under appointment, and others will probably be secured during the year; all of whose salaries, outfits and traveling expenses will amount to at least ten thousand dollars. All this work, with the incidental appropriations which are sure to arise, brings the amount of money needed up to one hundred thousand dollars. It must be remembered that this is only the general work of our Board, and does not include such outside enterprises as the Constantinople Home or Armenia College. This will require twenty thousand dollars more than we have ever yet received for the general work. This, then, is the watchword we send forth to-day — one hundred thousand dollars for the absolute needs of the Board for 1882.

It is a great undertaking, and will compel the most strenuous efforts of the home workers to make it successful. Were it not for the experience of the years that are gone, we should be appalled at its magnitude; but when we remember the tender grace that has followed us through all our history, that has led us on, step by step, to the present hour, we surely need never be dismayed at any burden placed upon us. We remember that at the time of the formation of our Board there were no extended plans, no great resources. A few women's hearts stirred by the suffering of women and children in other lands; many prayers for aid and guidance; a strong purpose; a constant turning to the crucified One for wisdom; a gentle, plain leading through "ways we had not known;" an unexpected favor and success in the churches; an abundant blessing from on high,— all these combined form the sum and substance of our history. Is there any reason why all these conditions should not continue?

The cause in foreign lands for which we are laboring is prosperous — so prosperous that we almost shrink from its growing weight. Why do we shrink? Is it from lack of faith, or courage, or zeal? We do not believe it is wholly this. We believe it is because the present force of home workers is overburdened; because there are so few to meet the increasing demands; because the great mass of Christian women in our churches are not touched by its needs. The approximate numbers are these: of the 1,885 churches connected with our Board, there are about 922 which have no auxiliary or mission circle. Of the 171,000 female church-members, perhaps 35,000 are nominally members of our societies, while only about 3,000 are actively engaged.

While the cry for more laborers, both at home and abroad, is constantly piercing our ears, there are thousands standing idly by enjoying the comfort of their Christian homes, their intellectual and artistic pursuits and their social pleasures, without a thought for the perishing ones beyond the seas.

It is the testimony of the leaders in our auxiliaries, that those who are ready to toil on, in good earnest, year after year, are very few. Possibly too little attention has been paid to just this point — personal, hand-to-hand effort to bring others into thorough sympathy with us. We give a good deal of time to preparation for our meetings; an interesting programme, as we think, is made out, the pulpit notice is made as attractive as possible, and then we wonder why so few are present. We forget how utterly unintelligible the matter may seem to one who has never given attention to it. The strange-sounding name of a mission station in India or China, conveys no meaning to her; the missionaries themselves — she thinks, if she happens to think at all — are very good people, no doubt, but very quixotic and visionary in their ideas, to go so far away when there is so much to be done right here at home. In any case, it does not occur to her that it can concern her. But a half-hour's neighborly chat with such an one about some particular mission or missionary in whom we are particularly interested, might, perhaps, make an impression — might make the whole subject more personal and real. If we should take the pains to talk in the line proposed for the next meeting, and should follow it up with a proposition that she should go to the meeting with us, in very many cases she would gladly go.

One of Mr. Moody's sayings is, "It is better to set ten men to work than to do the work of ten men." Suppose we take this for our motto this year, and see what personal labor in this direction will accomplish. Let each decide in her own mind upon the one among her friends upon whom she has the most influence, and set

about bringing her into hearty sympathy with foreign missionary work. We know her prejudices, and can avoid them; we know what cord in her heart is most responsive, and we can touch it with a gentle hand; we know what will please and what will disgust, what will attract and what will repel; let us use this knowledge for her own after satisfaction, and for the good of the cause. As soon as it is best, give her something to do in the meetings — to read a letter, to bring an item, or to look up some special point. When the right time comes place responsibility upon her; put her on a committee, or make her an officer. When this is done, lo! one of the ten is set to work. This we should consider a successful year's labor. It will take a great deal of tact and wisdom and sanctified common sense; but we believe it can be done. If each one of the present active ones should bring in one new worker each year, and she, in turn, should bring another, our figures would soon tell a different story.

There is also another class of women whom we would like to reach this year — those who have a real interest in foreign missions, but who shrink from any public expression of it; those who think the little they can do is not worth the doing — who think they have so little time, little strength, little talent, that it is not worth the effort to use it. To all these we would say, Let us have your littles, friends. As we have learned that our treasury must largely depend on the many small sums, so we believe that the labor must be accomplished by many small deeds. While we cannot spare the large labors of our noble workers, yet not the less do we need the bits of time from a busy woman's life — the bits of strength from an invalid's weary days — the bits of talent from all to complete the harmonious whole. Just here we venture to add that we believe there is scarcely a woman who, in the providence of God, is called upon to fill a prominent place in the work, who feels at all assured of her fitness for it. It is only the conviction that God has placed her in it that enables her to struggle on.

The value of littles is admirably brought out in a paper given at a conference of the Christian Woman's Union held in Birmingham, England. It contains so much of comfort for us all, that we make the following extracts: —

"Every saved soul has a work to do for God, the power wherewith and the time wherein to do it; no ability or opportunity for that which has been allotted to another, but an ample supply of both for that which is our own. The Bible makes it quite clear that God has a special purpose in glorifying himself by accomplishing his ends through the feeblest instrumentality. For instance, does

He vouchsafe to feed a great nation? 'A small round thing, as small as the hoar-frost,' shall suffice. Is His sanctuary to be filled with the fragrance of sweet spices? They must first be 'beaten very small;' and then, when beaten small, shall they 'be brought within the vail.' Would He hold converse with His faithful prophet? It shall be done not by wind, or earthquake, or fire, but through the 'still small voice.' Was not Gideon the least in his father's house? Was it not the 'little oil' in the cruse? and the 'little cake' which never wasted during the days of famine? and the 'little cloud like a man's hand' that heralded a rain in time of drought? It was the 'small fishes' that were blessed and multiplied. It is 'the least of all seeds' that becomes the greatest among herbs. It is the servant who has been faithful in a very little that wins the unfading crown from his approving God. It is 'the cup of cold water' given to the 'little one' that never loses its reward. It is the smallest plurality — the 'two or three gathered in his name' which insures the Master's presence; and it is the service rendered unto one of 'the least among his brethren,' which is counted by the King as done unto himself.

"Not only does God thus use and honor 'little things,' but he condescends to those that are empty and broken. Had not Gideon's pitchers been empty, no lamp could have been kindled within them. It was the widow's empty vessels that were filled with oil. It was the broken net which held the great multitude of fishes, the broken loaves which fed the thousands. It was from the broken box that the ointment flowed which filled the house with fragrance. It is those who have most of the broken spirit, 'the broken, contrite heart which God doth not despise,' who will read with humblest reverence the wondrous words, 'This is My body which is broken for you; this do in remembrance of me.'

"By the memory of that love thus shown, I ask those who are 'little' in their own eyes to come forward now, taking God for their strength, in definite work in this part of his vineyard. God waits to enroll you among his honorable women here. Come just as you are, ready to give hand-work or head-work — one or both, as He may indicate."

ANNUAL MEETING.

THE Annual Meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Wednesday and Thursday, January 11 and 12, 1872, commencing at 10 A. M. on Wednesday. A cordial invitation to be present is extended to all.

QUARTERLY MEETING.

THE quarterly meeting of the Woman's Board was held in the chapel of Park Street Church, on the afternoon of November 1st. The audience nearly filled the room, though, owing to a prevailing storm, it was not as crowded as on some former occasions. The devoti nal exercises were conducted by the President; after which the Home Secretary presented a report of the work since the last meeting.

The Assistant Treasurer made a statement showing that the total receipts for the ten months, since the beginning of the year, had been $72,973.81.

Mrs. Park, from Bombay, gave a very interesting history of an influential family of Brahmans — the conversion of the two sons, and the consequent rage and persecution of their mother, who even attempted to kill them by poison. One of the sons became pastor of the church at Ahmednoque, and his widow is now an earnest Bible-reader in Bombay. The next speaker was Mrs. Leavitt, from Japan. She gave a vivid picture of their work in Osaka, with its light and shade, the pleasant manners and ways of the people, with the moral darkness underlying it all.

An interesting feature of the meeting was the singing of a harvest song by two young ladies; also the presence of several missionaries, among them Miss Morris, from Africa.

ELEVENTH ANNUAL MEETING OF THE PHILADELPHIA BRANCH.

THE eleventh annual meeting of the Philadelphia Branch was held in the Orange Valley Chapel, on Wednesday and Thursday, October 26th and 27th.

Kindly voices welcomed us, and within the chapel a wealth of foliage and beautiful flowers gave glad greeting; while over the pulpit a handsome cross of fern-leaves spoke eloquently of the unity of our work with Him who bore the cross for us.

The first session was opened on Wednesday afternoon, by Miss Halsey, the president of the Branch, who, in a few well-chosen words, accepted the hospitality of the Orange Valley ladies, and urged all to cultivate a "love for the light;" and then will follow a desire to shed it abroad.

Miss Mary E. Gouldy, our missionary from Osaka, Japan, was introduced to the delegates, and spoke, briefly and feelingly, her joy at meeting us all.

Mrs. Barnes, representing the Woman's Board at Boston, brought

the cordial sympathy and interest of the Board to their "loved and trusted eldest daughter," rejoicing with us that we welcome our missionary to-day, and hoping that we may realize "every hitherto to be a henceforth of grace."

The New Hampshire Branch sent loving greeting in Isaiah liv. 2, 3; and a kindly message of sympathy was read from the Springfield Branch.

A mission circle service held at the close of the afternoon session, conducted by Miss H. Ward, of Newark, proved to be a success. It was attended by a delegation of young people from neighboring mission circles, and some interesting and encouraging facts relating to their modes of work were presented.

A public evening meeting was conducted by Rev. Mr. Ely, pastor of the church. Rev. Dr. Washburn, President of Robert College, Constantinople, delivered an interesting address, appropriately reviewing Woman's work in missions. The services were participated in by neighboring clergymen.

On Thursday, Mrs. Dr. Washburn, of Constantinople, Miss Norris, M.D., of Bombay, and Miss Gouldy, of Osaka, Japan, gave interesting sketches of the work in their different provinces.

An executive session, held previously to the afternoon session, and conducted by the president, elicited decided expressions of earnest intent on the part of the Branch to be loyal to the Board as a point of honor and duty, as well as pleasure.

Each delegate must have departed with an intense desire to labor more in this cause, after the rich blessing which came to us in those meetings; and as we wended our way down the hillside from that lovely spot, one of God's rich promises came to us with peculiar force, — "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

H. C. HINDS, *Rec. Sec'y.*

THE WOMAN'S MISSIONARY MEETING AT WARSAW.

"An Elim with its coolness,
Its fountains and its shades;
A blessing in its fullness ——"

THIS is what the "wise-hearted women" found, on that brightest of October mornings, as they came to the pleasant chapel opened for their reception, "bringing their tithes," and holding friendly converse by the way.

It was all a day to be marked with a white stone: the cordial words of greeting; the cheery response by the President; the low,

solemn words of prayer; the softly blended notes of song, — these seemed to lift our hearts to a plane of more than usual fitness for enjoyment, and gave at the very beginning a precious consciousness of the presence of the Master.

Mrs. Bradley presided, the other officers being in their places, and ready with their interesting reports of the year's labor.

That of Mrs. Hough, the secretary, had many points that peculiarly touched the heart, especially those that told of missionary circles newly formed among the young.

Miss McNaughton's was like unto it, only all aglow with the fullness of words from mission fields; words pathetic in their simplicity, searching in their power, because poured from hearts newly won from heathen darkness to gospel light.

Mrs. Norton, the treasurer, had also good words, for the balance in the treasury was a little larger than last year; yet the dear women, as they listened, seemed to hear the call of the prophet of old, "Bring ye *all* the tithes into the storehouse."

The reports of vice-presidents were only given by those who were present; the written ones sent in could not be read, for want of time. Those rendered were, however, of the most lively interest, giving an epitome of the year's work for perishing souls that could not but cheer the hearts of the fellow-workers.

An address on "Lessons to be Learned from the Heathen," by Mrs. Haines, of Lockport, eloquent and practical, was brief, but very instructive.

Of the papers that followed, one written by Miss Mary B. Carpenter, of Homer, came, brought by loving hands; but the fingers that had penned it were folded for their last rest. It was read by the secretary, and cannot fail to find its little part in "The Future of Africa," when the history of the redemption of that land from darkness shall be written.

The afternoon was truly a feast of fat things. From the tender little prayer-meeting at the first, led by Mrs. Sherrill, of West Bloomfield, it was all a quiet delight.

The Home Secretary, Miss Child, gave us good counsel and comforting words; reminding us of the sacrifices made by our sisters who go to foreign fields, and of our responsibilities to them and to the heathen. There were some sweet songs by gifted ones, a fine paper on "Wasted Forces," and then Miss Dr. Norris, of Bombay, gave a sketch of her labors there — graphic, because real, touching and tender, because it had been a work of love among those whose lot lay among the unspeakable sorrows of heathenism. Hers had been a grand mission; modest, low-voiced woman as she was, she had, in following her Master, found it a privilege to be to the poor

slaves of superstition a good physician indeed, healing the body and giving light to the soul.

The reports of committees were duly received and acted on, the presiding officer seeming to have her own special gift for dispatching business with promptness. The election of officers followed, and the choice of a delegate for the meeting at Boston was made; and then the little company rose to sing once more, "Blest be the tie that binds," and the assembly realized that this "one more day's work for Jesus," was closing.

There had been so much to enjoy, and so little to regret — all this sweet communion with our Master and his other servants; all these good tidings and comforting words, — and a tear for the sister whose pen had been laid down for the taking up of the harp and the palm; — a regret for those two or three of our vice-presidents who had found it necessary to resign the offices they had long ably filled, — these were the little spots on the sun of that delightful day. And the Christian women turned homeward resolved, more than ever, by faithful efforts, to win souls for Christ, at home and abroad, and, like those who spun goat's-hair, bring "a willing offering to the Lord."

The hospitalities of the Warsaw ladies, in opening their homes to stranger guests, was a beautiful exercise of that Christian grace such as leaves a special fragrance among the gathered leaves of memory, and its graceful ministry will be long remembered.

ACHSAH.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18 TO NOV. 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Bangor, Aux., $21; Augusta, Aux., $50; Gardner, Aux., $11; Portland, Aux., Williston Ch., $30; Miss Alice E. Bailey, $5; Albany, Mrs. H. G. Lovejoy, $5; Rockland, Aux., of wh. $25 const. L. M. Mrs. H. P. Coombs, Thomaston, $50, $172 00

Total, $172 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Post Mills, Aux., $16; Middletown, Aux., $7; West Rutland, Aux., $15; East Burke, Aux., $5; Cabot, Aux., $10.65; Brookfield, 2d Ch., $20.25; Jericho, Aux., $17.80; East Corinth, Aux., $8.40; Northfield, Aux., $12; St. Johnsbury, No. Ch., $5.50; So. Ch., of wh. $25 by Mrs. Henry Fairbanks, const. L. M. Miss Jenny Colby, $52.85; Bradford, Aux., $12.50; East Berkshire, Aux., $3.75; Orange, Aux., $8; Barton, Aux., $7.15; No. Danville, Aux., $20; Queche, Aux., $16; Ludlow, Aux., $15; Rutland, Aux., $8; Strafford, Aux., $13.65; Burlington, Aux., $30.75; Peacham, "Mission Circle," $15; Cornwall, Aux., const. L. M. Mrs. Ann Stone, $29.25; Lyndon, Aux., of wh.

$25 by A Friend, const. L. M. Mrs. P. G. Hartwell, $40.50; Brandon, "Mission Circle," $5; Lower Waterford, Aux., $10; "Mission Circle," $14; East Dorset, Aux., $30.75. Ex., $2. Bal., $447 75

Granby.—"Faithful Workers," 60

Manchester.—"Mission Circle," 6 20

Total, $454 55

MASSACHUSETTS.

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., $19.56; So. Pittsfield, Aux., prev. contri. const. L. M. Sereph Frissell, M.D., $20.-74; Dalton, Aux., $18; "Penny Gatherers," $6.50; Curtisville, Aux., $12; Lanesboro, Aux., $7.50; Housatonic, Aux., $55.65; Hinsdale, Aux., $21; Gt. Barrington, Aux., $72, $232 95

Boston.—A Thank-offering, 100 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, Aux., $68.75; Ipswich, 1st Ch., Aux., $56; "Gleaners," $58; "Little Mission Circle," $23, 205 75

Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Lynn, No. Ch., Aux., $15; 1st Ch., const. L. M's Mrs. Maria H. Austin, Miss Lilian Martin, $50; Beverly, "Centerville Mission Circle," $30; Washington St. Ch., Aux., $40; Salem, So. Ch., Aux., of wh. $75 const. L. M's Mrs. John C. Osgood, Miss Emelyn D. Osgood, Miss Margaret H. Barrows, $352; Tabernacle Ch., $17.21, 504 21

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Orange, Aux., $18.22; Mrs. Livermore's S. S. Cl., $4.78; Whateley, Aux., $4.55; "Kitty Club," 45 cts.; Shelburne, Aux., 50 cts.; Greenfield, Aux., $8.59, 37 09

Harvard.—Cong. Ch., 15 50

Haverhill.—West Cong. Ch., "Girls' Mission Band," 5 00

Leominster.—Mrs. A. G. Reckard, 5 00

Mansfield.—Cong. Ch., 7 65

Middlesex Branch.—Mrs. E. H. Warren, Treas. Wellesley Aux., $305.25; "Mission Circle," $14.65; Lincoln, Aux., $4; "S. S. Asso.," $25; Saxonville, Aux., $3; Edward's Ch., Aux., $45.37; Southboro, Aux., $8; By a few ladies, $8.15; Holliston, Aux., $21.86; So. Framingham, Aux., $5; Framingham, "Buds of Promise," $32.05; Natick, Aux., $56.37; Maynard, Aux., $45.80; Hopkinton, Aux., $46.40, $620 90

New Bedford.—"Wide-Awake Workers," 25 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Brockton, Aux., $50; Braintree, Aux., $22; Easton, Aux., $20; Halifax, Aux., $5.50; Weymouth and Braintree, Aux., $10, 107 50

Phillipston.—Aux., 10 00

Randolph.—Miss Abby W. Turner, 5 00

So. Braintree.—Mrs. Edwin Smith, in memory of Little Amie, 2 00

So. Royalston.—Aux., 10 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, 1st Ch., $66.42; Brimfield, $11.30; East Longmeadow, $31.50; "Young Disciples," $3.10; Chicopee Falls, Mrs. E. H. Carter, const. L. M. Miss Mary H. Carter, $25; Mitteneague, "Gleaners," $20, 157 32

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Miss E. C. Jewett, const. self L. M., $25; Union Ch., Aux., $10; Central Ch., Ethel's pennies, $1.95; Old Colony Mission Sch., $60; Roxbury, Eliot Ch., Aux., $84.10; Cambridge, "Union Aux.," No. Ave. Ch., $125; Shepard Ch., $96.66; Cambridgeport, "Young Ladies' Mission Soc'y," const. L. M. Mrs. John H. Appleton, $25; const. L. M. Mrs. L. B. Grover, in memoriam Loretta H. Grover, $25; Prospect St. Ch., Aux., $79.50; Brookline, E. P., $2; "Little Women," Aux., $30; Dedham, A Friend, $5; Aux., $166.50; "Chapel Rays," $20; "Broad Oak Helpers," $7; Allston, "Cheerful Workers," $13; Brighton, "Faneuil Rush Lights," $5; Newton, Eliot Ch., $480; Newton Centre, Aux., $5.75, 1,266 46

Townsend.—Aux., of wh. $25 const. L. M. Mrs. Dora L. Chandler, 45 45

Truro.—Aux., 6 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Reading, "Young People's Mission Band," $167; Billerica, Aux., $10; "Willing Workers," $1.52; Winchester, Aux., $20; Woburn, Aux., $40; Medford, Aux., $87, 325 52

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Worcester, "Ladies' Miss'y Asso.,"

$301.62; Fitchburg, C. C. Ch., Aux., $29.06; Westboro, Aux., $30; Paxton, Aux., $16.30; Warren, Aux., $22; Clinton, Aux., $27.06; "Mission Circle," $23; Grafton, Aux., of wh. $25 const. L. M. Mrs. Samuel C. Flagg, $36.50; Shrewsbury, Aux., const. L. M. Mrs. Thomas Rice, $28.75; Leominster, Aux., $32, $546 29

Total, $4,240 59

RHODE ISLAND.

Rhode Island Branch. — Miss Anna T. White, Treas. No. Scituate, Aux., $10.25; Providence, "Little Wilkinsons," $5; "O. B. Mission Club," $50; Westerly, Aux., $16.10; Pawtucket, "Youths' Mission Circle," $53.06; No. Cong. Ch., $21.50; Tiverton, Aux., $12.57; Memorial gift of Mrs. J. A. Hammond, $25; A Friend, $25, $218 48

Total, $218 48

CONNECTICUT.

Cromwell.—A Friend, $10 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hartford, So. Ch., Aux., $82; S. S., $30; Centre Ch., "Dorcas Mission Circle," $50; Asylum Hill Ch., Aux., $6; Plainville, Aux., $50; Unionville, Aux., $17; Somersville, "Mission Band," $5; East Granby, Aux., $5; Enfield, Aux., $5; Glastonbury, "Mission Band," $71.38; Cash, $14, 335 38

New Haven Branch.—Miss Julia Twining, Treas. East Haddam, Mrs. E. T. Reed, to const. L. M. Mrs. Sumner Reed, of West Brookfield, Mass., $25; Kent, $20; Litchfield, $27.23; Madison, $110; New Britain, Center Ch., $33.25; New Canaan, $25; New Haven, College St. Ch., Miss Jane A. Maltby, const. L. M. Mrs. Stephen E. Harrison, of Waterbury, $25; New Preston, $40; Roxbury, $30; Sharon, of wh. $50 fr. "Busy Bees," and $25 fr. the Aux., const. L. M. Miss Fannie H. Gillette, $75; Winsted, Mrs. Dudley, const. L. M. Miss Mary Beach Dudley, $25; Woodbridge, $20, 455 48

Roxbury.—Two Friends, 3 00

Watertown. — Mrs. John De Forest, 50 00

Total, $853 86

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Lockport, $50; Randolph, $4.15; Rochester, "Mt. Hor Miss'y Friends," $14.25; East Bloomfield, of wh. $25 const. L. M. Mrs. E. O. Hollister, $41; Fairport, $20; Buffalo, Mrs. W. G. Bancroft, const. L. M's Mrs. Henry Rankin, Mrs. Chas. I. Fitch, $50; Antwerp, $30, $209 40

Lebanon Springs.—Miss Leila Bull, 1 40

Total, $210 80

DELAWARE.

Kenton.—A Friend, $3 80

Total, $3 80

PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. Herndon, Va., Aux., $2; Falls Ch., Aux., $7. NEW JERSEY, East Orange, Grove St. Cong. Ch., Aux., $50; "Proctor Mission Circle," $80; Vineland, Aux., $22; Orange, Trinity Cong. Ch., Aux., $22.25; "Mission Circle," $10; Plainfield, Aux., $10; Orange Valley, Cong. Ch., $65.68; Newark, Belleville Ave. Cong. Ch., Aux., $1; "Mission Band," $5; 1st Cong. Ch., Aux., $69.16; "Workers for Jesus," $59.02; Jersey City, $40; Patterson, Aux., $11; Woodbridge, Aux., $25; Bound Brook," Aux., $20; "Beavers," $12; Montclair, Aux., $75.25; *Maryland*, Baltimore, Aux., $69.75; "Bees," $29.50; *D. C.*, Washington, Aux., $12.25, $697 86

Total, $697 86

IOWA.

Eldora.—Miss Carrie L. Hill, prev. contri. const. L. M. Miss Sophia Hill, $5 00

Total, $5 00

FLORIDA.

Orange.—Miss Fannie A. Barrett, $15 00

Total, 15 00

General Funds, $6,871 94
LIFE AND LIGHT, 311 24
Weekly Pledge, 3 34
Leaflets, 1 97

Total, $7,188 49

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

JAPAN.

LETTER FROM MISS BARROWS.

Miss Barrows thus writes to her friends, from Nikko, in the northern part of the island: —

Miss Dudley and I have taken a longer trip than usual, this summer, in the hope of better rest. Beautiful for situation is this place among the mountains. On every side the varying outline and beautiful greenness of the hills rests our eyes. The Japanese themselves have appreciated this, and have made it the burial-place of their honored dead, and covered the hillside with temples. Grander than the temples, with all their splendor of gilt and coloring and carving, are the trees, planted centuries ago, in avenues, in groves, everywhere, — huge, tall, — their evergreen branches interlacing, even their trunks sometimes growing together into one. Underneath them is perpetual twilight, and the stone walls are delightfully ferny and moss-grown. This week there is an annual festival at Nantai, a few miles away, and thousands of white-robed pilgrims have passed here, on their way to and from the sacred mountain,— some walking, some on horseback. This is the country where the men ride and the women lead the horses! We propose to do some sight-seeing after awhile, but are waiting for Miss Talcott and her sister to join us. Early in September we expect to return to Kobe by land, taking the mountain road — a ride of about four hundred miles. We expect to grow strong by the way. The great drawback of such traveling is the difficulty of getting good food,— not being Japanese,— and the sleeping-accommodations are not always the best. Have you read Miss Bird's "Unbeaten Tracks in Japan"? Our home here is her old stopping-place, Kanaya San's.

We add the following extract relating to her work, from a more recent letter addressed to a society in Minnesota. Next month we hope to find room for the rest of the letter.

You will want to hear something of our home and work. Our home we enjoy very much. It is quiet, as compared with the school, though we have a great deal of company, both foreign and Japanese. Missionaries going to and from China, always stop a day or two — sometimes a week — in Kobe. It is a great pleasure to see their faces, and welcome them to our homes. Scarcely a day passes that we do not have more or less calls from the people.

They come for counsel, or from friendliness or curiosity; sometimes the stream is almost unbroken from morning till night. To speak the word in season of counsel or instruction or warning, calls for wisdom higher than our. Our eyes are unto Him who has promised to be unto us a mouth and wisdom.

I still keep the care of the house, so, much of my strength is used up inside the door of our own home. Since New Year's I have been able to take up my Sabbath work again, meeting in the morning my class of women,—most of them Christians,—in the afternoon attending preaching service, where I sit by the door, so as to have a word with the new-comers. During the week I can sometimes attend a woman's meeting, or go to visit them in their homes; but the work waiting to be done is so far beyond my power, that I can only pray every day for patience and the grace to hold on. We need to remember that the work is not our's, but God's, and that he does not need the help of our weak hands. It is only that "God chooses the weak things of the world, that they might put to shame the things that are strong;" and, if he pleases, he is able to make the little we can do accomplish much.

Home Department.

THIRTEENTH ANNUAL MEETING OF THE W. B. M. I.

BY MRS. GEO. M. CLARK, CHICAGO.

We shall always recall the annual meeting at Dubuque, as a rift in the clouds. The rain, which had been almost incessant for weeks, ceased just in season for our journey, and after three ideal October days had given full time for the convocation, rain and fog resumed their sway. Have you ever traveled westward in the Autumn? If not, it is useless for us to try to tell you of the lights and shades of the landscape, the maroons and yellows and russets of the foliage, never brilliant like the foliage of eastern hill and valley, but infinitely restful in the richness of its subdued coloring. The reflections of the partially submerged trees in the water, as our route lay through the flooded country along the Mississippi, and, farther on, precipitous rocky bluffs, in some parts the walls of stone bearing so much the appearance of having been carved into rude pillars and doors and windows, that we looked to see the dusky faces of some people like the Pueblos peering out at us — all this is to us a part of the whole.

The ladies of Dubuque, not only of the Congregational Church,

but of other churches, had made most full and careful provision for our entertainment.

At half past nine o'clock on Wednesday morning, October 26th, the thirteenth annual meeting of the Woman's Board of Missions of the Interior was called to order by its President, Mrs. Moses Smith. After the singing of the hymn, "Saviour, thy dying love," the Scripture lesson was read from Matt. xxviii. 18–20, and from John xx. 19–22. We may claim Christ's promise, "Lo, I am with you alway," for we have come up to attend to the Father's business. "Peace be unto you: as my Father hath sent me, even so I send you. And when he had said this he breathed on them and saith unto them, Receive ye the Holy Ghost." And did not God's peace fall upon us from this morning hour, making this thirteenth annual meeting seem to many of us, pre-eminently, a spiritual meeting?

Prayer was offered by Mrs. Joseph Haven, of Chicago. After the reception of credentials, the reading of the minutes of the last meeting and the transaction of other introductory business, Mrs. Burrell from the Presbyterian Board, Mrs. Poor from the Baptist, and Mrs. Cooley from the Methodist Board, brought stiring words of greeting.

Letters were also read from the Philadelphia Presbyterian Board, from the Cumberland Presbyterians, and from the Woman's Board in Boston; the latter assuring us that though hills and valleys and prairies intervene, we are one in sympathy and love, and reminding us in pleasant phrase that we are just entering upon our teens. The Treasurer, Mrs. J. B. Leake, presented her annual report: Total receipts, $26,105.27. From the report of the Secretary, Mrs. G. B. Willcox, we cull the following points:—

"We have much cause for thankfulness in the fact that there have been no deaths during the year, either in the immediate ranks of the officers, or among the missionaries of the Board. Two new missionaries have been sent out during the year,—Miss Cathcart, of Minnesota, who has gone to Micronesia, and Miss Wright, of Kansas, who has charge of the female department of the college at Harpoot. Miss Shattuck, of the Central Turkey Mission, on account of ill health, has been obliged to exchange foreign for home work, and is now in Colorado. Seventy-seven new auxiliaries have been formed during the year, of which twenty are young ladies' societies and twenty-six juvenile." Both this report and that of the Treasurer were referred to committees. Following this report was the presentation of a paper entitled "Life Membership; What Does It Mean?" by Mrs. W. H. Rice, of Chicago.

It was thoughtful and suggestive, closing with these words: — "The privileges of life membership, then, are its duties; the honors of life membership its fidelity to those duties; the significance of life membership is to know, to do and to be, much in this service to which our Saviour gave his last command and his last promise." In the discussion which followed, one lady urged the importance of making children life members. Another pithily said: "The question is no longer what will life members get, but what will they give." A third, "Life membership means enlisting for life. Why should we not stand as sponsors to the children, and as they are made life members, see that they are educated to an appreciation of their privileges?" Mrs. Smith, the President, said: "Is it not your privilege and mine to each select some persons, make them life members, and bear them on our hearts? Interest is often awakened by being made a life member, and not only contributions, but prayers are assured."

The devotional meeting at the close of the morning session was led by Mrs. Pickett, of Colorado, who gave thought and prayer direction by reading the parable of the ten virgins.

The afternoon session was opened by the singing of the hymn, "My faith looks up to Thee," followed by prayer by Mrs. Robbins, of Iowa.

The first business in order was the report of the committee appointed last year on the revision of the Constitution. This revision had met with the approval of the Executive Committee, and was now submitted to the Board. Discussion on the revised Constitution was deferred until Thursday morning. The report on foreign work was presented by the Secretary, Miss Greene. This was a report of exceeding interest, advance and hopefulness being the marked characteristics of the report from each field.

The Woman's Board of Missions of the Interior sustains to-day thirty-one missionaries, eight boarding-schools, ninety-two native teachers and Bible-readers, and seventeen other native workers employed as assistants in our boarding-schools and as teachers of language for our missionaries. This report was referred to a committee.

Mrs. O. H. Gulick, of Japan, greeted us with "O-Hyo," the Japanese word for good-morning, and told us in a pleasant, conversational way how morning is dawning for Japan.

The paper presented by Mrs. Wood, of Evanston, Ill., on "The School at Hadjin and Its Teachers," was listened to with close attention. The story began with the founding of the school at Marash, in 1865, and made us one in spirit with Mrs. Coffing and Miss Spencer through all the years of joy and toil which followed.

In May, 1880, the school was removed to Hadjin. In October of that year the Misses Brown and Tucker joined Mrs. Coffing and Miss Spencer, and are proving themselves ideal assistants. The religious interest in the school has been marked, and almost constant.

After the transaction of items of business, the session adjourned until the evening, when Dr. Clark, the Foreign Secretary of the American Board of Commissioners for Foreign Missions, gave an eloquent review of the history of missions during the last seventy years. We wish we could give you all of the address, but crumbs will be better than nothing. Seventy years ago all missionaries and their converts would not fill the house in which we were gathered. To-day the sun does not set on our missions. Over five thousand men and women represent the army of conquest, — this army to be augmented by twenty-four or twenty-five hundred native helpers. The great problem of "How shall heathen women be reached?" is solved by Woman's Boards. Science, commerce, civilization, are all used in the interests of God's kingdom, whether men realize it or not. The whole world is brought to our door. "Thou shalt love thy neighbor as thyself," means more than it did twenty years ago. Fifty million of women and girls are dependent on the women of Congregational churches for the bread of life. We sometimes feel that the force we can send is pitifully inadequate to the number to be reached. The American Board only asks for three families and two single women for each half million of heathen; for these few can train a native agency at an annual expense of thirty or forty dollars each. The results in every field are so disproportionate to the means put forth, that we can only say, The Lord hath done it.

The morning session on Thursday was opened by the singing of two stanzas of "Coronation," and prayer by Mrs. Hull, of Illinois.

The absence of many familiar faces from both the body of officers and delegates was marked during the entire meeting, but at no time more so than during the presentation of the reports of the State secretaries.

Of the fourteen States from which reports were sent, but four were read by ladies from those States, and but one of these four was a secretary. Messages of love and sympathy and regret were sent to those ladies who were not with us. The Constitution, as revised, was read article by article, and after some discussion on Articles 3 and 5, was adopted as it stood. Article 3, as revised, stands thus: "Any woman may be a member of this Board who contributes $1 a year to its funds, or is a member of an auxiliary society. Any one may become a life member by the contribution

of $25 by one person at one time; or an auxiliary may constitute a life member by the payment at one time of $25 not otherwise appropriated." It will be observed that under this revision no money otherwise appropriated can be used toward the making of life memberships. On first thought this may seem to societies a deprivation, but second thought will show the wisdom of the change. Article 5, as revised, reads: "Any number of ladies contributing annually not less than $10, may form a society auxiliary to the Board."

Owing to the lateness of the hour, but ten minutes could be given to Miss Hillis, of Ceylon; but she spoke with such rapidity and with such condensation of thought, that an hour's talk was crowded into the ten minutes.

Mrs. Humphrey's paper, "For Christ's Sake," was most sweet in spirit and rich in thought. The key-note to it was this: "A personal love for a personal Christ is the secret of power."

One thought toward the close was delightful. The new version has dropped the word "charity" from the 13th of Corinthians, and given us the old, right word, "love;" so that henceforth we shall talk, not of the charities of the churches, but of the loves of the churches. Do you not find food for thought there? The devotional meeting which followed was led by Miss Wingate, our new Recording Secretary. Most appropriately and naturally the topic was love.

The afternoon session was opened by singing, and prayer by Miss Evans, of Minnesota. The reports of committees on home and foreign reports were given by Mrs. Adams of Iowa, and Mrs. Leavitt of Chicago.

The committee on election of officers, Mrs. N. H. Blatchford, chairman, reported, nominating the same list as last year, with the addition of Miss Wingate, to fill the vacancy in the office of Recording Secretary, and four or five names to the Board of Managers. The report was accepted, and the officers nominated and elected. The report of the committee on place of meeting, Mrs. Brayton, of Iowa, chairman, was accepted.

Owing to delay of letters, the decision as to the place of meeting was left in the hands of the Executive Committee. Mrs. Parker, of Iowa, offered the following resolution respecting the death of the beloved Mrs. Thatcher, who, since the last annual meeting, has gone to "see the King in his beauty."

"*Resolved*, That we who remain, express our abiding sorrow in our loss of her personal presence and friendship; her sweet and winning influence in our homes; her inspiring and organizing power in our churches; her special efforts in behalf of this Board;

and her life that was an imitation of Christ." A rising vote testified to the heartfelt concurrence of the body of delegates in this memorial of a life that was "hid with Christ in God."

Miss Greene stated that one thousand and sixty names had been added to the list of subscribers for LIFE AND LIGHT during the last year, but, owing to the surprisingly long list of delinquents, the net gain had not been correspondingly large. However, this addition has brought $250 to our treasury, and next year we who find it so easy to be forgetful will take heed to our ways, and also try to add another thousand subscribers.

Mrs. Collins, of Illinois, gave voice to the feeling of the meeting when she spoke of the incalculable benefit which the column in the *Advance* is to the women of the North-west. Some one aptly calls it our telephone.

The report of the committee on the Treasurer's report was presented by Mrs. Robbins, of Iowa. It was so reproving and so inspiring that we are tempted to give it to you in full. A few sentences must suffice:—

"With our peace-offering, a vow and thanksgiving, we bring the sacrifice of confession. Our colors are at half-mast; our would-be songs are dirges. Last year we pledged ourselves to raise $30,000. Where are we now? We are not burdened with debt. We have money in the treasury. We have had economy in the management of the finances. We have had profits from LIFE AND LIGHT. We have had a rich legacy of $1,000 . . . but our pledge is unfulfilled. Ohio alone has decreased $471; Wisconsin, $247; Illinois, $52; Indiana, $49."

Toward the close, she says: "Most earnestly would we desire to bring to your attention, to the rich as well as to those in more moderate circumstances, a thought that was most deeply impressed upon our minds at the late meeting of the American Board of Commissioners for Foreign Missions at St. Louis — the importance of a more prudent living, which will enable us to give more freely in the future as the Lord shall bless us. Retrench in household expenses, retrench in personal expenses, but give freely to the Lord; and we humbly though earnestly recommend the following resolutions:—

"'*Resolved*, That the Woman's Board of Missions of the Interior consider the question of raising not less than $30,000 for the coming year.' Write it upon your hearts, dear sisters. Work for it, pray for it."

This report led to most earnest and animated discussion, in which, perhaps, the climax of the meeting was reached. Miss Evans, of Minnesota, which State has increased her contribution

by $337, told how, with but twenty-eight auxiliaries, this increase had been effected. Near the close of the year there was found to be a deficit of $400. A postal-card was sent to each auxiliary, giving it its proportion, and the returns brought the $400. Miss Greene, in words that we shall never forget, begged us to consider what we assumed if we adopted this resolution. We felt the importance of the step we were about to take. We must not again make the pledge and fail to fulfill it. Our hearts burned within us, and with thrilling words, and prayers to God for help, the resolution was carried. At this point the Treasurer reported the receipt of $75, as a thank-offering, to be appropriated to the making of three life memberships. A voice from the rear of the house said, "I am sure there are other thank-offerings waiting. A dime in my own pocket is burning to be given." During the circulation of the baskets, which, of course, followed, Mrs. N. H. Blatchford, of Chicago, suggested that the receipts be appropriated to the making of baby Willcox, one of two life-members of the Boston Board present, a life-member of the Woman's Board of Missions of the Interior. The suggestion met with unanimous approval. The baskets were found to contain enough and to spare, and the sweet nine-months-old baby was brought upon the rostrum to coo and smile her thanks.

A letter written by Mrs. L. C. Purington, chairman of the committee on young ladies' work, to the girls of the North-west, was read by Mrs. N. H. Blatchford. One hundred and fourteen young ladies' societies — a gain of about twenty during the past year — is, in brief, the record of work. The lateness of the hour made it necessary to arrest the discussion which followed, that we might listen to a paper by Miss Evans, of Minnesota, entitled, "Foreign Missions an Essential Part of the Christian's Work."

Take with you this thought from Miss Evans' paper: "The gift of the Holy Ghost and of the missionary spirit were simultaneous. When the first disciples were filled with the Holy Ghost, they went abroad throughout all Asia and all the world preaching the gospel. When modern disciples are filled with the Holy Ghost, they do the same personally, or by representation. Does not every Christian woman who refuses or neglects to take active interest in this work, deny the presence of the Holy Spirit, and practically make the sad confession, 'We have not so much as heard whether there be any Holy Ghost'?"

Our gratitude to the ladies of Dubuque, for the exceeding courtesy extended to us, was put into words by Mrs. Clark, of Chicago. Mrs. Dr. Bingham, of Dubuque, responded; and after eloquent farewell words from the President, the business sessions

of the thirteenth annual meeting of the Woman's Board of Missions of the Interior were closed. Tea was served in the parlors of the church, and the evening was spent in social converse. Mrs. Haven, of Chicago, showed us Chinese shoes and other curiosities from the Flowery Kingdom, to which her daughter has gone as a missionary. An album containing photographs of missionaries elicited interest.

The chief event of the evening was the applying of the residue of the thank-offering to constitute Miss Susie Huntington Bingham, the youngest daughter of the pastor of the church, a life member of the Board.

As we went our ways to our homes, we felt assured that this annual meeting had been blessed of the Lord, and as it had been rich in thought, so the year would be rich in deed.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands and Micronesia.
AUGUST.—Sandwich Islands and Micronesia.
SEPTEMBER.—Sandwich Islands and Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

JAPAN.

[Lesson No. 1.]

BY MRS. B. F. LEAVITT.

As we study the marvelous development of this "Land of the Rising Sun," we shall be led to exclaim, "The Lord hath done great things!" We find here a country whose earliest history dates back to 660 B. C.; whose religion was in its decrepitude at the beginning of the Christian era; and whose history, until the last twenty-five years, has been that of a country shut off from the rest of the world. In 1637 a decree was published which isolated Japan from the known world, and until 1854 one leaving the country or entering from abroad was punished by death. Let us first get fully before us the situation of this group of islands, the most eastern of all the Asiatic empires.

Some writer has said, "Japan seems to be an emerged crest of a submarine mountain." The surrounding ocean tempers the climate in the summer, and the gulf-stream of the Pacific modifies the cold of winter. The climate, vegetation and methods of

cultivation of Japan would form a basis for an interesting study. They have each had their effect on the people whom we are now seeking to lead out of darkness into the glorious light of the gospel. Their language, too, abounds in interest to one who can study it. A few words remain as traces of the century of Roman Catholic Christianity, ending in 1637.

Woman has held a high place in the literature of Japan, and one historian tells us "that if we would discover the fountains of this musical language, we must seek them from the lips of the mothers of the Island Empire." This gives more than a hint regarding the place accorded to woman, and it is a pleasant surprise to find them the source of much of the poetry and classic literature of Japan. Out of one hundred and twenty-four rulers, eight have been women — one of whom was the conqueror of Corea. Our missionaries find ready access to the women. "The harvest truly is great" in this field; how few the laborers!

The history of Buddhism and its effects will also give us ample scope for study. Originating as it did in a pure humanitarianism, it promulgated a loftier philosophy than any heathen religion had done before. Blissful annihilation, to a Buddhist, was the true state of the soul at death, and the announcement, "The gift of God is eternal life," brings only pain to a devout Japanese. An account of this religion may be found in "The Mikado's Empire," which will repay any who will take the time to read it. It is a strange fact that in many heathen countries we find a code of laws not altogether unlike the principles of the Christian religion. In the seventeenth century the King of Japan gave to the people one hundred laws, which have had a salutary effect on the nation. Reverence for parents, care of children, gratitude, submission under trial, are inculcated. How nearly allied to some of our Christian virtues are these!

All that has been written about Japan must necessarily be recent, and the books of reference are few. We shall be aided by an article on Japan in "Johnson's Cyclopædia," "The Mikado's Empire," "Unbeaten Tracks in Japan," *The Independent*, from 1876 to 1878. If any have access to the *Japan Mail*, a series of articles may be found on "Education in Japan," printed in 1873–1874.

An article on "The Shintu Religion," one on "The Early History of Japan," and one on "Opening the Ports of Japan," may be obtained at the rooms of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago.

First of all, secure, if possible, a good map, — one large enough to give a comprehensive idea of the country, its islands, and its

proximity to other countries. Having secured our map, let us study the country, its situation, most important island; climate, how modified; exports, mineral riches, volcanic action; by what nations affected; what foreign government introduced Japan to the world? when? situation of great cities. The people, original inhabitants; language, how long unwritten; how affected by the Chinese; government, how affected by Buddhism; literature, condition of women, railways, telegraphs, Japanese art; ancient religions—Shintuism, Buddhism—difference between them. How early did Buddhism become the religion of Japan? how divided? some account of its effects upon the minds and hearts of the Japanese, and how does it hinder the spread of a pure gospel?

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM OCTOBER 15 TO OCTOBER 22, 1881.

OHIO.

Cleveland, Euclid Ave. S. S. (Par.), $2 00

Total, $2 00

PENNSYLVANIA.

Alleghenny, for Bible-reader, $10 00

Total, $10 00

MICHIGAN.

MICHIGAN BRANCH.—*St. John*, $20. Branch total, $20 00

Benzonia, $24; *Laingsburg*, S. S. (Par.), $3.20; *Wacousta*, $6, 33 20

Total, $53 20

ILLINOIS.

Aurora, 1st Ch., $2.25; *Chicago*, 1st Ch., for Miss Patrick, $125; New Eng. Ch., for Miss Chapin, $63.43; *Evanston*, for Miss Porter, $86; *Ravenswood*, $13.50; *Winnetka*, for Miss Porter, $10.50, $305 68

Total, $305 68

WISCONSIN.

Brodhead, $8; *Hartland*, for Miss Ward, $13; *Kenosha*, $20; *Ripon*, "College Soc'y," $16, $57 00

Total, $57 00

IOWA.

Magnolia, $3; *Muscatine*, "Seeds of Mercy," for Hadjin Scholarship, $18, $21 00

Total, $21 00

MINNESOTA BRANCH.

Austin, for Miss Barrows, $7; *Glencoe*, $5.26; *Glyndon*, $10; *Mankato*, $7; *Minneapolis*, Plymouth Ch., for Miss Barrows, $75; *Plainview*, $7.12; *Spring Valley*, $13; *Wauseka*, for Miss Cathcart, $10; *Winona*, for same, $25, $159 38

Total, $159 38

COLORADO.

Denver, 1st Ch., "Monumental Soc'y," for Miss Dudley, $22 00

Total, $22 00

KANSAS.

Topeka, Aux., $13; S. S. Cl. of boys (Par.), 60 cts., $13 60

Total, $13 60

NEBRASKA.

"STATE MISS'Y SOC'Y."—Mrs. A. F. Sherrill, of Omaha, Treas. *Ashland*, $12; *Crete*, Aux., $26.50; "Children's Soc'y," $2, $40 50

Total, $40 50

MISCELLANEOUS.

Sale of birds and wings donated, $5; Other sources, $88.42, $93 42

Total, $777 78

Previously acknowledged, 25,327 49

Total for the year, $26,105 27

RECEIPTS FROM OCT. 22 TO NOV. 18, 1881.

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Chicago*, "Young Woman's Soc'y," of 1st Ch., $1.25; *Danville*, $10; *Huntley*, $5.15; *Ivanhoe*, $13; *Joy Prairie*, for Sch. at Goldah, $10; *Loda*, $5; *Peru*, for Miss Porter, $5.55; *Polo*, $20; *Port Byron*, $5; *Seward*, for Girls' Sch. at Samokov, $11.10; *Summer Hill*, $5.50; *Udina*, $5; *Wauponsie Grove*, "Buds of Promise," $25.37; *Waverly*, for Miss Evans, $19.75. Branch total, $141 67

Byron, S.S. (Par.), $5; *Chicago*, A Friend, $3; Clinton St. Ch., $25.95; Plymouth Ch., $99.09; Bethany Ch., $7; *Galesburg*, 1st Ch., $10; *Englewood*, A Friend, const. Misses Mattie H. and Frankie A. Hull, Arthur W. Hull L. M's, $75; *Mendon*, Mrs. M. J. Bray, $10; Mrs. J. Fowler, $30; *New Windsor*, S. S. "Coral Workers" (Par.), $3; *Wauponsie Grove*, "Ladies' Benevolent Soc'y," $13, 281 04

Total, $422 71

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, for Afion Kara Hissar, $20; *Fairfax*, Aux., for Afion Kara Hissar, $8; "Children's Soc'y," for Afion Kara Hissar, $2; *Keosauqua*, Aux., $13.15; S. S., $5; *Magnolia*, $6.30; *Ogden*, for Afion Kara Hissar, $19.64; *Oskaloosa*, $29.25; *Tabor*, $15, $118 34

Ottumwa, Aux., $11.80; S. S. (Par.), $2.53, *Dubuque*, A Friend, $10 24 33

Total, $142 67

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Detroit*, Woodward Ave. Ch., toward salary of Bible-reader at Adana, $10; *Fredonia*, $10; *Galesburg*, $15.50; *Grand Rapids*, So. Cong. Ch., $10.50; *Jackson*, for Miss Hollister, $50; *Pontiac*, $14.30; *Webster*, for Miss Irvine, $6.26. Branch total, $116 56

Big Rapids, S. S. (Par.), $1.50; *Clinton*, Aux., $5, $6 50

Total, $123 06

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Ashtabula*, $25; *Cambridgeboro, Pa.*, $50; *Ceredo, W. Va.*, $5; *Charidon*, for Miss Parsons, $12; *Claridon*, for Miss Parsons, $11.05; *Clarksfield*, $9.50; *Cleveland*, Euclid Ave., for Miss Maltbie and Mrs. Coffing, const. L. M. Mrs. Emilie A. Putnam, $25; *Geneva*, for Bible-reader in Turkey, $20; *Huntsburg*, for Miss Parsons, $10; *Ironton*, "Young Ladies' Miss'y Soc'y," $7; *Jefferson*, for Mrs. Renville, $5; *Kirtland*, for Miss Parsons, $8.50; *Lexington*, $6.20; *Locke*, $7; *Marysville*, $26; "Young Ladies' Mission Circle," $5; *Mt. Vernon*, "Young Ladies' Miss'y Soc'y," $10; *Nelson*, $6.40; *Norwalk*, $15; *Painesville*, for Miss Parsons, $46.25; Saybrook, for Mrs. Renville, $6; *Tallmadge*, S. S., $21.79; *Thompson*, for Miss Parsons, $3.75; *Toledo*, 1st Ch., for Miss Lawrence, $14.11; *West Andover*, $6.10; *York*, $10. Branch total, $326 65

Madison, S. S. (Par.), 8 60

Total, $335 25

VARIOUS PLACES.

INDIANA. — *Elkhart*, $10.60. WISCONSIN.— *Janesville*, for Miss Ward, $30. *New Richmond*, $10. KANSAS.—*Bavaria*, for Miss Ward, $3.20; *Brookville*, for the same, $8; *Leavenworth*, Aux., $1.70; S. S., (Par.), $5. NEBRASKA.—*Omaha*, for Miss Van Duzee, $8.87; *Harvard*, for the same, $4. COLORADO. — *Colorado Springs*, Mrs. S. B. Pickett, $5. MASSACHUSETTS.—*Worcester*, Three children, (Par.), 50 cts., $87 86

Total, $87 86

MISCELLANEOUS

Office receipts, $5.72; Sales at Annual Meeting, $9.52; Thank-offerings, at Annual Meeting, $51.50, $66 74

Total for the month, $1,229 54

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. R. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. E. P. BAKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Treasurer.
MRS. R. E. COLE.

Recording Secretary
MRS. S. S. SMITH.

Auditor.
E. P. FLINT, Esq.

OUR ANNIVERSARY IN LOS ANGELES.

THE eighth anniversary of our Woman's Board of Missions, has been celebrated a long way from the place of its birth. When the invitation to come hither was extended to us, notwithstanding the fascination and glamour that this "City of the Angels" has long had in our eyes, and the cherished desire to see it which some of us have felt for more than a quarter of a century, we should have said, It is too far off; there are lions in the way; we dare not accept. But we are accustomed to defer to superior wisdom; and when the General Association, under whose wing we have always found aid and shelter, decided to accept, we thought of our favorite old adage, "Where there's a will, there's a way," and doubted not their will would open the way for the Woman's Board to come to Los Angeles. That they were eminently successful, we who journeyed here together so delightfully on the 4th instant, are most happy to testify, and the pleasant intercourse of that day we shall remember when hereafter, in reciting the Apostles' Creed, we come to the clause, "I believe in the Communion of Saints."

Arriving here on Wednesday morning, we were promptly welcomed, and distributed among the pleasant and hospitable homes and fine hotels of this city; and here let us say that the noble hospitality extended to us, and in some instances, we fear, at the cost of self-denial and discomfort on the part of our hosts, we shall ever hold in grateful remembrance.

It was soon arranged that our separate meeting should be held on Thursday afternoon, in Good Templars' Hall. About fifty ladies were present. Unfortunately for us, the exercises going on in the church at the same time were of absorbing interest to many of our ladies, and held them there.

Our President was with us only in heart, but her place was filled by one of the Vice-Presidents, Mrs. Noble, who presided with sweet dignity and grace. After the reading of the sixtieth chapter of Isaiah, and the singing of a hymn, an uplifting prayer was offered by Mrs. Field, of Los Angeles. Then followed a few earnest words of greeting from Mrs. Noble, expressing our joy in the privilege of meeting for the first time these dear sisters who are one with us in love and work, and also the hope that this meeting together might stimulate us all to more earnest and efficient and loving service in this branch of Christian work.

Reports from auxiliary societies were called for. Those represented and reported by delegates present, were as follows: Plymouth Church, San Francisco; Cephas Society, of the First Church, San Francisco; Third Church, San Francisco; Bethany Church, San Francisco; Stockton, Rio Vista, Sacramento, Berkeley, Riverside, Los Angeles; Young Ladies' Mission Circle, of Plymouth Church, San Francisco; Plymouth Gleaners, of Plymouth Church, San Francisco; Theodora Society, at Cloverdale; the Cheerful Workers, of Santa Cruz, and the Delta Sigma Society, of the First Church, San Francisco. The failure of so many of our auxiliaries, and notably that of our leading one, to report, was a disappointment and surprise; but we withhold our scolding, until we learn whether or not some of these missing reports may not be lying in the pockets of the General Association, and crowded out of remembrance by absorption in their own matters. The reports read, indicated, for the most part, a sustained interest in the work of our Board; and we were especially glad to hear from our sisters in Riverside and Los Angeles, and to note that they are broad and unselfish in their views of Christian duty, and out of their great need can yet extend the helping hand to the perishing in distant lands. The reading of the Home Secretary's report and devotional exercises concluded the afternoon session.

The meeting of the evening was very largely attended. Every seat in the church was filled at an early hour — a sign that more than ordinary interest ruled the hour. Rev. T. K. Noble presided, and introduced the exercises with brief and appropriate words. Dr. McLean read the Scriptures, and was followed in prayer by Dr. Stone. The blessing of that prayer rested on us all to the close. The report of the Recording Secretary, Mrs. S. S. Smith, whose absence was conspicuous, was read by Mr. S. F. Bufford. Dr. McLean read the report of the Treasurer, Mrs. R. E. Cole, and Dr. Warren explained that the contributions of several societies did not appear in the report, because they reached the Treasurer after the first of September, at which time she closed her accounts.

They will be reckoned in the next year's income. The Home Secretary having given her report at the afternoon meeting, did not present it again, thus making a slight departure from the printed programme. The congregation then joined in singing an original hymn by Mrs. Alice Howard, led by a trained choir, whose services contributed much to the interest of this as well as other meetings of the Association.

The address of the evening was given by Rev. C. A. Savage, of Berkeley. It was unwritten, but suggestive, thoughtful and sympathetic, and held the closest attention of all to the end. The theme was, "Woman's Work as an Inspiration." It is an inspiration to the darkened sisters in Turkey, to be what they are not. Instead of remaining so ignorant, and little else than wretched drudges, it is working in them the thought of doing what they have not done — of making more of their lives. It supplies the poor, aimless, aspirationless lives with motives and ends worthy of what is best and possible in them; to make homes, now neglected and comfortless, bright, attractive and happy; to store intellect, now so vacant, with the wealth of study and improvement; and to make the spiritual life, now dwarfed and bigoted, generous and sweet with the truth which is from above. There are three ways of doing this, all of which are contained in the work that Christian women are doing; namely, schools, homes and Christian lives.

The schools have been preëminently helpful and inspiring. The idea of disinterested benevolence is one most difficult to understand by the people of those dark regions. When, therefore, educational institutions like Roberts' College, the Broosa School and the Scutari Home are built, equipped and endowed, the grave suspicion that some intrigue or deep-laid scheme for political or commercial gain is at the bottom of it all, breaks out in the significant questions: "Who built these houses?" "What for? They don't know us, we don't know them. How can they care for us?" "How can they spend so much money just for our good, as you say?" And rather than accept the fact of disinterested benevolence, they insist that the Government in America is behind it all, aiming at some grand advantage, commercial, political or otherwise. But from these schools and homes pulsations of woman's work are felt far and near. Pupils go from them to their old, dark, cheerless homes, and transform them into Christian homes. Everywhere girls are becoming teachers, and now the people themselves are beginning to found schools. Once, girls had to be paid a salary to attend school. Now, the advantages of female education are so manifest that one school alone received in a year some three thousand dollars for tuition fees.

The influence, also, of Christian homes is so marked, that it has been said "that if no more had been done than the creation of Christian homes, that of itself would pay for all that has been done by Woman's Boards of Missions in Turkey."

The address closed by reminding us that the work in which we are engaged is a living and continual inspiration. And it was, indeed, inspiring to share with the speaker in the confident prediction that there were those present who would live to see the power of Mohammedanism broken in the Turkish Empire, a Bible in every hamlet in China, and a Christian nation in the heart of Africa. In bringing about these results the Woman's Board has its work, and the opportunity is laid at our doors.

With the singing of the doxology and the benediction, closed one of the most inspiring anniversaries of the Woman's Board of Missions of the Pacific.

CONSECRATION.

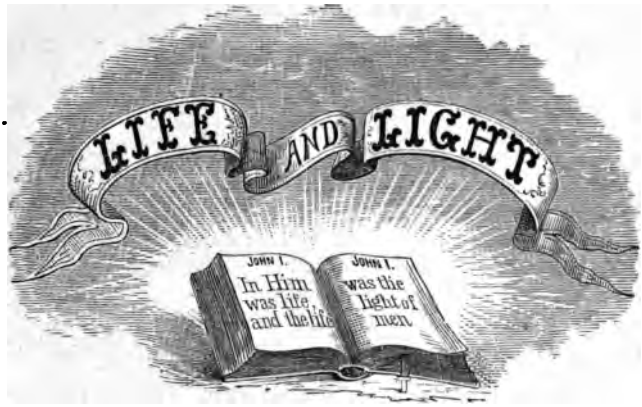
BY MRS. ALICE HOWARD.

Father, I offer now
  My heart to thee,
For all thy mighty love
  Shown unto me;
Here, on this happy day,
  My love shall with thee stay;
Oh, may I never stray,
  Dear Lord, from thee.

All through the fleeting years
  Thy hand I see,
Guiding my falt'ring steps
  Upward to thee;
Weary the path may be,
  But mercy pure and free,
At thy divine decree,
  Shall lead me home.

Lord, grant my pilgrimage
  Be not alone;
But many souls be brought
  Unto thy throne:
Thus may I faithful be
  In all my work for thee;
Oh! consecrate thou me
  Unto my Lord.

—Written for the Anniversary at Los Angeles, Cal.



FOR WOMAN.

VOL. XII. FEBRUARY, 1882. No. 2.

COMING TO THE LIGHT.

BY MRS. W. B. CAPRON.

I HAD abridged a visit from five dear young Brahman girls to attend to two Mohammedan women. As I was receiving them I noticed a woman standing shyly behind one of the veranda pillars. I smiled an invitation toward her to come, but she gave in return a gesture which plainly meant, "No; I'll wait till they are gone." When they left she came in. She was a stranger to me, but told me when and where I had seen her husband, and when and where she had seen me and heard me. She gave me a little bottle which I had sent to one of her neighbors. Before I had said even a few words of welcome, she looked at me with great earnestness, and laying her hand on her heart, said:—

"I want you to talk about this that is within. I have a great desire for you to tell me about it—a great desire! Will you talk about this that is within?"

I replied, "Then you know that you are really two parts?"

"Yes; that is what I heard you say."

"What did I say?"

"You said that I am two parts: the body and this that is within. When we die, the body will go to dust or ashes; and this greatest part is an undying part. What will become of that when I die, is what I want to know. The great Creator of all men is a spirit, is he not?"

I was not going to divert her mind by asking her how she had come so far on the way that I had no need to prove to her that she had an undying soul. Precious, priceless soul! it revealed itself in every tone and every look. I continued:—

"When you die, your soul, separated from your body, may be forever blest with the great God, or——" and I hesitated.

"That's it, that's it!" she eagerly spoke; "that's what I want to know. How can it? how can I be sure where I'm going? I want to be sure about it. Cannot you tell me something to do, so I can be sure about it, and not be so troubled?"

"There are a great many things that you do," I replied. "You have pilgrimages and fastings, and you can spend large sums of money."

"No, no," said she; "don't tell me that. Let me tell you, I know all about them, and all the swamies. It is the same thing over and over." She made a sweeping gesture, as if she were sweeping Hinduism out of her soul, that the Spirit of love and liberty might come in.

I continued: "Our Creator is holy. He has said that if we do one wrong thing, we cannot be sure of going to heaven."

Again she burst forth, "Heaven! Are you sure of going there?"

I answered her question simply, and said, "Very sure," and went on: "What have you ever done to please Him? Is it nothing that all your life long you have never spoken to Him, but have given your first and all your thoughts to the false gods that he so much hates?"

"Is this the way it is?" was her comprehensive question. The distance was very great between her and heaven. Would she see that she needed a some one who should reveal this holy God to her as her heavenly Father, and heaven as her home? She was thinking that I could do it for her, and I was crying from my heart, "Oh that Thou wouldst rend the heavens, and come down!" The hum of evening work was going on outside, and the voices of school-children mingling with it, but that room seemed to me like another world. It was she who broke the silence.

"Is it true what you say, I never have spoken to God. What can I do?"

I replied, "You need what I needed, and what every one needs, —a Saviour."

"A Saviour," she repeated, four or five times. It was a new word. "A Saviour! And who is he and where is he?"

Then I began the story of a Saviour come down from heaven to men. God's greatness was plain to her. So was His holiness. She seemed to comprehend how sin had ruined the earth. She

was greatly interested to hear of the councils of heaven, and the decision that the Beloved of the Father was to come. I thought that she saw the necessity of some great punishment, and I hoped that she grasped the idea that such a Being could atone for the whole world. At every pause, when I had a longing for some question, she would say, "Go on; do go on." When I came to the birth of this Redeemer of the world, she was plainly disappointed.

"Would you have wished Him to come on a shining cloud?" I asked.

"Yes; that would have been like such a great One."

"That is the way that He went triumphantly back," I replied; "but we should have been troubled because he was not like us at all. We know now that He was, in all respects, like us—but without sin." It was plain that she could not receive the great truth that He humbled himself. I thought it better to pass on, and try to describe His spotless life and final suffering. I was struck, as I often am, with the effect upon her of the grand and glorious truth of the resurrection. Not a word had escaped her; nothing diverted her. When I ended by saying that the crucified and risen Lord had ascended into heaven, and was there to-day, she seemed like the men of Galilee who gazed up into heaven after him.

"What next?" she asked.

"Only believe Him, love him, and call him your Saviour. Can you do this?"

"My Saviour, my Saviour," she repeated slowly. She could not grasp this.

"I wish you would tell me something to do," was her entreaty, as if she could not go without something to carry away.

"You must call from earth to heaven to Him, and say, 'Saviour of this whole world, thou hast saved many; save me, also.'"

"Will it be different within?" was her question.

"He will certainly hear you," was my reply. "Probably you will begin to feel that you must change your life. He will save you if you wish to be saved."

"Are you sure of that?"

"Yes; very sure."

"Shall I know if He hears me and thinks upon me?"

"You must call again and again till you do know. Must He not be sure that you want him?"

The tears were in her eyes. Said she, "I am glad that you were at home. We are going to Salem to-morrow, and I wanted to hear you once more."

Could anything be more trying than this? Knowing where she lived, I felt sure, from her unusual intelligence, that I could, if the dear Lord pleased,—and I knew he would bless us,—win this soul for him. And she is going beyond my reach, but not beyond His, to-morrow. I never drive through the street where she lived without thinking of her, and wondering how it is with her—how it is "within."

I have been in India nearly a quarter of a century, and this is the only case of the kind, or, indeed, anything approaching to it, that I have had. Had this woman not been pressed by the circumstance of leaving the city, she probably would have been found among the number who listen with interest, and of whom we have hope that the Saviour of the world has been revealed as a personal Saviour.

Or is it the sound of His chariot-wheels? Lord, we have waited long; tarry not, but come.

PROGRESS AT SIVAS.

BY MISS L. B. CHAMBERLAIN.

WHEN the school-year commenced, last September, we had a new room for our Girls' High School. Formerly they had been in the same room with all the primary pupils, the entire school numbering from thirty to thirty-five scholars the previous year.

This new, light, airy room had some light print curtains, a new gingham cover for its table and little sadia, while pictures of bright fruit, flowers, birds, landscapes, and a few mottoes, gave it a homelike look. There were some rude shelves in the corners, draped with bright tissue-paper — one for the clock, the other for a rude water-jug of this land, adorned with gilt paper and embossed paper rosebuds, and filled with dry grasses. We also had two benches, made from boards perhaps ten feet long, one for the top, one for a shelf to hold their books. These were tried as an experiment, and received with great delight by the girls. They all wanted to sit behind them. More than one of the seventeen girls that were admitted to this room, learned her first lessons with tears streaming down her face because those two benches were not long enough for them all.

It was required of every girl before entering this room that she should be able to begin reading in the Testament, and study either arithmetic or the catechism. One by one new pupils came to swell the numbers in this room, — some were graduated to it from the other room, — until its roll had forty-five pupils' names, with

an average attendance of thirty-eight to forty. A few only have left from sickness, or gone away for the summer to villages. Next week five or seven more will graduate into this room of the High School.

The second room, having at first about twenty pupils, increased more rapidly, until its fifty restless girls were more than the two young teachers, who alternately for three hours presided over it, could control, and it seemed imperative that another room should be open for the little ones learning their letters, which was done about the first of April last. The twenty transferred to this room on bright days were all there, and from ten to fourteen more, and not one of them knew all their letters; but a new blackboard and a few pieces of chalk have done much to help eleven little girls to graduate into room B, where they will learn to read.

These two rooms, B and C, are taught entirely by the older girls of the High School, who are in this way gaining experience in teaching three hours a day; and yet their other lessons are all learned the same as they were before these new duties were put upon them, except those in the house; then the other girls help them in their house duties. It seems that the simple appointments of that room which I have so minutely described to you, that you might know how simple it was, and an increased amount of sewing, have done, perhaps, more than anything else to draw scholars to our school and room; and I long that these same little inexpensive things may be extended to our other rooms and schools.

In November we ventured to open a new school the other side of the city; after three or four months it numbered sixty scholars, and others wished to come. A second room was opened, with one of our High School girls as teacher; it then increased to eighty pupils. Then an Armenian school opened its doors without tuitions of any kind; of course that has taken from our school. Then the landlord, doubtless incited by the priests, locked the school-room doors, and sent the pupils home; but one of the missionaries, with a hammer, gave him ten minutes to open the doors, and he wisely opened them, but vented his spite afterward by pushing the girls down stairs; but after all this it numbers sixty scholars, and we hope another year to find a more desirable home for this hopeful school. They have earnestly desired a Sabbath-school, and we trust next year they will have one.

At one examination more than fifty women were present. This is quite a new feature in this work in Sivas; last year not more than ten were present. They also come in greatly increased numbers to our chapel; indeed, the work seems to be rapidly opening among our sex here. These women are not of the poor classes entirely;

among them I saw the wife of the wealthiest Armenian in Sivas, and five of her grandchildren are among the most interested and constant pupils of our school. God has answered our prayer, not alone that the poor should have the gospel preached to them, but that those that had greatly increased earthly possessions might also learn how they could lay up treasures in heaven.

The future of the Sivas schools now looks bright and hopeful, and it is a delightful work; but I have sometimes found my hands tied, for want of things to supply this increasing demand, more particularly for work for our larger girls. When they can read in the Testament, they wish to make an apron; when the apron is done, they wish to make a dress or a man's shirt. I wish that now I had thirty aprons and two men's shirts to supply the present demand for work. My responsibilities are not limited to the two Sivas schools, but Gurun, Zara and Tocat have schools varying from thirty to sixty pupils; these also look to us for all they have.

The past year I have cut out one hundred and thirty yards of my own cloth for these schools, and our two hundred girls are with it learning to sew. When bright-faced girls look up so eagerly, and say, "Oh please, teacher, let me sew an apron; I have sewed two years over and over," it pains me not to have it to give.

As we year by year recount God's great goodness to the children of men, the assurance of his blessing in the past must strengthen our hearts and hands for the days to come.

A more recent letter from Miss Chamberlain gives the following account of a tour: —

* * * It was a beautiful day in October, just three hours before sunset, that we left Sivas, wending our way out through the black mud of its narrow streets, out upon the Zara road, bordered by one evidence of the nineteenth century — the telegraph.

Our party consisted of Mr. Hubbard, a new Bible-reader or seller, one of the High School girls and myself. The object of my tour was to help this girl of sixteen, whose school-days, all told, were less than three years, to open a new school. It was to be in her native village, about thirty miles distant, on the banks of the famous old Halys. We were four, but our horses were three. One of them had quite a load of books, and some comforts by the way, aside from its human load. The two men alternately walked and urged on the heavily laden horse, that we might accomplish the nine miles of our journey before the shades of night were thick about us. The fierce shepherd dogs howled at us from the flat roofs for invading the quiet of the place, and the dormant villagers let us wander here and there before they could be roused to understand our needs, and give us a room for the night.

We had a good supper of village soup, made of buttermilk and cracked wheat and the inevitable pilaff, — a form of cracked wheat, cooked with a little butter, — with bread and cheese. During the evening eight or ten men and women came in to see the curious strangers. The poor ignorant women were more interested in the plain braid of my hair, than in hearing the words of the blessed Master that were read, or in the hymns which told of the precious name of Jesus. In the morning a shepherd-boy came for a Testament, and the owner of the house wished one in exchange for the barley our horses had eaten.

The following evening brought us to our village, which consisted of over a hundred houses, built of stone held together with mud, one story in height and with flat roofs. All the houses had windows, one on three sides of the house, each of them the size of a five or seven-inch pane of glass. When we remember that the walls are from six to ten inches thick, we can readily understand how much light, or darkness, rather, they have in their dwellings. As we passed through the streets, I felt that I was indeed a curiosity. The only missionary lady who had been there for years, had always gone in one of the native covered wagons; but for me to hang on the side of a horse, and wear such a wonderful thing as a sun-hat, made me the eighth wonder of the world, and they soon gathered about me to inspect me more closely.

But it is of the school that I wish to write. The first day there were twenty little girls and boys present. Not one of them had a book, and the three or six cents to purchase one seemed a great sum to some of these villagers — at first an insurmountable obstacle to their learning to read. An Armenian alphabet in "spatter work" was quite invaluable the first day. The children in this land have such difficulty in learning their letters, that we have printed, on pieces of cloth two yards long, the thirty-nine Armenian characters in letters six inches in length. The large, white letters stand out so very distinctly on the dark background, that they soon fix themselves in the memory of even a dull child. Some of the children who could not bring money, brought eggs to pay for their books. One egg was valued at three mills, and twenty eggs were enough to buy a book that in English would be called a progressive primer; but, alas! not every child could bring the requisite number of eggs.

When the children passed out on Saturday, they were asked to come the next day, at noon, for a Sabbath-school. This was the only time we could appoint for them, as there was not a clock or a sun-dial in the entire village: sunrise, midday and sunset are the only divisions of time that they understand. Promptly at noon

twelve little girls arrived, followed by half-a-dozen wild-looking boys, who evidently expected to be sent out. To their astonishment, however, they were instantly asked to stand on the other side of the room to learn to sing, which they were very glad to do. The room, lighted by only four small panes of glass, seemed so dark, we went out into a yard, which was surrounded by a wall more than six feet high, and there we tried again and again to sing, "Come to Jesus to-day." The women who were sunning themselves on the roofs gathered to look through a hole in the wall, and in their eagerness to see, one stone after another was removed from the wall; boys climbed on the wall, and sat there to listen; while within, our pupils increased to twenty-five, and an audience of twelve or fifteen men were as delighted and interested listeners as we could wish. One man, in his eagerness, seized a stick, and was desirous of enforcing the law of order while we were trying to bring the gospel to bear upon them.

The children's little heads, hands and feet, indeed, all their bodies, having never been restrained, could not be controlled at once, and, like a flock of lambs, they could not help jostling and pushing those that stood nearest them. Only one child knew who made her; no one knew whose son Christ was, that he died for them, or that he once lived in this world and loved little children. When asked about the Devil, however, they all had something to say; he was evidently a familiar acquaintance, and they were anxious to communicate all they knew. One said he was in this boy; another, that he was in that man; others, that he was a snake or a bug.

"Suppose that your mother had some nuts in a bag," we said to one bright girl, "and you were told not to touch them; suppose that afterward Satan should tempt you, and you should take some and eat them, would Jesus know it?"

"No," was the quick answer; "but my mother would, and she would whip me."

During the hour they learned six verses of the hymn, and more than half the Lord's Prayer, aside from the little story they heard. They were not ready to go, and I hope they will never tire of their first little Sabbath-school.

There is one Protestant man in that village who is not ashamed of his faith, and he has promised to gather these older boys on the Sabbath, and teach them the golden text, hymns, etc. Thus has sprung up one of the little rills that, with the blessing of God, may roll on through the years to come, deepening and broadening, as we hope and pray, as it flows along.

We also visited Zara, where Mr. Hubbard spent the Sabbath;

and here there are a few faithful souls, who deeply mourn their want of a pastor and teacher. "The fields are whitening for the harvest, but the laborers are few." We are looking forward with hope to the Week of Prayer. We have two girls in our house who do not love Jesus, and we feel that we cannot wait much longer for them to become his children. Others that do love him need to reach out more to the things that are before. The Week of Prayer means so much more to me here than it ever did in America!

INDIA.

GIRLS' SCHOOL AT AHMEDNAGAR.

LETTER FROM REV. SAMUEL BISSELL.

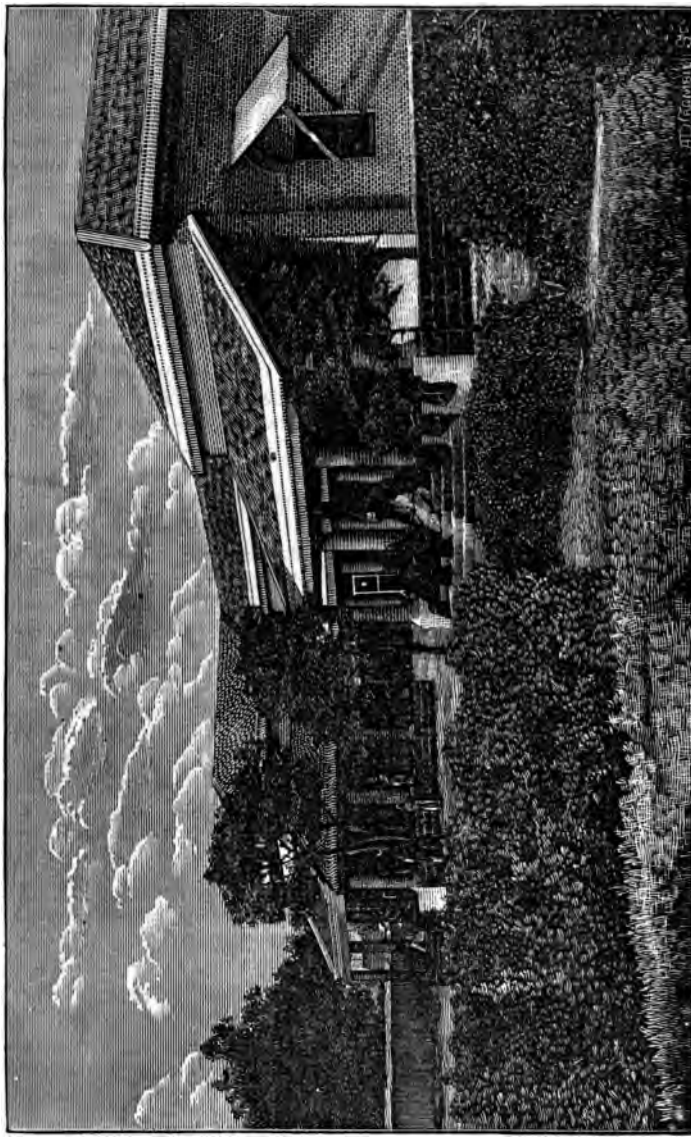
THE new building for the girls' school at Ahmednagar, was completed and occupied in June. It is a substantial, tasteful and commodious building, with stone foundation and double-tiled roof —an ornament to the mission premises and to the city. The entire length is one hundred and fourteen feet. The hall at one end, and the double room at the other for the primary school, are each eighteen by forty feet; and the four class-rooms are each sixteen by eighteen feet. Those who have seen it have expressed but one opinion of its admirable adaptation for the work to be done in it, and their surprise that such a house could be built for so small a sum — two thousand seven hundred and fifty dollars. It is a fitting decoration for this department of our work, on this "jubilee year." It is fifty years since the first occupation of Ahmednagar.

Yesterday, the Sabbath, was a good day for our church here. Sixteen persons united with the church on profession of their faith. Ten of them were from the girls' school; the other six were lads from the Normal and other schools. The pastor of the church being ill, he requested me to take charge of the service, and administer baptism to those who had not received it in infancy. One of the girls baptized, Parvati, has a most interesting experience, showing how providential truth is often stranger than human fiction. Some three or four years ago she was taken by a brother — her parents being dead — to a city several hundred miles away from home, where he had business. After some months he wished to send his sister back, as he found he must go still farther away. He intrusted her to some women who professed to be going to his home, but who turned out to be worthless characters, and who even plotted to take Parvati's life to gain possession of the ornaments on her person. Her screams brought some one to her

rescue before they had accomplished their purpose; and after investigation the women were sent to prison, and the girl remained in the care of the magistrate. In April, 1879, he was transferred to this station, and brought the girl with him. Learning of our girls' school he came to us, told us Parvati's story, and asked if we could take charge of her. We placed her in a Christian family, and she began to attend school. The gentleman who brought her has sent a remittance, from time to time, sufficient to pay all expenses. He wrote to the city in which Parvati lived, to see if any of her friends could be found; but no answer was received to his letters. So she has remained in the school, has done well, and made good progress in her studies. She seems happy and contented; and now having found the secret of all true happiness, she has cast in her lot with the people of God. In her examination before the church, being questioned in regard to her former history, she said, in substance, that she considered gain in finding her Saviour more than compensation for any loss of home and friends. Truly she is right in thinking so. By what a marvelous way was she led to a knowledge of Him!

In looking over the past history of the girls' school, I find a vote of the mission passed in November, 1838, as follows: "That a girls' boarding-school be supported at Ahmednagar, under the care of Mrs. Ballantine, the number of pupils not to exceed twenty." This was the beginning of the Ahmednagar Girls' School, which has now continued for forty-three years, gradually increasing in numbers from the original twenty to the present one hundred and forty-five pupils. It has been moved from place to place, according as better accommodation was found here or there, sometimes taking refuge in a chapel or rest-house, till in this "jubilee year" it "goes out free," and dwells in its own house.

Mrs. Ballantine had charge of the school from its commencement till 1865, except in the three years of her absence from the country, when Mrs. Burgess had the care of it. At first the girls were all from Hindu families, as there was no Christian community to supply them. After a few years, however, girls of Christian parents were received, and gradually the school assumed its present character—an institution for the education of the daughters of native Christians, fitting them to become the wives of pastors and teachers, and to be themselves teachers of the women and girls around them. Some forty or fifty of the pupils were received into the church during the last dozen years it was in Mrs. Ballantine's care. After her final departure for America, Mrs. Hazen took charge of it till her removal to Sholapur, when it came under the care of Mrs. Bissell, in the beginning of 1868.



GIRLS' SCHOOL AT AHMEDNAGAR.

The number in attendance had then increased to sixty. Efforts were made to systematize more thoroughly the work of the school, and to arrange a regular course of study for the classes.

Mr. Krishnarai Sangale had been connected with the school for about ten years, but withdrew in 1871, on account of ill health, and it was difficult to supply his place. By his strict discipline and musical talent he had done a great deal to improve the school. Some of the best graduates of the school were selected, however, and a corps of female teachers was thus employed to teach the studies which they themselves had pursued. Since that time most of the instruction has been given by female teachers. Mrs. Bissell had charge of the school until 1875, when, as she was leaving for America, it came into the care of Mrs. R. A. Hume. The number of pupils had increased to a hundred. Mrs. Hume devoted herself earnestly to the school; but the burden proved too heavy for her, and in the fourth year her health gave way. Mrs. Bissell, having meantime returned to Ahmednagar, took charge of the school, and still retains it.

The present number of pupils is one hundred and forty-five. Only about half these receive an allowance from the mission for their support; the remainder are day-scholars, supported by their parents or other relatives. The religious instruction includes not only daily reading of the Bible and prayers, Sabbath-school lessons and catechism, but also the study of certain books of the Bible in course, as a part of the daily lessons. Mr. Ballantine wrote forty years ago, "The end we propose to ourselves, in all these efforts, is the conversion of at least some of them to God." This aim is still kept before us, and not their conversion only, but an intellectual and spiritual preparation for usefulness in the Master's service.

In the last fourteen years one hundred and twenty-four girls have been received to the communion of the church while attending the school. Of the more than one hundred pastors, preachers and teachers connected with the mission, a majority have wives who were educated in the school. Many a native assistant in other missions, also, is indebted to this school for a virtuous, intelligent wife. How widespread its influence thus becomes is readily seen. As the mission enters upon a second half century of its work, it is fitting that this school should be provided with a new and commodious house — a monument, as it were, of the toil and labor of those who have done their work in it and entered into rest, and an index of the hopes we cherish regarding it in future years. As we look at the building we praise God, and thank the Woman's Board and the American churches for this jubilee gift.

Young People's Department.

PRIS. BURWELL'S SOLILOQUY UPON "WOMAN'S BOARDS."

BY MISS CHOLLAR.

IT was strange, or, rather, it was providential, that the notice should have been read that very first Sunday; but when one's mind is running in a certain channel, it is surprising how many things seem to turn that way. Pris. Burwell didn't think much about it when her hostess said, laughingly, at the dinner-table, "Now that your school-life is over, you will have time to spend on some hobby; for instance, you can join the Woman's Board." But by one of the coincidences that are truly heaven-sent happenings, the last words lingered in her memory; and the cars rattled, as they hurried her homeward, "Woman's Board," "Woman's Board," as distinctly as the bells once gave advice to the embryo "Lord Mayor of London."

She had been thinking all through her last year at school what would be the next thing for her; and when the good-byes were fairly said, and the last one of the old seminary buildings faded out of sight, she realized that one scene of her life was over forever, and the world "lay before her where to choose." Not a very great liberty of choice, either, it seemed to her, for she knew that her father had sacrificed much in order to send her, the oldest of many brothers and sisters, through college, and that since her mother's death, a few months before, the children had been running wild. So her hopes of teaching were all to be put aside, for she remembered her father's words at their last parting: "Finish your school, daughter, and then come home, for we need you."

She loved her home and the children, but she had aspirations for what looked like higher work, and it seemed as if she would be shut in and walled down by the interminable house-work. Must she, the brightest and wittiest of her class, a ready writer, and with a natural "gift of tongues," lay aside her books, grow rusty in her French and German, and settle down into an endless treadmill, with only "the trivial round — the common task," for

her life-work. She had just about made up her mind to accept her fate as a bitter pill, and to resign herself to being prim and poky and disagreeable, when the playful words of the friend with whom she stopped to dine changed the current of her thoughts.

"The idea that I can have any time to work for the heathen! Why, it will be more than I can do to keep the household machinery in running order. If I make things comfortable at home, it will be all I ought to do. I remember that funny thing Prof. Churchill reads about the 'Society for the Dissemination of Blankets and Top-boots among the Natives of the Cannibal Islands.' That is the way with these people; they send their money away and neglect their own poor, or else they use up the funds for themselves, and humbug the people who give them." So she worked herself into a state of virtuous indignation against missions in general, and then forgot all about them in the bustle of the home-coming. But on this first Sunday, as she sat in her old place in front of the pulpit, it seemed as if the minister gave her a piercing glance when he read the familiar notice, "The Woman's Board will meet at the parsonage on Wednesday afternoon;" and back came all the thoughts she had tried to banish. "Is it possible," she wondered, "that I really have anything to do with this thing?" By and by, when she was riding slowly home with her father, through the spicy pine woods, she broke out suddenly,—

"Do you think it is my duty to belong to the Woman's Board?"

Mr. Burwell's keen, gray eyes twinkled as he answered: "My daughter, we have woman's boards enough to occupy your mind at home. There is the wash-board, the ironing-board, the dough-board; and if you pay your whole attention to these, you will be better fitted to do good in a suitable sphere than if you spent your time going around like the 'prophesying woman' that the apostle tells about."

"But is it right that all my time and strength be spent at home? Ought I not to find some way of helping the world?"

"'Charity begins at home,' says the proverb. Study it out for yourself, Pris., but remember the story of 'Mihal and the Goslings,' and catch the nearest ones first;" and then the farmer closed his lips as if there were no more to be said, and soon they were at home.

But in the early twilight Pris. escaped from the children, who threatened to devour her with their attention, and went to her old seat, in the ledge of the attic-window, where she had many times dreamed her school-girl dreams, and where not many weeks ago she had knelt with an earnest longing for the help which is given by

Christ alone, and where the answers of peace had come. She had thought then that she could never be perplexed or troubled again, for she had not yet learned that we may not always see Christ transfigured before us, and that we must come down the mountain where there is work to be done. But Christ went down from the mount with his disciples, and entered into the work with them, and Pris. was to know that to the true Christian the "valley" is often one of blessing. Here, at the beginning of her Christian life, she was met by the old questions that have come in so many forms to us all: "Then shall I work for Christ in the monotonous round of daily trial? Must I give up all my aspirations, and settle into a routine of petty cares? And, still further, is it my duty to try to help the world?" I shall have no time to take up duties that would come upon me as a member of any organization. I cannot spend my days in working for fancy fairs and mission circles, and certainly shall not have a moment for writing articles and looking up missionary items, as I suppose I should be obliged to do. For girls who have only their Kensington embroidery and their practicing, it is a very different thing. I will just think out this matter carefully, look at the *pros* and *cons*, and see if I cannot be settled in mind again. It seems to me that father's words make a good statement of the difficulties in the way of outside work. Now, what can I find in these Woman's Boards to help, first, my own Christian life, and next, my neighbors, in the highest sense? The "wash-board" is not romantic or æsthetic, but it is necessary. It tires my arms and my back, and makes me cross and fretful. It is hard work, and no poetry about it; and the next week it is all to be done again; and in the end it benefits no one outside the family. Still, there *is* a certain satisfaction in seeing my lines of white clothes blowing in the wind, and in beginning all fresh and clean again. I wonder if that was not in God's plan when he made the "evening and the morning" for the first time, that his children might have a chance to begin again on each new day.

There is certainly a sense of respectability in being clean in literal cleanness of raiment, as well as of heart. People laugh at the "immaculate floor," and the "flower-pot" in the window of the model poor; but there is often a clean heart behind the window, while there can be no sense of self-respect where everything looks as if washed only by "invisible soap in imperceptible water." Why were the old Hebrews commanded to wash themselves and their garments so often, if it was not as a type to remind them of the frequent cleansings of heart, which we might forget if we were made like the animals? I never thought before that only those

who are pure in heart can have their garments washed white. May be we can take the things of common life as outward signs of the graces we need within; and as I vigorously rub at the soiled clothes, I can try to make my heart pure; and as I shall have to do it all over every week, there will be no time for me to get either careless or "puffed up." Wasn't it "Jo" who made her "primer" at the wash-tub? I believe she put into words what I have so often thought: —

> "I wish we could wash from our hearts and souls,
> The stains of the week away,
> And let water and air, by their magic, make
> Ourselves as pure as they;
> Then on the earth there would be indeed
> A glorious washing-day!"

And here is where the outside work might come in. Why cannot I use my thoughts for others, as Jo did, while I work with my hands? Perhaps if I told about the helps that come to me, the trials overcome by Christ's aid, the new meanings of old truths that sometimes flash upon me, it might do good to some one who has to fight the same battles. I do not suppose that missionary items are all the circles want, and I am sure they would be glad of my helpful words, written for Christ's sake.

Now, at the "ironing-board" it is a capital plan to think. To be sure, one's attention is occupied over "bosom shirts," but a good many thoughts could be crowded in over the sheets and table-cloths. Mrs. Whitney made Bell Bue think out her sweetest poems as she brought out the ivy-leaf pattern upon Mrs. Sherman's best damask. So, why cannot I pick up all the information I can at odd times, and arrange things mentally while I am about my work?

I remember how much more easily Sue used to get along with her school-work than the rest of us. When she had to make the beds, she made believe they were villains and traitors, and punched and hustled them with a will. How we girls did laugh when she pounded Henry VIII. till the feathers flew far and wide. Even when she had to pick up the dishes after dinner, she had such an absurd way of piling them up — "the plate after his kind, the cups after her kind" — that we always laughed, and forgot it was drudgery. She was only trying to make pleasure out of everything; but cannot I have a still higher motive? As I am washing or ironing I can use my thoughts for Christ and his work, while I do the hard tasks with a will. Surely, so far there is no conflict between boards and Boards. But then, there is the "dough-board."

Hours and hours I've stood there rolling out pie-crust as thin and "short" as a pressed autumn leaf. No wonder people outside of New England have a horror of pie! If this was all, I would not murmur; but the cookies and cakes and crullers are absolutely uncomfortable. I do so sympathize with the song,—

> "High-ho, handle the dough;
> How I do wish that dinners would grow!
> A sponge-cake vine, or a doughnut tree,
> What a refreshing sight to see!"

If it didn't get so monotonous I might like this board, for it is rather pleasant to see my cake "rising like an exhalation," and to have people say I have a "faqulty." But the dainties melt away in an astonishing manner; and it is exasperating to find the cupboard bare when I think there is plenty for tea. It is all I can do to keep the family in plain food; and where is any time for fussing for church fairs? Perhaps, though, I ought to have made something when little Alice asked me for cake for her mission circle; and I am sorry I spoke so sharply when I said I had not time, and then spent all the next morning cooking for the archery picnic. I believe I am a real fraud, only I never saw it so plainly before, and prided myself upon being virtuous and consistent. I wonder if I have sinned equally in regard to the next board.

The "cutting-board" is comparatively new, for I remember when my dresses were basted on the high table; but that was before the days of so many bias ruffles. I do not suppose I shall have to do all of the sewing, but my part will be to take care of my own wardrobe, and do what I dislike most—snip and cut and contrive; make over and mend for the children.

> "Heigh-ho, hurry and sew;
> How I do wish that garments would grow
> An overskirt bush or a roundabout tree,
> What a refreshing sight to see!"

I do not want my dresses all plain and prim, and I must keep the children looking nice; but where will come the time? Solomon says there is a time for everything, so there must be; but isn't it for the best things? and will not something have to be crowded out? Cannot I try to strike a medium, and plan to save a few stitches wherever I can, and use the remaining moments in something for the Lord's people, and for those who go to preach Christ? May be I can work through them better than I could if I should leave my plain home duty to go abroad.

Now, have I thought this matter out so that it will not trouble

me any longer? These four little "boards" comprehend all of the household work which busy people like me give as an excuse for not helping in the mission work; and for those who live in different surroundings, there are the key-boards, drawing-boards and chess-boards to take up time and attention. If all of us who spend time in any of these ways could heartily unite in work for one grand cause, — the cause of Christ, — wouldn't we have a Woman's Board that would be a solid platform reaching around the world, and making a good firm basis for us all to rest upon? This must be the right kind of a platform for the women of America — work for one another, and for the Lord, who is over all. Why, it seems as clear as daylight to me now. This one resolution I will make — to strive to live up to the Light within me, and to-morrow I will see what I can do.

"And what did she do?" She went about her tasks with a heartiness that was surprising, doing everything as unto the Lord. She wrote bright little things that were helpful to others, and resolved plans in her mind as she worked with her fingers. She put a few less stitches into her own clothes, and prepared many an article for the mission circle or Christmas-box for some weary teacher; and she carried the triumphs of her cooking when the quarterly meeting was held in her town. Best of all, by her earnest words and her example she brought many into the work who could give what she could not — money and time; and, in short, she did what any earnest Christian girl who has learned her duty *can* do in any sleepy old town. And did she grow prim and poky and disagreeable? No, indeed! She never was half so bright before; for how can a person whose heart is warm and loving be disagreeable? or one who takes in the whole world be narrow? May be she didn't study as much as she wished, but she found that everything had a lesson for her, and instead of being dwarfed, she kept growing in the right way — more womanly and true and sweet; and, above all, ever nearer to Christ, for whom she worked.

Another Sunday she sat in her pew and heard words that touched her heart with a new and grand meaning. "What little services are our cups of water, and how utterly ashamed we feel of ever having thought any of them wearying or irksome when we look at the recompense of the reward. Is there one of us whose heart has not thrilled at the mere imagining of what it will be to hear the King say, 'Inasmuch as ye did it unto the least of these, ye did it unto Me'?"

Our Work at Home.

THE KING'S DAUGHTERS.

Two pictures have been handed down to us from the early days, the points in each having such sharp contrasts that their study brings much pleasure and profit. One is that of a king's daughter, surrounded by a numerous train of courtiers. Her gorgeous apparel, with its gold and silver embroidery, is only outshone by the costly jewels that adorn the head and neck. Before her stands a man in plain, homely attire — a prisoner, for he is chained by the hands to a soldier at his side. The calm dignity of his face contrasts strangely with hers, that wears an expression of sullen obstinacy; not a trace of sympathy or common-place interest is detected; but stony the face and hard the heart of Bernice, daughter of King Herod Agrippa.

The other picture shows us the interior of a comfortable home. Marks of industry are apparent everywhere. The weaver's shuttle and loom are in one corner, while on either side lie finished fabrics of various colors. These hair-cloth tents are ready for the demand of soldier or traveler. The woman and her husband are earnestly engaged in conversation with a man seated before them, whose face is noticeable for the intensity of expression in every feature. His mind is absorbed with the subject, for he is being told of new and greater things, that will enlarge his usefulness as a preacher of the gospel. The ruling spirit of this home must be in the heart of this woman. Her face is all aglow with love and devotion; her husband's look of sympathy and confidence shows that the young preacher can safely trust in her guidance. The gifted and eloquent Apollos is sure of being thoroughly fitted for the Lord's work by thus receiving instruction and direction from the devoted Priscilla.

The same artist has given us both pictures, and we have others later on. Bernice rose up with great pomp, and descended to her own place of shame and contempt. Priscilla arose and ascended to all the honors and privileges of a "King's daughter," "all glorious within." Her name has come down to us fragrant with the spirit of sacrifice, ready even to lay bare her neck for the sake of the missionary hero. St. Paul himself calls her his helper; and not content with gratefully acknowledging her loving service, sends to her and her husband the thanks of all the churches. We cannot now know all the blessings that have come to us from that church in her house; and, surely, those nine or more women who received

loving messages by the same hand, formed a missionary society whose devotion we would do well to imitate. They were the King's daughters, and right royally did they labor to extend the kingdom of their Lord. We have entered into their labors, and enjoy the same honors and privileges, increased a thousand-fold by our greater opportunities. The measure of our opportunity is the measure of our responsibility.

As women, younger or older, our power is recognized in the home, and in all public work that is simply the expansion of home work. As daughters of the Lord Almighty, daughters of the King of kings, whose kingdom is everlasting, let our power be recognized and felt. If our loyalty be deep and abiding, our hearts will overflow. We shall speak of the things concerning the King, and not be afraid of his commandment, "Go, make disciples of all nations, beginning at Jerusalem." There are in our Jerusalem oppressed and weary ones, captive daughters of the prince of this world. Gladly would they turn to the service of our King if they but knew its joy and honor. Give them a royal, helping hand to redeem their accomplished industry from the power of evil. Lead the daughters of Tyre to pour their gold and silver into the King's treasury, and the daughters of Egypt to add their skill and wisdom to the ever-increasing work of the kingdom. Make our enthusiasm so inspiring that having once gained their interest as helpers, we may then increase their knowledge. Here our hands must be guided wittingly, if we would guide rightly. Show them how simple is the duty to love one's neighbor, be that neighbor across the street or across the seas. Arouse their curiosity to learn more concerning this farthest neighbor. Bring them to our homes, to feel the magnetic touch of a live missionary's heart. Show them graphic pictures of our work, and the daily life of the workers. If the question comes from a hundred lips, "What shall we do then?" be ready with a hundred answers adapted to the varied talent of each questioner. Use our friendship to win, our wisdom and tact to employ; be patient, and persevere against all obstacles.

A wise thinker says: "Woman's work should be like the light—infinitely variable, because infinitely applicable; manifold in division, that it may take color of all that it falls upon, and exalt it." The King's daughter, reflecting the glorious light of her Lord, touches the hand of music and the voice of a sweet singer, when forthwith they rise to waft a departing missionary over the sea or strengthen the hearts of the workers at home.

She shines upon art, and the missionary meeting, with its maps and pictures, is looked for with gladness, and secures the interest of a crowded audience. She sheds her light upon those skillful fingers, and the missionary wife and mother is relieved of many

burdens, and the Dakota Home and Zulu Mission share with us our household comforts. She beams upon the pen of a ready writer, when messages of love and sympathy wing their way to the tired workers in distant fields, or its radiant point gathers up the material to build a missionary ship. Her light falls upon the busy housewife's well-ordered home, when quickly the honest pride and tireless energy of this admirable housekeeper provide more than a lodging for the beloved missionary. A Bethany of rest and refreshment is here found. A ray of light penetrates an out-of-the-way corner, where a poor widow sits solitary; immediately the two mites of her gift carry a world-wide blessing. There is no talent so large but can be used; none so small but can help in the spreading of this kingdom that is to reach to the ends of the earth.

The King's daughter must guard, as well as redeem and guide, the use of these various talents, for they are to be consecrated and kept for the Master's use. There is danger that the daughter of Moab will return to her people and to her gods. Surround her with a wall of prayer; seek for the peace of God to garrison her heart and mind; then shall we hear her say, "Whither thou goest, I will go; thy people shall be my people, and thy God my God."

What must be said of the King's daughters who lightly esteem their royal estate? We meet them occasionally at the feast of remembrance, but miss them sadly at our feasts of ingathering. "How is their gold become dim, the most fine gold changed." The dust of worldly pleasures cling to their embroidered garments. They are blind, and cannot see afar off; near-sighted, and see not the world's great need; blind, and see not their own duty to supply that need. Their ears are stopped, and they hear no cry from starving souls. They have forgotten the God of their salvation and the pledges of loyalty made in the early days of adoption.

In our labor of love, let us also remember these of the household of faith. Make them to hear the voice of the King: "Awake, awake, put on thy strength; shake thyself from the dust, captive daughter of Zion." "Anoint thine eyes, that thou mayest see."

The time is past for ignorance and folly. The time to redeem their pledges is hastening. Guide their feet carefully back into the King's highway from which they have wandered. Fill their hands with work, then will their mouths be filled with praise, and together will we kneel at the altar of consecration, renewing our allegiance to the King, whose we are and whom we serve.

The King's daughters should excel in strength above all daughters of the land—strong in purpose to do the King's pleasure; strong in faith concerning the things of the kingdom; strong in spirit to work on the minds of the ignorant; "strong in the Lord

and in the power of his might." Beauty must also be theirs, for this the King greatly desireth, — that beauty of holiness which sanctifies every work, and is a joy forever. The King's daughters will be a peculiar people, for their zeal will destroy many a beautiful idol, and thrust aside many a cherished plan. Many sacrifices will be made, for something must be consumed for the fire of zeal to burn to any purpose. In these days of relics, when so much is being done to bring to light and preserve the wisdom and learning of the ancients, let us not be idle in this matter. Study the meaning of Mary's alabaster, as well as the language of Cleopatra's Needle. The old-fashioned zeal of the primitive days must be aroused. Give it large room in a conspicuous place, that all may study, admire and imitate. Joanna "ministered unto the Lord of her substance;" Mary "did what she could;" the beloved Persis "labored much in the Lord;" Harriet Newell "counted not her life dear unto her." Such zeal is not without its reward, for the "honor that cometh from God only," is an incorruptible crown.

This pure gold on the head of the King's daughters will shine with precious gems, when, with the daughters of all nations as her companions, she enters the palace of the King; and then, as now,

"No jeweled princess half so rich,
No queen so great in power;
More gorgeous crown thou can'st not wish,
God's seal of love, a kingly dower."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Waldoboro, Aux., prev. contri. const. L M. Mrs. Mary Jane Crane, $17; Calais, Aux., $10.61; Bangor, Aux., $25; Gorham, "Little Neighbors," $25; Harpswell Centre, "Willing Helpers," $2.02; Bethel, 2d Ch., "Little Helpers," $14; Andover, Aux., A Friend, 50 cts.; Hallowell, Aux., $25; Biddeford, 2d Ch., Aux., $18.20; Yarmouth, 1st Ch., Aux., $20; Greenville, Aux., $17; Atkinson, Ladies, $1.63; Waterville, Aux., $14.35, $190 31

Bangor. — Central Ch., Mrs. Prof. Sewell's S. S. Cl., 18 43

New Gloucester. — "Busy Bees," 66 00

Skowhegan. — "Helping Hands," $26 00

Total, $300 74

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas. Acworth, Aux., $8; Amherst, Aux., $10; Mrs. L. G. Lawrence, const. self L. M., $25; Antrim, "Mission Circle," $5; Campton, Aux., $25.73; Centre Harbor, Aux., $10; Concord, "Wheeler Circle," $40; Exeter, Mrs. Augusta F. Odlin, const. self L. M., $25; Hanover, Aux., $53; Hollis, Aux., $17.75; "Pansy Circle," $53.56, prev. contri. const. L. M's Mrs. Warren Lovejoy, Mrs. Charles Love-

joy, Miss Fanny Wright; Keene, 1st Ch., "Young Ladies' Circle," $20; Laconia, Aux., $6.50; New Ipswich, Aux., const. L. M. Mrs. S. A. Obear, $28.10; Northwood, Aux., $8, $335 64

Greenville.—Mrs. Alma Scripture, 5 00

Hanover.—Friends, 10 00

Total, $350 64

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Charlotte, Aux., $3; East Berkshire, Aux., $9; Norwich, Aux., $10; No. Craftsbury, Aux., $15; Georgia, Aux., $12; Middlebury, Aux., $102.57; Waitsfield, Aux., $1; Hartford, Aux., $20.50; Westminster, Aux., $15.70; Bridport, Aux., $26; East St. Johnsbury, Aux., $12; Colchester, Aux., $19.94; "Cheerful Givers," $4; St. Albans, Aux., of wh. $25 const. L. M. Mrs. S. S. Clarke, $56.50; Mrs. Lewis' S. S. Cl., $15; Fairfield, "Mission Circle," $6; Lunenburg, Aux., $11; So. Lunenburg, "Mountain Rills," $6.30; Vergennes, Cong. S. S., $40. Ex., $2. Bal., $383 51

Total, $383 51

MASSACHUSETTS.

Andover.—Aux., $129.60; West Parish, "Juv. Miss'y Soc'y," $30, $159 60

Attleboro.—Aux., const. L. M's Mrs. Zenas B. Carpenter, Mrs. Lucy B. Sweet, 51 00

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., $13.03; So. Ch., $14.22; Williamstown, Senior Aux., $125; "In His Name" Aux., $70; No. Adams, "Merry Workers," $25; Monterey, Aux., $20; Dalton, Aux., $18.75; Lee, "Junior Aux.," of wh. $100 const. L. M's Helen E. Gibbs, Mary E. Cookingham, Lizzie Phelps, Nellie A. Ridont, $193, 479 00

Dighton.—Cong. Ch., Ladies, 25 00

East Falmouth.—Aux., 7 00

Essex.—"Chebacco and Helping Hands," 50 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, No. Ch., "Mission Circle," 86 00

Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Beverly, Washington St. Ch., const. L. M. Miss Mary Obear, $25; Middleton, "Young Ladies' Aux.," $5; Gloucester, Aux., $71, $101 00

Falmouth.—"Seaside Gleaners," 40 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. East Amherst, Aux., $21.37; Hadley, Aux., $52.30, 73 67

Lawrence.—Mrs. Benj. Cooledge, 3 80

Littleton.—A Friend, 40

Lowell.—A Friend, 40

Middlesex Branch.—Mrs. E. H. Warren, Treas. Dover, Aux., $5; So. Natick, "Anne Eliot Soc'y," $10, 15 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. So. Braintree, "Miss'y Helpers," $8.76; Quincy, Aux., $50, 58 76

Springfield.—A Friend, 30

Springfield Branch.—Miss H. T. Buckingham, Treas. Agawam, Aux., $42.26; Wilbraham, "Willing Workers," $6.75; Springfield, 1st Ch., $8.20; "Golden Sunbeams," $6.25; "Circle No. 1," $5.79; So. Ch., $20; No. Ch., $110; Olivet Ch., $46; "Olive Branch," $5; Memorial Ch., $78.25; Mrs. Eustis' S. S. Cl., $49; "Young Ladies' Guild," $40; S. S. $40; Sandford St. Ch., $4.20; Palmer, 1st Ch., (Thorndike,) $21.29; 2d Ch., $21.51; Hampden, $15.67; "Humming Birds," $5; Blandford, $35; Munson, $65 Mrs. Seymour's Cl., $11; Chicopee, 1st Ch., $25.58; Chicopee Falls, $5; Holyoke, $150; "Young Ladies' Miss'y Soc'y," $45; Indian Orchard, $18.38; West Springfield, 1st Ch., $72; Westfield, 1st Ch., $200; "Light Bearers," $40; 2d Ch., $93.07; "Young People's Soc'y, $12, 1,297 20

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, A Friend, $10; Martha P. Emery, $1; Central Ch., Aux., $246; Berkeley St. Ch., Aux., $5; So. Boston, Phillips Ch. S. S., $115.75; Roxbury, Immanuel Ch., Aux., $6.82; Eliot Ch., Aux., of wh. $25 const. L. M. Mrs. Lydia Day, $60; "Eliot Star Circle," $4.75; "Anderson Circle," $6; "Thompson Circle," $1.50; "Ferguson Circle," $2.50; "Mayflowers," $2.25; Dorchester, Village Ch., Aux., $19.26; Brookline, E. P., $1; Cambridgeport, Prospect St. Ch., $12; "Bear-

ers of Glad Tidings," $16; Jamaica Plain, Central Ch., "Mission Circle," $10; West Roxbury, Aux., $55.75; Newton, Mrs. Henry J. Holbrook, $5; Newton Highlands, Cong. Ch., $5.50; Norwood, Aux., $10, $596 08

Taunton.—Aux., $78.50; East Taunton, $25.50, 104 00

Wayland.—Miss L., 1 00

Wellesley.—"College Miss'y Soc'y," 100 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Wilmington, "Snow-Birds," $11; Woburn, "Workers," $30; Lexington, Aux., $11.78; Winchester, Aux., $65; "Seek and Save Circle," $100, 217 78

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Fitchburg, Rollstone Ch., $106.58; Winchendon, Aux., const. L. M's Mrs. Sumner Wyman, Mrs. E. S. Merrill, Mrs. Alfred Hyde, Miss Submit Ball, $100; Royalston, Aux., $85; Millbury, 1st Ch., Aux., of wh. $25 const. L. M. Mrs. Robert Jones, of West Millbury, $37; 2d Cong. Ch., $20; Lancaster, Aux., $28; Leicester, Aux., $100; Gilbertville, Aux., const. L. M's Mrs. Alfred Richardson, Mrs. Otis Lane, of Ware, $54; Oxford, Aux., $15.86; "Woman's Miss'y Soc'y," $15; Athol, Aux., $32.94, 594 38

Total, $4,061 37

LEGACY.

Legacy of Mrs. Abby W. Blanchard, of Brookfield, $1,000 00

CONNECTICUT.

Columbia.—Aux., $7 00

Coventry.—Mrs. M. J. K. Gilbert, 4 00

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. "Bozrah Friends," $4; New London, 1st Ch., $53.87; 2d Ch., of wh. $50 const. L. M's Mrs. Flora M. Hand, Miss Kate L. Morgan, $71.50; Pomfret, $14; Thompson, "Mission Circle," $3.50; East Lyme, $5; Stonington, 2d Ch., $13.07; Putnam, $31, 195 94

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Bristol, Aux., $90.30; Rockville, Aux., $19; Hartford, Wethersfield Ave. Ch., Aux., $35; Pearl St. Ch., S. S., $40; Centre Ch., Aux., $392.80, 577 10

Guilford.—Mrs. Lucy E. Tuttle, 20 00

New Haven Branch.—Miss Julia Twining, Treas. Bridgport, of wh. $30 fr. South Ch. "Mission Circle," $207.38; Colebrook, $11; East Haven, $16.23; Litchfield, $25.50; Middletown, 1st Ch., of wh. $6.35 fr. "Ten Times One Circle," $10 fr. Mr. Selah Goodrich, in memory of his wife, $76.35; Northford, $34.46; Norfolk, "Hillside Gleaners" and "Mountain Wide-Awakes," $150; Salisbury, $24.33; Waterbury, 1st Ch., $71.55, $616 80

Total, $1,420 84

LEGACY.

New Haven Branch.—Legacy of Mrs. S. Wells Williams, $400 00

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Sidney Plains, "Marsovan Mission Circle," $20; Binghamton, $12.28; Mallory, Mrs. L. Starr, $2; Canandaigua, $50; Jamestown, $18.82; Lockport, $18.72; "Mission Circle," $5; "Homer Mission Circle Soc'y," $20, $146 82

Smyrna.—Cong. Ch., 30 00

Troy.—"Desert Palm Mission Circle," prev. contri. const. L. M. Mrs. James A. Garfield, 15 00

Total, $191 82

OHIO.

No. Monroeville.—Mrs. E. J. Cook, $1.50; Mrs. H. M. St. John, $1.90, $3 40

Vermillion.—Mrs. E. S. Morgan, 1 00

Windham.—"Young Ladies' Mission Band," 27 00

Total, $31 40

ILLINOIS.

Sterling.—Mrs. Nathan Williams, $8 80

Total, $8 80

CANADA.

Canadian Woman's Board, $113 00

Total, $113 00

General Funds,	$6,862 12
LIFE AND LIGHT,	909 96
Weekly Pledge,	6 60
Leaflets,	3 47
Legacies,	1,400 00
Total,	$9,182 15

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

NORTH CHINA.

OPENING DAY AT THE BRIDGMAN SCHOOL.

LETTER FROM MISS PORTER.

Those who have contributed for the erection of the new buildings for the use of the Bridgman School, will be especially gratified in reading the following account of them, and also of the reception there given to the former pupils and other friends, to the enjoyment of which the presence and generous hospitality of Mrs. Angell added so largely.

As a former letter from Miss Porter has stated, by vote of the North China Mission at its annual meeting last April, and in accordance with her own wish, Miss Porter was transferred from the school at Peking to the province of Shantung, where she will have a home in her brother's family, and engage directly in work for women in that region. The change was to be made as soon as suitable buildings could be provided.

The last word from Miss Chapin brings intelligence of the return of herself and Miss Haven from the country tour referred to below, and of Miss Porter's removal to Tientsin. Let us not forget the oft-repeated requests for prayer in behalf of all of these dear friends, and the work which engrosses their time and thought.

DEAR FRIENDS OF THE BRIDGMAN SCHOOL, — This morning, for the first time, as I went into the new school-room I could think of it as finished, the new furniture in place, and such an air of real western comfort about it that it quite carried me back to the pleasant school-rooms of my childhood. Now the time has certainly come when I ought to fulfill my oft-repeated promise, and tell you something of the summer's work.

I wrote you that our building contract was signed in May. The workmen were here until the very last of August, although the large job was completed by the middle of the month. From the plan sent to you some time ago, you will see that we have this year put up a school-house, moved and made over store-houses, and repaired and altered kitchen, wash and bath-rooms, besides finishing the line of dormitories built in 1880.

"Are they pleasant and satisfactory, now that they are done?" We think them so; indeed, I have enjoyed so heartily having such wholesome, cheerful rooms that I am hardly willing to find anything to criticise. As the houses are built in Chinese style, only a few rooms under each roof, we are able to have each line front the south, and the sunny windows are a constant delight. The furniture for the school-room came a fortnight ago, from Boston. But

the "setting it up" and setting it down — screwing it to the floor— was a long task for inexperienced native workmen, under the superintendence of a foreign lady not mechanically gifted; but we succeeded at last, and now the pretty oak and walnut table with two neat oak chairs stand upon the platform. At the right is Miss Haven's organ, a gift from friends to her; and the four rows of iron-framed, light wood desks give opportunity for seating forty in the main room, while twenty-five can find places at the long tables in the recitation-room, which must also do duty as a "rice-hall," as they euphoniously term it. If we have more boarders we must, however unwillingly, give them a dining-table at one end of the school-room. I put up a bracket for a kerosene-lamp yesterday, so that the girls can enjoy their instrument in the evening. A single light there shines over both sides of the court, and makes moving about comfortable; while without it I cannot wonder that the little ones shrink from groping their way from court to court.

Now let me tell you about our opening day; not when we really took possession of our premises,—for that we had to do by piecemeal all along, shifting first here and then there, as best we could,— but when we invited our friends to come and be glad with us. The invitations were of two kinds — one to the old pupils of the Bridgman School, for an all-day visit; the other to the elder scholars in the several mission schools, Bible-readers and a few other Christian women, for the afternoon. The first of the former who came brought with her two little children, and a number of the later arrivals were similarly rich. Miss Haven's heroine, our little pet "Glory," was radiant in holiday attire; and her mother, with the wife of the young helper at Tung-cho,— our Dorcas,— acted as hostesses in the school-court. They had a table in one of the sleeping-rooms, prettily arranged in Chinese style, with cakes and confectionery; and there the early comers sat, gossiped, and drank tea, as happy as their western sisters at a reunion of old school-mates. At three in the afternoon came the groups of girls from the Woman's Union, the Methodist, the Presbyterian and the London missions, with their teachers, and Mrs. and Miss Angell.

The company having gathered, we went to the chapel, where the desk and organ were covered with sweet flowers, and festooned with vines. Mrs. Angell selected "He Leadeth Me" as our opening hymn; then we read responsively the "*Te Deum*," repeated in concert the "Apostles' Creed" and Lord's Prayer, and united with Miss Chapin in fervent thanksgiving for the abundant mercies from our heavenly Father's hand, and in earnest supplication,

that we might newly consecrate our lives to his service, and that he would make us, in our weakness, strong for his own work, that his name might be glorified.

Mrs. Angell then, through an interpreter, made a warm-hearted, simple, charming speech — no, a real womanly talk, which did not seem in the least a speech — of greeting to the girls, giving some of your messages, as she certainly represented most fittingly your organization. Each of the schools sang, at some time during the hour, a hymn of their own selection. Miss Andrews spoke a few earnest words about giving light, reminding the girls of how much they had received, and of the deep darkness from which they had been delivered, and from which only the knowledge of God in Christ could redeem their loved ones and their native land. We sang together the Doxology, and then each of the girls, in turn, came forward and made the low courtesy, which is at once their salutation and their expression of thanks for favors received, to Mrs. Angell, before they went to the elaborate feast in the new school-room, which her kindness and generosity had provided for them. I deputized the Chinese hostesses to arrange the seats at table, and they did it with so much tact and real consideration, that all were happy. We foreigners looked in upon the ten loaded tables at which eighty guests were seated. Everything was arranged in a thoroughly Chinese way. The feast was ordered from a large restaurant, and dishes, waiters, and all, were provided by the native caterer. They have much taste in adorning even their little entertainments, and this was spread in such a way as to look by no means uninviting to foreign eyes. But we ladies tarried only long enough to ask a blessing, and see the symmetrical lines of dishes broken in upon, and then left them to themselves, and came to my room, where we were quite contented with cake and tea. The friends scattered as they had come, in little groups. I hope some sad hearts — there are many such who have gone from us — were lightened a little by the evidence the day gave of the home love kept for them here, and I am sure the children will long remember the day's festivities.

To me, looking back over thirteen years, there was a meaning in that large company of Christian women and girls gathered in a house consecrated to the worship of the one living and true God, which made it a time of great solemnity as well as of thanksgiving. I was grateful, as I am so often, for the thousand petty cares, the little things to be remembered, which gave no time for retrospect, and even prevented my putting into words the tribute which was in my heart, to the memory of Mrs. Bridgman and Mrs. Edkins, who have passed from labor here beyond our mortal sight; and to Mrs. Collins, of whose years of devoted service here

we are now reaping some of the fruits. Our nice school furniture was purchased with funds which she left with us on her return to England, and which have already been acknowledged by your Treasurer. We did not know that the day was to be a farewell, in some sense, to three of our associates; but so it proved. We heard then that the work of the Woman's Union Society was to be transferred to Shanghai, and Miss Colburn, Miss Burnell, and Miss Kirkby have already left for their new field. They belonged to our church, and the pupils in their school were also thus connected with us, so very naturally, they looked first to us when the question arose how to dispose of them. Had the need arisen a week earlier, I do not know how we could have provided for them; but now our new rooms were ready, and we most gladly welcomed eight—four of whom are already called by the name of Christ—to our household. The younger pupils we thought it better not to take, as we are anxious to have the labor of the school spent upon those whom a few years of instruction may fit for Christian work. They were therefore sent to other missionaries. We have now, including Ruth and "Glory," twenty-eight in our family, and hope that the number may be increased by additions from the country families, when Miss Chapin and Miss Haven return from a tour on which they are now absent. They have been gone a little more than a fortnight, and perhaps will not return before the very last of the month.

Our oldest girl is to be married next week. She is very busy over her modest *trousseau*, which the school furnishes. She goes into a family where all—father, mother, and the son she is to marry—are Christians, so we are very happy about it. They are fitting up a tiny house for the little bride, and making everything as neat and tasteful as they know how. May God's love and care go with her. She has been a dear child to us these ten years.

And now, dear friends, what shall I say, as I write you for the last time from this school? My work for it is done. When the two noble women whom God's goodness has placed here return from their country work, all the burden will come upon them. The experiences of the years, with their lights and shadows, has made me far more hopeful and trustful for China than when I stood upon the threshold of my work. I am humbled by the memory of countless mistakes and imperfections, but am also made courageous and strong, as I recall the unnumbered mercies of the years. Pray much for those who take up the work, in its enlarged form and ever-increasing importance, and give them the support of your sympathy and love, ready to wait patiently with them God's time for the fruit you long for, even though it seems to tarry.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceyoln.

JAPAN.

[Lesson No. 2.]

BY MRS. B. F. LEAVITT.

LAST month our attention was turned toward Japan, as a country. Let us, in our next missionary meeting, consider Japan as affected by Christianity.

We find that with the incoming of the Portuguese trader, came the missionary. In 1549 the celebrated Francis Xavier, with his interpreter, entered Japan. Other orders soon followed—Jesuits, Franciscans, Augustinians; but instead of the peace and harmony which we should naturally have looked for, hatred and strife increased to such an extent that, in 1587, a decree of banishment against foreign missionaries was published, and by an edict issued in 1624, all foreigners, except Dutch and Chinese, were banished from Japan. The true spirit of the gospel was not in this work. The missionaries had not caught the echo of the song once heard above the Bethlehem hills; and while the way was opened, the ground ready, they lacked the power to enter in and reap the harvest. In 1637 the last vestige of Christianity was removed by a fearful slaughter of the adherents of the faith, and in a little less than one century, this effort to Christianize Japan was supposed to be wiped out. Dr. Clark, in his "Ten Years in Japan" (found in *Missionary Herald*, Nov., 1879), tells us that the work of Xavier left almost no impression on national life and character. It was but a slight improvement on Buddhism, and left a barren waste, like that which river-floods leave in autumn. For more than two hundred years Japan was inaccessible. No foreigner could enter, until, by virtue of an important treaty obtained by Com. Perry, in 1854, and another secured by United

States Consul, Mr. Harris, in 1857, Americans were permitted to live at Simoda and Hakodadi, and allowed the free exercise of their religion. Several missionary societies soon turned their attention to this field. A sketch of "Japan as a Mission Field," by I. R. Worcester, gives us a full account of the efforts to send men to this so long unknown country. The Presbyterian Board turned their thought thither in 1855, and in 1859 the now venerable Dr. Hepburn and wife were on their way to Japan. At the annual meeting of the American Board of Commissioners for Foreign Missions in 1869, Rev. D. C. Greene and wife were commended to this work. They sailed the following month, and were established at Kobe. Others soon followed, until at the meeting of our Board in 1879, Dr. Clark could thus sum up the results of ten years' labors: "Earnest native preachers; schools for the preparation of a native ministry; a Christian newspaper, which circulates through the empire; a Christian literature, including, besides portions of the New Testament, editions of the 'Life of Christ' and other works, and more than two thousand five hundred professed believers in Christ." Are we not led to exclaim, "Can a nation be born in a day?" Let us enter into this field whither the Lord is manifestly leading us. To learn how Japan has been affected by Christianity, then, we should study, —

1. The work of Xavier and his followers. A careful review of Chapter xxv. of "Mikado's Empire," and the Life of Xavier, will give us needed information.

2. The work of other missionary societies — Baptist, Methodist, Presbyterian, Episcopalian. By consulting the publications of these societies, we shall gain information of their work. The *Herald* for February, 1881, gives us the societies now at work, and their comparative strength.

3. The work of our Board. Our missionaries; their location and their work. Native pastors; where educated? Some account of Mr. Neesima and Sawayama. The *Christian* newspaper; where published, and by whom? How much of the gospel is to be found in Japanese? By whom translated? Christian schools; where located? Number of churches and church-members. For reference, Dr. Clark's paper in November *Herald*, 1879; Dr. Worcester's sketch of Japan; "A Familiar Letter from Japan," by Rev. M. L. Gordon (obtained 1 Somerset Street, Boston). The *Herald* of 1879 — April, July, September, October — gives us information regarding Dr. Berry's work. In the June, July, August, September, October numbers of the *Herald* for 1880, and January, March, April, May, June and September, 1881, will be found information sufficient for more than one meeting. Indeed, we can

scarcely consult a single number of the *Herald* without finding something which shall kindle anew our enthusiasm for the work in Japan.

The "Gospel in all Lands," May, 1880, and that of July, 1881, were given up to a consideration of this people and the work among them.

A missionary concert exercise on Japan, recently prepared by Rev. Frank Russell, of Ohio, combines many interesting facts in relation to the subject of this lesson. Copies will be sent free to any who make application to C. N. Chapin, No. 1 Somerset Street, Boston, Mass.

In our next lesson we will study woman's work for the women of Japan.

THE NEED OF THE HOUR.

"Ours not to make reply,
Ours not to reason why."

It was with something of this feeling that, in the last meeting of the Executive Committee of the Woman's Board of Missions of the Interior, we adopted a list of appropriations amounting to $33,000. The work was laid upon us. There seemed to be no choice for us but to accept it. "How am I straitened till it be accomplished!" were the words that were ringing in our ears. They had just been read to us from the letter of a brave missionary in Turkey, and we could do no less than humbly, prayerfully adopt them as our motto — and yours too, dear reader; for we can do nothing without you, and we believe you will not fail us. Our missionaries and our schools, dear to us for many years, we cannot desert. Two or three new missionaries who have lately gone from our home-field, we must sustain. And that new school in Marash, for which the eager people have already contributed one-third of the cost of a building — that school to which the young ladies' societies are even now reaching out their generous hands, the first one hundred dollars having been given by the young ladies in Ann Arbor — we must adopt that. Though forty-four hundred dollars may seem a great sum for our junior societies to raise in one year, we believe they will do it. And we believe you, our older auxiliaries, will, with some aid from the mission circles, do all the rest.

Remember Commodore Farragut's words to his brother officer Dupont: "You could not get into Charleston Harbor, Dupont, because you did not *believe* you could do it." Remember, also,

those old, sweet words, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And let us all ask humbly, but with faith in God's promise, that we may have this year the great blessing of giving thirty-three thousand dollars to foreign missions.

But we must work, as well as pray. And our Missouri Branch has shown us how. Though their annual contribution had not previously been much more than the salary of one, they determined last year to support their *three* young missionary daughters. And they accomplished it. This was not done, however, without earnest, persevering and varied effort. Members of auxiliaries gave, as they were able, one, five, ten or twenty dollars each. But that was not all; many of them realized that they were responsible not only for themselves, but for all others over whom they could exert any influence. With this in mind they sought and gained new members for auxiliaries, and new auxiliaries in churches where there had been none. By correspondence, by conversation, by scattering broadcast missionary papers and leaflets, and even pictures, they persuaded others to join them in their work.

Now, will you not all, in this spirit, begin anew this year? Will not some of you double your contributions? For several years after the Woman's Board of Missions was organized, the Treasurer's column reported every month, "C. A. L., twenty-five dollars." Is there no "C. A. L." in the West, privileged to give as generously?

Some of you, dear friends, have lately learned to pay ten or fifteen per cent more for the necessities of life, and have not found it so very hard after all. Can you not include this among your necessities, and give ten or fifteen per cent more to this good work? And will you not, every one, secure another helper, as part of your contributions to this advance? Once more, will you not, each one, try to form at least one new auxiliary or mission circle?

When every one of our seventy thousand women in these Western Congregational churches shall give two cents a week, we shall raise more than double the amount required. But as not quite one-fourth of the women of the North-west have pledged themselves to this work, we cannot wait to bring them all in. We who love it must give for the other three-fourths, until they shall have learned their privilege. It never would have answered for Gideon's three hundred to wait for those who were fearful, and afraid, before advancing to the conquest of the Midianites. The lesson to be learned from them seems to be that God can work by many or by few. He gives to us now a great charge. Whether few or many join us, let us undertake it, assured that He will give us success.

A WORD TO OUR READERS.

A CIRCULAR letter stating the success of the special effort made last year to increase the circulation of LIFE AND LIGHT in our Western and Interior States, and urging to further service in the same direction, has recently been sent to every Western subscriber for the magazine. Last year more than one thousand names were added to the subscription list; and thus, through arrangements with the Eastern Board, two hundred and fifty dollars came to the treasury of the Woman's Board of Missions of the Interior, to be applied toward our office expenses. The conditions on which this two hundred and fifty dollars can be increased to five hundred dollars the present year, are that another thousand subscribers be added, and *that former subscribers promptly renew and pay their subscriptions*, so that a rather formidable list of delinquents may be reduced to reasonable limits.

Since whatever helps to provide for necessary home expenses increases, by so much, the amount of contributions which can be devoted to work in the foreign field, we press upon every reader this motive to increased effort, as well as the value of the magazine itself as an agent in missionary work. We urge that each one see to it that her own subscription is promptly paid, and that she also speak a word in favor of the magazine to others.

A UNION MEETING

Held by the Young Ladies' Missionary Societies of Chicago.

BY FRANCES M. KEEP.

We ask the special attention of the young ladies of our Western States to this account of a method adopted in one of our cities for increasing interest and zeal. Has it not a practical lesson for young ladies' societies in other cities or large towns? Such an annual union meeting, in promoting acquaintance, adds to the strength and stability of each organization. We desire and expect great things of our young people. Let them seek and have every encouragement and help.

WE young ladies of Chicago are most glad to send this word to our sister societies. We have tried an experiment, and it has proved a success. "Did we feel a lack of enthusiasm? Did we need an inspiration?" Some of us certainly did, and, at the call, our five societies came together. Though we came with hesitating feet and doubtful faces, when we met we struck fire, and we feel certain that the little spark is to kindle a great matter. We held our first union meeting on Tuesday evening, December 6th, in the First Congregational Church, and the large lecture-room was well filled. Dr. Noble asked the blessing of the Lord upon us. Pleasantly and cordially were we greeted by Miss Saltonstall, Vice-President

of the Young Ladies' Society of the First Church, to their newly brightened room, and to their hearts, and as workers for the same Master. "The morning light is breaking," was sung by all present. Then was read by Miss Mabel Rice, of the Union Park Church, an excellent and enthusiastic paper, entitled, "Our Part in the Great Trust." By it we were incited to more hearty effort. She told of the holy work the Lord has let us help him in, the gathering in of his jewels, and of our slothfulness in the doing. "We ought even to do better than the older societies, for we have our fresh youth and enthusiasm from which to draw, and we can have the benefit of the wise counsel of those more experienced than ourselves in this great work." Her word to those who desire only intellectual development for themselves, was, that in the study of missionary fields and subjects is found a wealth of information in science, in art, and in literature. She said one great object of these societies is the forming of the habit of systematic giving; not the old notion of money getting, "be it by means fair or foul," but of filling the Lord's treasury with our own loving gifts.

Miss Emily Rollo furnished a pleasant interlude, by the singing of "Callest Thou us, O Master!"

Then Miss Childs, of the New England Church, read the contents of a scrap-bag — interesting items, amusing or otherwise — furnished by the several members of that society.

Mrs. Clement, of the First Church, read a paper relating to "A New College for Girls at Marash, Turkey." In this and similar schools, native girls are to be educated for the work among their own people. This project, it is hoped, will so interest the young ladies of the Interior States that they will eagerly lend their aid in making it a success. It would seem a fitting and most pleasant thing for all the young societies to be working for the same object, and that, the giving of light to their sisters.

After the singing of a hymn, Mrs. Gulick, from Japan, went upon the platform, which was hung with Japanese pictures and curiosities, and began telling us of the polite and ceremonious Japanese ladies making their morning calls, when into the room came two young ladies of the Bethany Church dressed in the Japanese costume. They made three very profound and funny obeisances, keeping their heads each time upon the ground for several seconds. Mrs. Gulick said the custom is to always take the shoes off at the door, and after this introductory bowing, they are given cups of tea and sweetmeats — not eating the latter, but carrying them home in their pockets. Then they gossip, while smoking tobacco in pipes with minute bowls. She told us how the pretty, red-cheeked Japanese girls blacken their teeth when

they are old enough to marry, and added many other facts which gave us fresh interest in the people.

After the benediction, by Dr. Goodwin, we were invited to examine, if we wished, the curiosities upon the platform. This made it easy for us to become somewhat acquainted with one another; and when we heard a fresh young voice say, "I've got some new ideas, and they are good ones, too," and another, "The question of whether we shall have such a meeting annually has been answered to-night, I think," we were satisfied.

We would not put ourselves before you as an example, but we would tell the other societies how much we enjoyed our meeting; and, that they may know more fully, we hope they will try our experiment.

LEAFLETS.

THE price of "Historical Sketches of the Mission Fields of the American Board" is now thirty-five cents per set, instead of thirty cents, as heretofore.

A new edition of "How to Manage a Missionary Society," by Mrs. S. J. Rhea, has recently been issued, and copies can be furnished at the rate of two cents a copy, or fifteen cents per dozen, on application to the Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago, Ill.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM NOVEMBER 18 TO DECEMBER 18, 1881.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Lodi*, $10.39; *Lyme*, $15.50; "Young Peoples' Mission Circle," $9.58; *Pisgah*, $5; *Pittsfield*, for Erzroom Sch., $25; *Ruggles*, $12; "Mission Band," $8; *Toledo*, 1st Ch., for Miss Lawrence, $24.91. Branch total, $110 38

Gambier, Sophie Sawen, 5 00

Total, $115 38

INDIANA.

Indianapolis, "Mayflower Aux.," $6.25; *Kokomo*, $10, $16 25

Total, $16 25

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Ann Arbor*, $6.26; *Dorr*, "Ind. Soc'y" $13; *Homestead*, $8.60; *Jackson*, Aux., $105; "Young Ladies' Mission Circle," for Miss Hollister, $25; *Stanton*, of wh. $25 to const. Mrs. W. H. Utley L. M., $27; *Three Oaks*, $6.50. Branch total, $191 36

Hudson, S. S. (Par.), $4; *Ionia*, S. S. (Par.), 50 cts.; *Port Sanilac*, for Miss Pinkerton, $11, 15 50

Total, $206 86

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Chicago*, U. P. Ch., for Miss Haven, of wh. $25 fr. Mrs. S. H. Clark, const. Miss Helen C. Lyman, L. M.; $25 fr. Mrs. W. H. Rice, const. Miss Helen Gardner L. M.; $15 fr. Mrs.

R. E. Jenkins, const. self L. M.; $9 fr. Mrs. H. W. Rice, const. self L. M.; $25 fr. Mrs. C. H. Case, const. Miss Helen Case Bancroft L. M., $99; *Oswego*, $4.22; *Payson*, Aux., for portable organ for Miss Porter, of wh. $4.50 fr. Miller of "Old Wind Mill," $22.50; "Cheerful Workers," for Matron of Sch. at Samokov, $4.55; *Plainfield*, $2.75; *Sandwich*, $27.32; *Woodburn*, "Young Ladies' Soc'y," for Sch. at Hadjin, $6. Branch total, $166 34

Chicago, 1st Ch., for Miss Patrick, $152; New Eng. Ch., for Miss Chapin, $135.27; So. Ch., $12; Tabernacle Ch., $3.75; *Evanston*, for Miss Porter, of wh. $25 fr. Mrs. H. G. Powers, const. Mrs. A. J. Scott L. M., $36.95; *Harvard*, S. S. (Par.), $2; *Oak Park*, for Manisa, $32.40; *Crete*, Mrs. Porter, a home missionary, $1, 375 37

Total, $541 71

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Whitewater*, $10; *Milton*, S.S., $2; *Racine*, for Manisa, $55.58; *Ft. Atkinson*, $8; *Sparta*, for pupil at Manisa, $14.25; *Fox Lake*, $27; *Wauwatosa*, const. Mrs. Geo. Rogers L. M., $45.35. Less expenses, $3.24. Branch total, $158 94

For Parable fund:—Genesee, S. S., $2.55; *Koshkonong* and *Jefferson*, S. S., $1.40; *Mt. Sterling*, Gay's Mills S. S., $3; *New Richmond*, S. S., $3.05; *West Salem*, Mrs. M. L. C., $1, 11 00

Total, $169 94

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Iowa City*, S. S. (Par.), $3.25; *Postville*, ladies of Cong. Ch., $2; *Quasqueton*, Mrs. R. L. Wright, $3; Mrs. M. McBane, 50 cts.; *Victor*, Mrs. W. H. Bartlett, for Miss Day, $1; *Wilton*, "Little Gleaners," for Miss Day, $5; —— —— $1. Branch total, $15 75

Bellevue, $3.50; *Cedar Rapids*, Thank-offering, Mrs. E. O. Price, $5; *Newton*, of wh. $1 is a Thank-offering fr. a widow in her eighty-fourth year, $3, 11 50

Total, $27 25

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, Aux., 25 cts.; "The Jewels," for Miss Brown, $42; *Cameron*, $15; *Hamilton*, A Friend, $5; *Kidder*, Aux., for Miss Tucker, $8; "Prairie Gleaners," $12; *St. Louis*, Pilgrim Ch., for Miss Kellogg, $18; 3d Ch., $1; *Republic*, $10; *Sharon*, $2.25; *St. Joseph*, $7; A friend of missions, for zenana work, $1.50, $122 00

Total, $122 00

KANSAS.

Wellsville, for Miss Wright, $1 13

Total, $1 13

NEBRASKA.

De Witt, S. S. (Par.), $1; *Steele City*, for Miss Van Duzee, $2, $3 00

Total, $3 00

COLORADO.

Colorado Springs, const. Miss Corinna Shattuck L. M., $25 00

Total, $25 00

UTAH.

Farmington, L. M. L., Christmas gift, $4 65

Total, $4 65

SANDWICH ISLANDS.

Honolulu, Fort St. Ch. S. S. (Par.), $10 00

Total, $10 00

MISCELLANEOUS.

Sale of Stuffed birds, $1.50; of California ferns, $1.23; of "The Field is the World," $1.20; Office receipts, $11.15, $15 08

Total, $15 08

Receipts for the month,	1,258 25
Previously acknowledged,	1,229 54
Total since Oct. 22, 1881,	$2,487 79

OMISSION.—In the January number, Ottonville, Minn. S. S. (Par), $2; East Saginaw, Mich., $50.24. These amounts were included in the final total.

Board of the Pacific.

President.
MRS. J. R. McLEAN.
Vice-Presidents.
MRS. T. R. NOBLE.
MRS. W. IJAMS.
MRS. E. P. BAKER.
MRS. S. E. HENSHAW.
MRS. W. C. POND.
Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.
Foreign Secretary.
MRS. H. E. JEWETT.
Recording Secretary.
MRS. S. S. SMITH.
Treasurer.
MRS. E. E. COLE.
Auditor.
E. P. FLINT, Esq.

EIGHTH ANNUAL REPORT OF W. B. M. P.

OUR Board has held on in the even tenor of its way with but little change or progress, except, perhaps, some advance in a more general diffusion of missionary intelligence.

Two great religious events have marked this year of our Lord 1881; the one of local interest, the other world-wide in its influence. First, the visit of the evangelists to our coast, which resulted in a richer development of the truths of God's Word, and the conversion of many souls. Revivals have developed many a gifted spirit into complete consecration to the missionary work.

The other event, which will mark this year as an epoch of marvelous advance, is the Revised New Testament. The precious old truths are clad in modern dress, and read more widely and with deeper attention than perhaps at any previous age of the world.

Our meetings have been marked, in an especial manner, by a deep sense of the Holy Spirit. The average attendance is a little advance on last year. For the last three, a memorial service has been held each year; and each time for one whose sphere of usefulness was especially large and important.

Last year's report made mention of the death of, and memorial service for, Mrs. Carrie A. Colby, whose gentle, unselfish spirit and many labors of love, and especially her sympathy with this work in which we are engaged, endeared her to so many hearts. And now Mrs. Julia A. Rappleye Colby sleeps, by the side of her friend, in the stillness of death.

> "Our life is one long chapter of memories
> Tender, and sad, and sweet."

In the death of Miss Rappleye we mourn the loss of one of our missionaries — one of the three whose names have become household words. The readers of LIFE AND LIGHT will no more see the familiar name from Broosa, with enthusiastic, hearty expressions

of zeal in this her chosen work. For five weary, yet joyful years, Miss Rappleye pursued her difficult work of establishing a girls' school at Broosa. She saw the new building erected, and nearly completed; had the pleasure of seeing her dear girls move into its beautiful, airy rooms, with modern conveniences and better privileges for study. Light and room and cleanliness are in themselves an education for poor Turkey, with its darkened homes, so unlike those of our own fair land.

But Miss Rappleye, feeling that the pioneer work was merging into the second stage, when other hands could take it up, came to this country to enter into other relations with new responsibilities. She brought with her a little Greek boy, Stephen, hoping to educate him under her own supervision, that he might return to teach his own people the way of salvation. Her death was entirely unexpected; a severe cold, resulting in pneumonia, being the cause. Followed so soon by the death, also, of Mr. Colby, a little group of children are left orphans — thrice bereft.

Miss Rappleye's monument is the school in Broosa, for which she lived and labored the past five years. Five thousand dollars more are needed to complete the building according to the original plan, in addition to the five thousand dollars originally pledged by us, and which is nearly raised.

There now remains to us, on missionary ground, only Mrs. Watkins and Miss Starkweather. And the thought will arise in many of your hearts, breathed into a prayer, that God would, in mercy, spare these beloved ones to labor on for yet many years.

To Miss Starkweather, in Japan, this has been a year of growth and uplifting far beyond any other. We have the account of the great gatherings both in Kioto and Osaka — mass-meetings, we should call them — for religious purposes. Over three thousand people assembled in a theater in Kioto to listen to essays on a variety of subjects connected with our Christian religion — topics which would interest any intelligent Christian audience in our own land. But Mexico, poor Mexico, presents a contrasting picture. There crowds gather, as in Japan, but not to listen to and drink in the "wonderful words of life," but to oppose to the bitter end the incoming of the freedom and light of "the truth as it is in Jesus." But our missionaries are still unharmed — preserved by Him "who is their shade upon their right hand." Mrs. Watkins has a school of over one hundred pupils, and is laboring "in season and out of season" in various ways. A Christmas-box was sent her for the pupils of her school, which gave them great delight. We wish to place on record our sense of God's goodness in giving these beloved ones such a measure of health and success in their work.

OUR AUXILIARIES.

We have over twenty-five so-called auxiliaries of older ladies, and about twenty of young people. Some of them can hardly be called "auxiliaries" in the strict sense of the term, because their funds are divided among other benevolent objects. But we have nearly fifty organizations which are interested in this work—fifty tributaries, very small though many of them are, to the treasury of our Board. Our work is especially dependent upon the faithful collecting of the mites—"the fragments, that nothing be lost."

Our appropriations for the past year were as follows: Mexico, for Mrs. Watkins, which includes her salary and school expenses, $1,000; for the Broosa school-building fund, in accordance with our pledges, $1,000; Miss Starkweather's salary, in part, the remainder being provided for at the East, $300. Total, $2,300.

LIFE AND LIGHT.

Only an occasional mention of our work appears this year in LIFE AND LIGHT. This is in accordance with a plan fixed upon a year since, by which we were to fill the pages assigned to us, once a quarter. This was done on account of our limited range of topics as a Board, by which it was thought hardly worth while to attempt a separate department. We feel that the little magazine is becoming more and more valuable each year. Its essays, letters, department for young people, its model mission-study plan, so admirably gotten up by the Board of the Interior, take away from us every excuse for ignorance as to the progress of "woman's work for woman" in heathen lands. We wish that it might be in the hands of every woman in our churches. As an educator, as an avenue by which we look away from our own little circles into the vast regions beyond, where our sisters in heathen lands are struggling up into the light, it is invaluable. We would have all our young ladies, especially, read it, and so all through their lives keep fresh in memory, if not the "Acts of the Apostles," the acts of the apostolic men and women who are going everywhere throughout the world "preaching the Word."

THE COLUMN.

Our column in the *Pacific* is a fixed institution. We hear the frequent remark, "I always look first at the Woman's Board column;" and perhaps the readers of the *Pacific* "might go farther and fare worse" for good reading. Each week it brings to the notice of the readers thereof something bearing on general topics of missionary intelligence, and frequent letters, never failing to interest, from our missionaries.

It has pursued, with some degree of exactness, the programme of topics. But as secretaries are expected to record facts, we must say there has been a deficiency, in the second part of this programme, in regard to the auxiliaries, for which we must hold them responsible. We have not heard as often as we could wish, from these auxiliaries, as to what they are doing, and how they are doing it. There is too much modest talent around, or, rather, talent hidden by too much modesty, among our auxiliaries.

MEETINGS.

Our meetings have been conducted on a uniform plan. The regular monthly meetings are somewhat informal, but a programme is prepared for the quarterly meetings by a committee appointed for the purpose.

These quarterlies occur in January, April and July. In January last, during the great religious awakening here, "a believers' meeting" was held at the usual time of this meeting; and so a vote to adjourn was carried. In April the programme was set aside on account of the presence of Miss Rappleye, who had just returned from her foreign work. She gave us much of the detail of her work and life in Broosa, and told with delight of the new building—of its light, airy and convenient rooms.

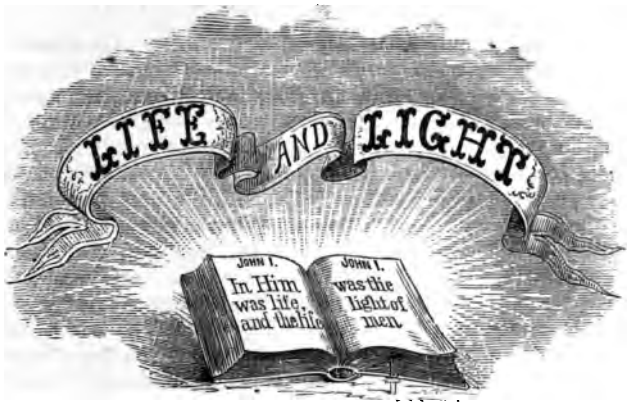
The May meeting was at Mills' Seminary, a... furnished, as in years past, a pleasant May "outing" for the grave sisterhood.

At the June meeting we were privileged to have with us Mrs. Snow, of Micronesia, who told us, in the most earnest manner, of her work on the islands in the sea. She goes to fill out her days of usefulness among the simple people who have been her care so many years. Mrs. Snow is supported by the Woman's Board of Missions for the Pacific Islands, whose center is Honolulu. Miss Cathcart, who accompanied Mrs. Snow, goes also as a missionary to these islands. She brought us a few words of greeting from the Board of the Interior, with which, in the early days of our history, we were so pleasantly connected.

The August meeting was a memorial service, in memory of Mrs. Colby.

As we are standing upon the threshold of a new year, in the midst of the many perplexing questions that arise, it is of unspeakable comfort to read, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." And will He not in an especial manner, in work for the salvation of souls in heathen lands, give us this wisdom while, striving to do his will, we labor and wait?

MRS. J. C. SMITH, *Secretary.*



FOR WOMAN.

VOL. XII. MARCH, 1882. No. 3.

JAPAN.

WOMAN'S WORK IN JAPAN.

BY MRS. H. H. LEAVITT.

IT has been asked what opportunities there are for women to labor in Japan. The same thing which was said to the Church in Philadelphia, "Behold, I have set before thee an open door, which no man can shut," is also true of Japan; and any of our workers there would testify with me that there are so many open doors in that country offering such grand opportunities for Christian work, that it is hard to tell which to enter. The great thing which we lack in this country to make the cause of missions interesting to all, is inspiration. But there is no lack of this element when once we have seen, with our own eyes, a land wholly given over to idolatry — filled with souls who sit in darkness, upon whom the "Light" has not yet shone.

We long to tell them of this "Light," but our lips are sealed, and we are obliged to wait in silence, and study the people and their language for two or three years. While it is a hard discipline, we are ready at the end of two or three years to acknowledge that it was a wise Providence which closed our mouths these years; because, having learned the customs and manners and morals of our adopted land slowly and quietly, we are able to see the needs of the people more clearly, and administer instruction and advice far more wisely, than we could have done had we begun our labors among them as soon as we reached their shores.

Having once acquired the language sufficiently to communicate our thoughts, even though it be very imperfectly, we find it impossible to remain inactive any longer. At once school-work, hospital-work, prison-work, house-to-house work, touring, home-work, and many other calls, press themselves upon us. Before deciding which we will take up, we must first study our own powers, and settle the question, "Which work am *I* best fitted to carry on?" In Japan very little attention is given to the education of girls, and the women have come to feel that they are not capable of learning. Of course there are exceptions to this, as in the case of Mr. Neesimo's wife, who is a fine Chinese scholar.

The Government has established large schools and colleges for the education of boys and young men—but not for the girls. Therefore our missions have now three girls' schools located in Kobe, Osaka and Kioto. The work of our ladies, in these schools, is not only to give the girls a thorough and useful education, but a Christian training in all sorts of helpful accomplishments: in developing a sweet and rounded womanly character; to teach them to take proper care of their bodies; to break the habit of falsehood; to create in them true instincts of modesty; to lead them to think and act independently; to show them how far-reaching is the influence of woman, so that they will come to have high and noble ambitions, and will regard life as a blessed privilege rather than an undesired necessity.

But it may be you would prefer the work of going from house to house, calling upon strangers, visiting the sick and dying; to sit by the side of some darkened mind, reading and explaining the Scriptures with utmost patience and love; to go several afternoons in the week to hold little prayer-meetings or Bible-readings with some of the women, and as you go from to home to home, to have some bright and cheering word for all; to repeat some precious promise, to comfort those who mourn, or to quietly listen to the trials of some burdened mother; in fact, to multiply yourself into twenty women, and be ready for the work which comes with each new day. This work may seem too great for you to assume, and you seek quite a different one; therefore you go to the mission physician, and say to him if he wishes an attendant in his work, you would be glad to serve in this way. He assures you that this is just the work he has been looking for some lady to undertake for many months, and he will only too gladly introduce you to this work; and you very soon begin your work of visiting the hospitals and dispensaries, taking with you a Japanese Christian woman as a helper, and a large supply of Bibles and tracts. As you enter the reception-room, you find it filled with those who are waiting to

be treated, the halt, the maimed and the blind—men, women and children.

While the doctor does his work, you go about from one to another, hearing their sad story, and trying every way possible to encourage and inspire with new hope, and, if possible, tell them of the Great Physician, who is ready to take away their sins, and to accept them as his dear children. You tell them of Christ, of heaven, of God's love; and you find it is joyful news to those poor sick people, who have never heard it before. You learn where they live, promise to call, invite them to church, and having disposed of many Bibles and tracts, return home wearied *by* the work, but not *of* it. If you have any knowledge and skill in medical matters, you will find abundant opportunities to visit homes where sickness has entered. It is a custom in Japan for mothers to employ old women to attend them, rather than regular physicians, for it is considered very improper to have a male physician in attendance in some forms of sickness; therefore they employ ignorant old women, who are unable to do anything in emergencies, and the lives of not a few women are sacrificed through the ignorance of these nurses, because of this false custom.

In several instances the Governor has granted permission to our missionaries to visit the prisons, and some of our ladies have told me of the joy they felt in going to the poor creatures in these prisons, and of some wonderful conversions among the prisoners. Very little has been done in this line, however, because the workers are so few, and the calls so many.

Then there is touring—the work of going from regular stations to out-stations, and meeting the Christians and others who need guidance and instruction. This touring, thus far, has been done almost wholly by our husbands; but it would be a most delightful work for missionary ladies who could take it up. Of course men can never reach heathen women as women can. We have in our mission, but at quite a distance from the rest of the mission, several churches whose female members sadly need the watchful and patient training of an earnest missionary lady. If I were to tell you some of the trials Japanese women have to meet when they became Christians, you would not wonder that I emphasize the fact that they need wise and loving instructors. Of course the work of missionary wives and mothers must be in their own homes, although some have been brave enough to attempt to carry on regular work outside, because there was no one else to do it. Aside from the care of their little ones and the many duties of a home, they must be ready at all times to receive guests. These visitors come full of curiosity, and ask questions which we would never think of asking. They *want to* see us at work; they are very

anxious to learn to do things in foreign style; they will go all about the house, and see for themselves just how we live. Some are planning to use a foreign bed, and wish to examine ours. Others have dyspepsia, and have heard that foreign bread will cure it. Would the missionary be kind enough to teach them how to make bread and yeast? Another man is poor, and thinks if he could start some simple business he might get along. We ask him if doughnuts or cookies made in a foreign manner would sell well? He thinks they would; and having taught him the art of doughnut-making, we have the pleasure of seeing him grow quite prosperous.

We teach the women to knit and sew, and we furnish patterns, and in every way teach them to care for their families — to make their homes attractive, suggesting things they can do to draw the family more closely together. Thus the missionary wife and mother, while she often feels she is not accomplishing anything outside of her own home, is silently and powerfully working in dozens of homes about her, and is unconsciously wielding some of the most vital and important influences in forming and training future generations.

I might go on and speak of many other channels through which missionary ladies might labor in Japan, but I think I have already said enough to convince any one that opportunities are abundant. Had I space I would like to tell you of the thousands of fallen women who have never as yet been touched by Christianity, whose souls are precious in our Saviour's sight, and who might be reached, through the blessing of God, if only some woman could be found who would undertake this work.

We have in our mission now, ten single ladies who are engaged either in school-work or house-to-house work. Hospital, and prison-work, touring, and other departments, are yet untouched. The work of the Osaka station alone embraces a field which contains as many people as there are in Massachusetts, and our mission has four such stations. You can readily see what *ten* ladies could do in such a field; and six of these are worn with long service. Are there not more who can enter these open doors in Japan — more who can reap these rich harvests which are waiting?

TURKEY.

LETTER FROM MR. A. W. HUBBARD.

SIVAS, Nov. 23, 1881.

ONE of our boarding-school girls whom we have just sent out is quite a specimen. Her father is the only Protestant in the large village, and his head is only half out of the old shell yet. Our

colporteur first noticed the girl, and tried to inspire her with ambition to attend school. Afterward I went six miles off from my road, one day, and found her in the field reaping grain. "Follow me, and I will make you reaper of men," I said. We all sat down behind a shock of wheat and talked the thing over, sang two or three Moody and Sankey hymns, after which she gave me her promise true, to come the next week. Her father, also, abundantly able, was to pay her expenses. But it took considerable punching from the colporteur, and four months more of time, to screw the old man's courage up to the point of bringing her. She began with the primer, when thirteen years old, and made unusually rapid progress in our school. Her board bill ran on for quite awhile unpaid, her father never happening to have the money with him when the subject was up, but always appointing a time in the near future for payment.

One day he saw my patience was giving out at the recital of the old excuse and promise, and in something of a passion he jerked six silver dollars from his "empty pocket" and slammed them down on my table. But he declared he'd never do so again; he would pay farm produce, but never money. So I treated him to a cup of coffee, and spent two or three hours helping him decide just what butter, cheese, salt, eggs, hens, wheat, wood, etc., he would bring per year. A few cents more or less made little difference to me, compared with the time necessary for squeezing out the more, but the great question of "self-support" was at stake, and this was the only paying girl in the school. On this basis he paid in all forty eggs and sixteen pounds of salt. After the girl had been in school a year, he took her home for vacation, promising "honor bright" that when they came for the beginning of the second year, he would bring a wagon-load of provisions. When the time came, and I saw he had brought nothing, either for past or future, I began to use some plain language. A missionary sister, with winsome ways and with evasive answer to the money question, came to rescue the girl from being taken back home. She would easily sell in her native village for sixty-six dollars. Indeed, her father paid that much for the twelve-year-old girl whom his ten-year-old grandson married; also, every year after engagement before marriage, the young man makes the girl's father liberal presents. After sacrificing all this, he did think it too bad for him to pay anything on his daughter's board in school.

The girl had been with us nearly three years. In the revival last winter she gave fair evidence of becoming a Christian. She was now able to teach arithmetic, geography, physiology, and considerable from Pilgrim's Progress and from the Bible. Her father,

in his loose way, had asked us to send her to open a girls' school in his village, as soon as we considered her prepared. For ten years, also, he had been promising to build us a school-house there. The girl was ready to go; so Miss Chamberlin arose to launch her. On arriving at her father's house, we found the school-room still unbuilt — the father, mother and greater part of the family gone. The oldest daughter's husband, several years ago, had fled after having tried to kill his wife, but recently had returned for her to live with him again. To avoid him they had escaped from the village to spend the winter on the farm, six miles away. We sent word for them to come and start the school. Two days afterward the father and mother appeared, smiled, and the next day school opened, in the largest room of their house, with twelve scholars. Miss C. attended Armenian church service, and the priest patted her on the back, and said what he would not have dared to say ten years ago, "Yes; let all the dear little girls learn to read." Next day, Saturday, school ran up to twenty, and some of the prominent villagers said they would make it one hundred soon. The totally untrained scholars seemed like a flock of sheep or a drove of small calves. Next day I left Miss C. to hold the first Sunday-school session in the history of that village, while I supplied the vacant pulpit at Zara. Monday, our teacher's father seemed still a little dazed, and didn't know just when he could begin building the school-room. The old woman was worrying about how to get her winter pickles and other jarred things over from the farm. I pledged windows, on condition that they would build immediately. And the girl writes that the house is built, and almost ready for those windows. So we shall get our pay from that and a monthly slice of the teacher's salary.

INDIA.

LETTER FROM MRS. WINSOR, OF SIRUR, MAHRATTA MISSION.

* * * You have probably received a full report of our beautiful and good meetings at Ahmednagar — the fiftieth anniversary of our occupation of that station. It was good to be there, I can assure you. Our hearts were filled with gratitude to God for his blessing, and his fulfilling his own promise, "My word shall not return unto me void." Yes, that Word preached to a few, — the lame, the halt, and the blind, — fifty years ago, had returned laden

with the abundance — the thousands of converted souls. Oh, how you dear ones over the waters would have rejoiced to sit down with us at that communion-table — to have united with those hundreds of native Christians in commemorating what the Lord had done for them and for their people. On Saturday, the day before communion, the gifts were brought in for the Lord's service with enthusiasm. Some gave all of one month's wages; some gave five rupees where a month's wages were eight rupees; some three or more gave fifty rupees ($25). When the sums were counted up there were hundreds of rupees given by the native Christians to support their own pastor. The influence of this meeting will be felt throughout all India.

Our little church here in Sirur has decided to support its own pastor, and has selected a good man, who will soon be installed over the church. We have had some interesting cases of conversion here of late. Five united with the church a few weeks since. One of them was a man who twenty years since was a great persecutor of the Christians; but God has touched his heart by his own Spirit, and now he feels that he must give up all for Christ. He tells all his neighbors and friends, "I have chosen the Lord, to be his; you may do what you will. I am to be baptized." His friends do persecute him, but he stands firm in the grace of Christ, and bears all with great patience.

This man's daughter united with the church a year ago. She hesitated many months after she was convinced of the truth, from fear of this very man, her father. Now her prayers are answered for him; but that is not all! Her two grown-up daughters and her son have all joined the people of the Lord. Her prayers of praise to God, in one of our recent woman's meetings, for all he had done for her and hers, would have melted your hearts.

Another who united with the church was a pretty, tall girl of twelve years. Her grandfather tried to have her married to Khandalo (an idol), but by means of some of her friends she was brought to our station-school, and put under the care of a good woman. For awhile all was well, and she was progressing well in her studies; but when I was away from Sirur some of her friends allured her away, and other ceremonies were performed by which she was really married to the idol. I was so shocked to see her one day singing and dancing in the streets! but by the kind providence of God I had her back in the school in a few weeks. After that I felt that I must have her away from all bad influences of Hindu friends, so I begged Mrs. Bissell to take her into her school at Ahmednagar. She did so, and this year, at the examination of the school, the girl received the first prize for good behavior. She

came home in vacation, and asked to unite with the church. As I saw her standing before the altar, the tears in her eyes as she took upon her the solemn vows of God, I thought of the joy of the angels. Mrs. Bissell writes me since her return to the school, "What a blessing to the child to be rescued from a life of sin and shame, and become a meek and lowly follower of Christ as she seems to be." Pray for us. Pray for these dear new children in Jesus.

In a letter of another date Mrs. Winsor says: —

One of the interesting features of the jubilee was the woman's meeting, when all the native women met with the missionary ladies and gave an account of their work. Mrs. Bissell had charge of this meeting. Some of the accounts were very interesting. Indeed, the joy with which the heathen women in all our fields are hearing the Word is really remarkable, and only adds to an assurance that God has purposes of mercy for this people.

Young People's Department.

THIRD REPORT OF THE MISSIONARY CHILDREN'S MISSIONARY SOCIETY.

THIS second year of our Society has been one of success and growth in all our mission circles, as the reports show. Our numbers were small at this meeting — only twenty present. Jennie, Bertha and Henry Smith, and Georgie, Bennie and Anna Marsh, were the only missionary children present outside the "Fishers of the Bosphorous." The meeting was held June 1st, in one of the lower rooms at the Bible-House. Our president, Miss Hamlin, led the meeting, opening it with a prayer and hymn. She read, from the tenth chapter of Matthew, of the "cup of cold water," and told us that missionary work, as well as other things, was a "cup of cold water," and if we did this really for the Master, Jesus Christ, he would accept and remember it.

The secretary's report was then read, and she said a few

words about our new auxiliary. The treasurer reported twenty-two liras raised this year.

Miss Rosa Long read the report of the Aintab and Marash "Cheerful Workers," Miss Jennie Smith of the "Marsovan Gleaners," and Miss Lizzie Byington of the "Fishers of the Bosphorous." There was some discussion as to the particular destination in Africa of the money of the past year, and it was decided to specify the Bihé Mission, and ask to have it used in work for children, if possible.

It was voted to send the money of the year '81–'82 to our first friends, the Indians, again, and that a letter be sent to Aintab explaining why we could not accept their proposal to use the money of the coming year for a children's ward in the Aintab Hospital. At the first meeting of this Society it was understood, if not actually voted, that this be a distinctively foreign missionary society; *i. e.*, use its money outside of Turkey. On this account we do not feel it would be right to use its money for a hospital in Aintab.

It was also voted to have honorary members of our Society—friends who are not missionary children, but who would like to join us, and help us in our meetings and by their contributions. This had reference especially to those places where the children are not old enough to carry on their meetings without help. It was voted that each auxiliary choose their own honorary members, and send their names to the next annual meeting. The president and secretary were re-elected, and Miss Rosa Long chosen treasurer, as Charlie Bliss was soon to leave for America. Miss Annie Bliss gave an account of the different missions already at work in Africa; and the meeting closed with singing.

The Aintab report gave an interesting account of their annual meeting. There are two mission circles, one in Aintab, and the other in Marash, which form the "Cheerful Workers," and they evidently keep up a constant interest in their work. They have earned their money in different ways, such as bringing wood, picking up pins, copying and translating.

The "Marsovan Gleaners" found that their money did not come in as fast as they would like, and so they gave two entertainments, one in the garden, where they acted charades and repeated poetry. To this they charged an admission fee, and at the other they sold refreshments.

At Baghchejuk, Mr. Pierce's three children, Bessie, Arthur and Georgie, have been working bravely as one.

The "Fishers of the Bosphorus," we regret to say, have been rather fitful in their interest. Owing to their homes being so far

apart, it is hard for all to come together for meetings. But all were much interested, and worked hard for the bazaar they had in November. It was held in Mrs. I. G. Bliss' parlors, and fancy articles and refreshments were sold. Our friends came nobly to their help, and all voted it a success.

Our new auxiliary is "The Mountain Jewel Seekers," of Bulgaria. At present, the only mission circle is at Samokov, but we hope the interest will spread to Philippopolis and Monastir. As our Bulgarian members are strangers to most of us, the secretary takes pleasure in introducing to you Addie, Minnie and Mabel Locke, Lizzie Clark, Mary and Ellen Belden (twins one and a half years old), Joe Kingsbury (a baby), Violet, Edith and Russell Bond, Georgie, Bennie and Anna Marsh. These were at Samokov this summer, and joined the society, though Mr. Bond's children were there only for the summer, and Mr. Marsh's home is in Philippopolis. Mr. Baird's and Mr. Jenney's children, in Monastir, have not formed a mission circle yet.

Our chief trouble in this Society is, that as soon as missionary children are old enough to really appreciate and work for this cause they leave for America, and so we are destined to be mostly "little ones;" but the past year proves that even "little ones" can do great things for the Master.

BELLE P. BLISS, *Secretary.*

THE COLLECTOR'S WORK.

MILLY sat by the open window, one summer afternoon, sewing. At least, a dainty cambric ruffle was in one hand, half hemmed, and the needle and thread in the other, quite willing to pursue their pleasant task; but the directing mind and its servant, the eye, were for the moment engaged in gazing into the blue heavens above, while a troubled look rested on the usually happy face of the young girl.

"A penny for your thoughts, my dear," said a cheery voice from the opposite side of the room, where sat, in a softly cushioned easy-chair, her Aunt Ruth. She was an invalid in body, but very well in mind, so she was able to penetrate many an unspoken doubt, and let the light into it.

"Well, to tell the truth, Auntie," said Milly, trying to take a stitch, but pricking her finger instead, "it was about a penny, or rather two of them. I was thinking how I could best manage to secure them — two cents a week for the fifty-two of the year — from the already heavily burdened ladies of our church. Really,

Aunt Ruth, I do absolutely dread starting out on my collecting tour to-morrow. And do you wonder at it?"

A smile, half sad, half amused, flitted over the pale face as she said, "Yes, Milly; as you ask me plainly, I must say that I do wonder very much, after the special light you have received on the missionary work, and the personal acquaintance you have enjoyed with the missionaries themselves, that you should shrink from discharging your little share of its labors. But tell me, please, why it is so burdensome. Not, surely, from flagging interest or faith in the cause itself?"

"Oh, no, Auntie! Indeed it is not that. I am sure I want to be of some use in the world. I have thought I would like to go myself, some time, and teach about Christ. But this going about asking Mrs. A. and Mrs. B. to give one dollar, just *one* dollar, toward the support of missionaries, and hear them say, as so many do, 'Why, no; I don't believe I can this year, there is *so* much to do at home;' or else, 'I don't see why you should call on me. I never put my name down on that paper;' or else, 'Why don't those who want to go off there, go, and support themselves, and not call on people who know nothing about them?' or something just as silly and untrue. Oh, Auntie, it is so strange, after all the explanations given by the minister and the secretary of the association and in the papers and magazines! and it makes me almost resolve to give it up, and let some one else, who would not mind it so much, take my place."

And Milly, in her excitement, dropped the ruffle on the floor, followed by the tiny spool of thread, which rolled merrily across the floor, and, taken possession of by Tabby, would soon have been a fitting representation of her own tangled thoughts had it not been rescued by Aunt Ruth's quick fingers.

"Almost, kitty," she said; "not quite. Milly, I am glad you gave me that word, just now, else you might have incurred that terrible denunciation, 'Whoso putteth his hand to the plough,' etc."

There was a brief silence; and then, as Aunt Ruth rewound the thread, she went on: "Do you remember in the missionary meeting you attended in Boston, how much emphasis was put by the returned missionaries on their desire to go back to the scene of their labors? You told me there was nothing which impressed you so much as that. After all that they had suffered, the many who had rejected and slighted their words, and in some cases cruelly deceived them, yet their hearts were sorely pained at being obliged to come away and leave them."

Milly nodded, but did not speak.

"Now, suppose — just suppose for one moment — that, instead

of what they did say, they had expressed distaste for their work, gladness to be relieved of its burdens for a little, even, and had said, 'Yes, I took up this work, and I must go back and finish it; but, oh, how I dread it! Would that I might stay at home, and some sister might take my place, and release me!' What would the effect have been—what the inference as to their motives in entering on it? Would it not seem as if something less than divine love had actuated them in starting? Was it not, rather, because the mass of the people are degraded and ignorant and cruel, that they long to be there again, telling them over and over 'that sweet story of old?' Now, Milly, 'child, don't think I don't sympathize in the trials incident to a collector's tour. I have been pained many times in my inmost heart while active in it—nay, I became so utterly disheartened by my lack of success in arousing interest in those whose duty it was to be interested for themselves, that I was forced, in self-defense, to carry the case to my heavenly Father. Under the guidance of the Holy Spirit I was led to feel that my motives and my spirit needed as much improvement as those with whom I had been grieved. Not till I had thus received the true missionary spirit into my heart, was I fit to ask others to engage in it. Then I was glad to have one more chance to speak in its interest, one more opportunity to offer my sisters to bear their part—oh, how small!—in carrying out their Lord's dying injunction, 'Go ye into all the world, and preach the gospel to every creature.' "

The tears were dropping on Milly's cambric-needle, and dimming its brightness, but the "sword of the Spirit" had pierced her heart. Folding up her work without words, she stopped by her aunt's chair to press her lips upon her forehead as she passed out to seek, in the seclusion of her own room, that fitness for her part of the great work which she so much needed.—*Mrs. A. H. Bronson, in the "Helping Hand."*

Our Work at Home.

ANNUAL MEETING.

BY MRS. S. BRAINARD PRATT.

THE Woman's Board, as it assembled in Mt. Vernon Church, January 11th, to hold its fourteenth annual meeting, came through the old familiar snow-storm which has so often greeted its anniversary.

Only the strong or the courageous were able to attend its opening session, though these made a goodly number; but the audience increased through the day, and on Thursday, when the clear shining came, the church was completely filled.

The key-note of the meeting was struck as the President, Mrs. Albert Bowker, read for the Scripture lesson the prophecy of the great light which was to spring up for all nations, and from the Gospel its fulfillment in the coming of the Dayspring. The hymns told in musical tones of His coming; from the galleries was proclaimed, in evergreen letters, "The Dayspring from on high hath visited his people;" and the missionary addresses one after another told of his dawning in many and distant lands.

Mrs. Chadbourne, of Williamstown, offered the opening prayer, after which the Annual Report was presented by Mrs. S. Brainard Pratt. The Treasurer, Mrs. Benjamin E. Bates, gave the total receipts of the year as $119,958.56.

Miss F. M. Morris, of the Zulu Mission, Africa, gave a delightful word-picture of the vicinity of Inanda, where her work had lain. The audience enjoyed taking an imaginary horseback trip with her to the kraal schools and woman's prayer-meeting, and from heathen hut to Christian home.

The way led through beautiful scenery, with green hills in the distance and the blue water sparkling beyond; and the fertile valleys where lilies, roses and smilax grew in profusion, seemed like the garden of the Lord. Man, and the stains his sin had made, were the only things to mar the picture.

In one of the schools recently opened were thirty children who five months ago did not know their letters; now nine of them can read the Testament intelligently, and all can repeat the Commandments. The school is taught by a graduate of Inanda Seminary. The contrast was very vividly drawn between the dark, noisome, smoke-filled heathen hut, entered by creeping on hands and knees, — where the stolid faces seemed scarcely human, — and the bright Christian home, lighted not alone by God's sweet sunshine, but by the beams of the Dayspring.

After Miss Morris' address a devotional meeting of prayer and promise followed, greatly to the quickening and comfort of all present.

WEDNESDAY AFTERNOON.

After partaking of a collation, to which it was pleasant to be able to invite the entire audience, the afternoon session commenced, and Miss Halsey, of the Philadelphia Branch, led in the opening prayer. After the election of officers for the coming year, the reports of the various branches and conference associations were presented. These *will be given by themselves* in the next number.

The reports were suspended at about the middle of the meeting, and a paper was given, entitled "Our Missionaries of 1881," by Mrs. E. H. Barnes. It gave a most interesting account of the young ladies who had gone out during the year, giving extracts from their letters, which showed great satisfaction in their missionary lives, notwithstanding unexpected trials and discouragements. Many incidents were related of success in their labors.

The meeting closed at quarter before five with the Doxology.

THURSDAY MORNING.

The clear sunshine out of doors was reflected back by the crowds of bright faces that gathered early in the church.

To-day, as the day before, the graceful vines and flowers, and the voices of those who so ably rendered the music, added sweetness and beauty to the scene.

The morning prayer-meeting under the leadership of Mrs. W. H. Fenn, of Portland, Me., had attuned many hearts for the more public services of the day, which were opened by the President in reading the twenty-fourth Psalm.

Miss Gilman, of Norwich, Conn., offered the opening prayer, after which Miss Child, Home Secretary, gave a most interesting paper on "Work among the Children." It was full of suggestive ideas on the best methods of carrying this forward, and dwelt upon the results that might be expected.

Mrs. Daniel Steele, of Peabody, then presented the greetings of the Methodist Board. She spoke of the remarkable growth of woman's missionary work, and its importance as a factor in Christian labor. The value of work among young people and children was dwelt upon, and the address closed with good wishes for the future of the Board.

A letter was read from the Woman's Board of the Interior, containing greetings and congratulations. Mrs. Joel Bingham, of this Board, added a few words, speaking of the difficulties of carrying on foreign missionary work in the Western States, of the efforts made, and of the success that had attended them.

After singing, an address was given by Mrs. C. W. Park, of Bombay. The mission which she represented has been established fifty years, and is one of the oldest stations of the Board. Its missionaries have seen great changes, churches, schools and Christian communities having sprung up in various directions. The natives are learning to love Christian ways and work. They are particularly fond of attending meetings. The mission holds an annual meeting in Ahmednagar, and it is such an event with the natives that some of them date the ages of their children by it.

An interesting account was given of the life of one of the Bible-women of Ahmednagar, and of a blind woman who lived in Sholapur, another center in the mission. The woman, who formerly went about singing songs of praise to heathen gods, afterward did much good by her Christian songs, attracting many to hear about the true God. A description was also given of a visit to a village of basket-makers, where the people flocked about the missionaries to hear the story they had to tell, and tried to learn the name of Christ, repeating it over and over to themselves, to be sure to remember it. Notwithstanding all that had been done, thousands have never heard the name of Christ, and the needs of the work, are very great. The address closed with an appeal for men and women to assist in bearing the burdens that weigh so heavily on the few already in the field.

A Buddhist legend, versified by Miss Child, Home Secretary, was then read. This was followed by a duet, finely given by Miss S. C. Gould and Mrs. Kilburne.

Mrs. Leavitt, of the Japan mission, spoke of the labor of the wives of missionaries in that country, the difficulties of preserving a true family life among the pollutions of heathenism, and the trials of learning the language. A good part of their time was spent with the children, teaching them the catechism and Bible truths, which they were sure to take home to their families. The work among the women, especially the elderly women, was delightful. It was a great joy to them to hear of a future life in heaven, instead of entering, as they believe they do, into animals, when they die, entering into a crow after death being considered as good a fate as they could expect. A touching description was given of the death and burial of a missionary's wife, in contrast with the Japanese burial ceremonies. The Japanese place the body in a barrel, and carry it away to be buried, the mourners following in white. They seem to have no reverence for death, although they are sincere mourners. Many are brought to hear about Christ by coming for comfort at the loss of friends. Mention was made of the evils of polygamy, and incidents were related of the misery of the women from its practice. The address closed with an appeal for more laborers. She asked Mr. Neesima what she should say to the women of America about Japan, and his answer was: "Tell them about my poor countrywomen — how much they need to be lifted up. Ask them to come and help."

The meeting closed with a very interesting exercise given by Mrs. L. E. Caswell, Miss Shepard, of the Home among the Dakota Indians, and a little Dakota girl. Specimens were given of the different Indian languages. The child, Anna Lovejoy, recited the

twenty-third Psalm both in English and Dakota. Miss Shepard then gave a very interesting account of her work in the Santee Agency. She felt that progress had been made, although it was difficult to estimate it definitely, being mostly in the improvement of character. Some of them are really anxious for an education; but it is difficult for them to use their minds. She described her first visit to a school-room in the agency. There were only six pupils, and at the sight of strangers they all ran away. The next year they felt no restraint in her presence, but they were apt to go away and hide among the sunflowers, and it would take hours to find them. Their trials in trying to educate them to habits of cleanliness and order were vividly described; but as the years have passed great changes have been wrought as to obedience, order and punctuality. In spiritual matters they are slow to speak of their feelings, but there is evident growth in this respect in daily life and habits. The exercises closed with the Doxology in Seneca, given by Mrs. Caswell, and in English by the audience.

THURSDAY AFTERNOON.

A very large audience filled the church Thursday afternoon. After singing, and prayer by Mrs. H. J. Richardson, of Lincoln, the greetings of the Baptist Woman's Board were presented by Mrs. Bainbridge, of Providence. In a tour through Japan and China she had visited nearly all the mission stations of the Board, and she wished to say that the place to see the missionaries, and judge of their labors, was in the field. She was impressed with the harmony of the work, both at home and abroad. She was particularly interested in the work of the Board among children. The two most interesting meetings she had ever attended were children's meetings, in New Haven and Bombay. A description was given of the latter meeting, special interest being felt in the singing of hymns like "I will live for Jesus." She thought that the Board was particularly rich in grand Christian natives, and gave an account of a visit at one of their houses in Japan. Going out from one of the mission-houses in Foochow, China, she met a man with a pole across his shoulders with a basket on each end filled with girl babies, which he was trying to sell at forty cents each. In closing, Mrs. Bainbridge gave a glowing tribute to the sympathy and unity existing between the Baptists and Congregationalists on mission grounds, saying, "Whom God hath joined together, let not man put asunder."

Mrs. Peloubet, delegate from the Woman's Christian Temperance Union, then presented the greetings of that society, asking the co-operation of the missionaries in foreign countries.

This was followed by an address by Mrs. George Washburn, of Constantinople. She spoke of the waking up of the people to a desire for the education of girls, and gave a description of the Home School for Girls in that city—of the way in which Turks, Armenians and Bulgarian girls had been brought under its influence. An account was given of the condition of the women in Turkey. In the case of the death of a man in Constantinople, the question was asked, "What will the widow do?" and the answer was, "The only thing to be done is to marry her to another man as soon as possible." A week later she had been taken for one month on trial by a man who had recently become a widower. When asked afterward how she was faring, she said: "Not at all well. My husband has sons as old as I, and they all beat me. I might get along with one to beat me, but I cannot bear it when they all do it." She soon fled from the cruelty of this home, and became a servant in a family. One day she was left scouring the floor, and when her mistress returned she had gone. She afterward found that the friend of the woman had appeared, and told her that if she would come immediately she had found a man who would marry her; and she had wiped her hands and hurried off to be married. The great hope for the women of Turkey is the education of the younger ones in Christian schools. Many interesting incidents were related showing the influence already gained by these schools.

A paper, "The Dayspring from on High," was then given by Mrs. S. Brainard Pratt. The advantages received by women from the light of this Dayspring were brought out, and an appeal was made for greater consecration and devotion in return for all that has been received.

At this point in the meeting eight young ladies, who are soon to go out as missionaries, were introduced. They were: Miss Isabel Dodd, to go to Constantinople; Mrs. F. M. Newell and Miss Grace Kimball, to Turkey, Miss M. L. Page, to Smyrna; Miss Alice B. Harris, to Foochow, China; Miss E. L. Spooner, to the Dakotas; Miss Ruby Harding and Miss Kate Fairbanks, to India. A hymn of consecration,

> "Take my life, and let it be
> Consecrated, Lord, to thee,"

was then sung by Miss Gould.

Miss M. E. Gouldy, from Japan, then said a few words of greeting and encouragement to the young ladies, and gave an account of the work in Japan. She was particularly impressed with the transforming power of Christianity. The effect was just the same

on a woman in heathen Japan as in Christian America. As an instance of this she related the history of several Japanese women who had abandoned idolatry and embraced religion. The manner in which they laid aside their habits of indolence, and engaged in earnest labor for their countrywomen, was quite remarkable. The address closed with a touching account of her parting from the people with whom she had labored for eight years.

The last address was made by Mrs. C. E. Schauffler, of the mission to Austria. Unlike the other mission-fields of the Board, this one had no whitening fields; there were no men and women eager to hear the gospel; the missionaries received no welcome; they were soon made to feel they were not wanted. Everywhere they met contempt and hatred, but they were never discouraged. They did not have to deal with savages, but with people refined, and most punctilious in the small amenities of life. A gentleman would be shocked if a lady did not allow him to kiss her hand; and a lady would be very much disturbed if she were not invited to sit on the right side of the sofa instead of the left; and it would be a great breach of etiquette for a lady to walk on the right side of her husband. It was the province of the missionaries to awaken wants never felt and needs never dreamed of. The question was asked by a policeman, "How can a modest man stay in a country where he is not wanted?—a modest family stay where they are hated?" When the speaker first went to Brünn, she received one welcome; it was from Pastor Schubert and his wife. They had given all their money for the establishment of an orphanage, and were endeavoring to do what they could in this way. They are now at the head of the Krabschitz School. Christian teaching is sadly needed in that country. Bibles are seldom seen except at funeral processions, when one is always placed upon the coffin; but it is a wooden one. The wooden one was once taken away and a real one put in its place. But this could not be allowed; the procession was stopped until the wooden one could be replaced.

Their first audience in Brünn consisted of their washerwoman and her husband; but four months later their rooms were packed with children. One afternoon Mrs. Schauffler saw a company of boys and girls in the market-place; they were fretful and restless, and she suggested that they might be entertained by reading, and offered to give them books if they would come to her house. The idea was received with eagerness, and the children came in troops. The stairs and street were crowded, four hundred of them being counted within a short time. Toward evening older ones, young men and students, came for books also, until it was necessary to lock the doors to keep them away. It was thought that the land-

lady might object to such proceedings, but she met her explanation with a smile, saying, "Everybody has idiosyncrasies, and I suppose this is yours." The next day children crowded to the doors again, and a school for Christian teaching was established. But this was not to last. The priests took up the matter, and warned the parents against the heretics, saying that no soul in Brünn would be safe if such teaching were allowed. The children were asked to bring their books to the schools, and they were burned, amid the cries of the little owners. The next day the missionaries were met with averted faces wherever they went, and the following morning a warning appeared in the papers, calling on all the faithful priests to beware of the teachings of these dangerous persons. They were summoned to appear at the police headquarters, and were subsequently tried and fined. After that, for two years, they were prohibited from holding meetings, and from even talking about religion, with others, in their own parlor.

Mention was made of the Home at Brünn, established for the benefit of girls in the Normal School. No girl in Austria can teach without a Government certificate, not even in Bible classes, and no certificates are given except to graduates of the Normal (Roman Catholic) Schools. The Home has done much to keep the girls from the evil influences to which they are exposed.

The address, which was of great interest, closed with an appeal for Pastor Schubert's school, and for the prayers of people in this country for success in their trying work.

Miss Gould then sang a hymn translated from the German by Mrs. Schauffler, "The cause is thine, Lord Jesus Christ."

After a vote of thanks, prayer was offered by the President, and the meeting closed with the Doxology.

"THE MISSION DAYSPRING."

We wish to ask each reader of *Life and Light* to receive into her heart and home another little monthly visitor, in the interests of foreign missions. This is the *Mission Dayspring*, a magazine for children, now issued by the American Board and Woman's Board conjointly. It is in pamphlet form, contains eleven pages of reading-matter, is printed on tinted paper, and well illustrated. It is intended that it shall be a bright, instructive foreign missionary periodical for children, and helpful in children's meetings.

It will be remembered that the "Echoes," formerly a part of this magazine, was taken out to occupy a page in the *Well-*

171970

spring, where for six years it has done good service in homes that might not otherwise have had missionary intelligence. Circumstances made it advisable to withdraw from the *Wellspring* at the close of 1881, and the present arrangement was made. With the cordial coöperation of the friends of both Boards, we see no reason why the new enterprise should not be successful.

Specimen copies have been sent to pastors, superintendents, and the secretaries of auxiliaries of the Woman's Boards of Missions, but we fear that in the multiplicity of cares, many of them may be overlooked. Will it be too much to ask of our friends who are particularly interested, to seek out these copies, or send for others, and bring them to the notice of superintendents? The magazine should certainly be in the hands of all the members of our mission circles, although for the sake of convenience it may be better to order them in connection with the Sabbath-schools.

The speciality of work proposed for the Woman's Board this year is among the children; and what better beginning can be made than to give them a readable periodical? We wish to ask, further, that our friends take pains to see that it be not only taken and paid for, but that it be read. We hear of one mission circle which has established the custom of asking questions on each number at its meetings, to be sure that the members gain some knowledge of the contents.

Send subscriptions or requests for specimen copies to office of *Mission Dayspring*, No. 2 Congregational House, Boston. Terms, $12.00 per hundred copies a year. For twenty-five copies, $3.00 a year. For single subscriptions, or any number less than twenty-five, 20 cents each.

TO OUR READERS.

It is not often that we can follow the example of Moses of old, in staying the contributions of the willing-hearted. For once, however, we have an opportunity to "proclaim throughout the camp," that we have enough for the present of old linen for the dispensary in China, and of second-hand papers for the Misses Leitch, in Ceylon. We are very grateful to our friends for their prompt and hearty response to these requests, and we know that they will be exceedingly welcome when they arrive at their destination. Those who have sent the linen will be glad to know that Miss Holbrook, our medical missionary, has arrived safely at Tung-cho. One of the missionaries of the station writes of her: "God bless you all for our dear Dr. Holbrook; she is all our hearts could wish. We

will be father, mother, brother and sister to her, and bear all the burdens we can for her. She is pleased with all we have made ready for her, and has taken right hold of the work. She has made a rule to charge for the medicine, and everything seems to be starting right. She seems to take up the Chinese language as a sponge takes up water."

Since these requests have been received so cordially, we make bold to present another. It has cost twenty-two dollars to send the packages to China, and about twelve dollars to send the papers to Ceylon. By the rules of the packing-office of the American Board, the freight must be paid by the sender or receiver. The expense of sending goods to all parts of the world is very large — too large for the Board to assume. If those who send do not pay charges, it falls upon the missionaries to do it. If those who have sent packages of linen and paper would like to pay the freight, we should be glad to receive it. The cost of sending to China is $1.25 a cubic foot; to Ceylon, 75 cents for the same.

Since we have taken it upon us to speak frankly to our friends, we wish to mention another matter. The question of stamps is growing to be a serious one in the financial department of *Life and Light*. So many of our subscribers send their subscriptions in stamps that we have now on hand more than three hundred dollars worth of them, and we find it exceedingly difficult to turn them into money. We understand that other publications have been forced to say that they cannot receive them in payment of dues. Stamps are not money, and they are not obliged to receive them as such. We know that in some cases it is a great convenience to send stamps instead of money, and we do not wish to say that we cannot receive them; but we would like to ask that so far as possible, our friends will send checks or postal orders. We know that sixty cents is a small sum for a check, but to prevent loss to the Board, we think many will be willing to use them. Where stamps must be sent please let them be of the smaller denominations — threes, twos and ones. We have on hand ten-cent stamps that have lain for two or three years, having found it impossible to dispose of them. A ninety-cent stamp received a few days since must also inevitably prove a loss of just that amount to the Board. A word to the wise is sufficient. We know that this request will be heeded.

CORRECTION. — By an oversight, the article in our February number entitled "The King's Daughters," had not the name of the author attached. It was written by Mrs. H. Porter Smith, of Cambridge, Mass.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM DEC. 18 TO DEC. 31, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Portland.—A Friend, $1 00

Total, $1 00

NEW HAMPSHIRE.

New London.—A Friend, 50

Total, 50

MASSACHUSETTS.

Bradford.—Academy, $44 00
Chelmsford.—Aux., prev. contri. const. L. M. Miss Martha Calhoun, 15 00
Freetown.—Cong. Ch., 5 20
Lowell.—High St., Elliot and John St. Ch's, $106; 1st Ch., Aux., $131.31, 237 31
Maplewood.—Aux., 10 00
Methuen.—Aux., 30 00
No. Falmouth.—Aux., 20 00
Rochester.—Aux., $38; "Willing Workers," $5, 43 00
So. Hadley Falls.—Cong. Ch. and Soc'y, 15 00
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. S. C. Hayes' Sch., $26; Mrs. M. H. Baldwin, $5; Park St. Ch., Miss Grace Simpson, $100; Mt. Vernon Ch., "Senior Aux.," Miss Reed, $5; Old So. Ch., "Bartlett Band," $25; Roxbury, Immanuel Ch., of wh. $25 const. L. M. Mrs. Silas Potter, $38; Miss Day's S. S. Cl., $5; Cambridgeport, Prospect St. Ch., Aux., $26.53; Miss Carter, $2; Pilgrim Ch., "Young Ladies' Mission Circle," $7.47; Chelsea, 1st Cong. Ch., $62.50; Brookline, Mrs. Geo. Hooker, $1; Newton Centre, Aux., $2; "Agenoma Mission Circle," $100; Auburndale, Miss S. L. Mitchell, $1, $406 50
Webster.—1st Cong. Ch., 20 00
West Berlin.—Mrs. Catherine Larkin, 1 40
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Burlington, Aux., $13.60; Wakefield, Aux., $85; Reading, Aux., $42; Malden, Aux., $25; Winchester, "Seek and Save Circle," $50; Stoneham, Miss Adeline Richardson, $1; Medford, Aux., $8; No. Woburn, Aux., $3, 227 60
Yarmouth.—Aux., 5 25

Total, $1,080 26

CONNECTICUT.

Tariffville.—Mrs. Robert Waters, $4 40

Total, $4 40

NEW YORK.

Frewsburg.—Cong. S. S., $4 92

Total, $4 92

OHIO.

Cleveland.—Euclid Ave. Cong. Ch., const. L. M. Mrs. Justin Snow, $25 00
Pomeroy.—Welsh Cong. Ch., 7 50

Total, $32 50

General Funds, $1,123 58
LIFE AND LIGHT, 1,067 51
Weekly Pledge, 2 65
Leaflets, 1 44

Total, $2,195 18

JANUARY 1 TO JANUARY 18, 1882.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Brunswick, Aux., $94; Thomaston, Aux., prev. contri. const. L. M. Mrs. Joshua A. Fuller, $8; Boothbay, Aux., $12; Machias, Aux., $12; "Umzumbi Circle," $3; Acton, Aux., $11; Bath, Central Ch., $25.40; Brewer, Aux., $10.25; Portland, State St. Ch., $85; High St. Ch., $4.10; 2d Parish Ch., $62.74; Skowhegan, Aux., $10; Bethel, 1st Ch., Aux., $5;

Gorham, Aux., $50, $392 49
Cape Elizabeth.—Cong. Ch., 8 65
Norridgewock.—Cong. S. S., 30 00

Total, $431 14

LEGACIES.

Maine Branch. Legacy of Mrs. Sarah J. Chapman, Bethel, 2d Ch., $40 00
Legacy of Mrs. Caroline C. Brooks, 10,000 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bath, Aux., $18.21; West Bath, $3.79; Charlestown, Aux., $1.25; "Merry Workers," $1.75; Concord, M. P. W., const. L. M. Miss C. E. Harrington, $25; Dover, "Busy Bees," $40; Aux., $13; Exeter, Aux., $28; Francestown, Aux., $3; S. S. Cl., $3.50; Hudson, Aux., const. L. M. Mrs. J. C. Parker, $26.60; Keene, 1st Cong. Ch., $31; Marlboro, "Young Ladies' Mission Circle," $40; Nashua, Aux., of wh. $25 const. L. M. Mrs. R. T. Smith, $124.19; 1st Cong. Ch., S. S., Christmas off., $40; New Ipswich, Aux., prev. contri. const. L. M. Mrs. Mary H. Thayer, $1; Oxford, Aux., $14; Little boy's bank, 75 cts.; Plymouth, Aux., $25.19; H. W. Hazelton, $1; Rochester, Aux., "Mission Circle" and S. S., $30; Salmon Falls, "Willing Helpers," $30; Westmoreland, Aux., $4; Ex., $60; bal., $445 23

Total, $445 23

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Vershire, Aux., $8.25; Newbury, Aux., $5.50; Orwell, Aux., $70.39; Barnet, Aux., $5; West Brattleboro, Aux., $14; Woodstock, Aux., $15; Rutland, Aux., of wh. $25 by Mrs. S. L. Cleavand const. L. M. Mrs. A. A. Nicholson, $70.70; Montpelier, Aux., $16; Bethany, S. S., $6.17; Dorset, Aux., prev. contri. const. L. M's Mrs. Sarah E. Kent, Mrs. M. E. C. Sykes, Miss Bertha Pratt, $40; Randolph, Aux., $8.46; "Mission Circle," $1.54; Townsend, "Mission Circle," const. L. M. Miss Jennie G. Coombs, $25; Manchester, Aux., const. L. M's Mrs. J. D. Wickham, Mrs. Anna Bennet, $49.94; Middlebury, S. S., $21.84; Holland, Mrs. Mary K. Higgins, $4.40; St. Johnsbury, No. Ch., Aux., $10.37; Mary E. Stone, Thank-off., $10. Ex., $5. Bal., $377 56
East Dorset.—S. S., 22 93
Fairfax.—Mrs. E. S. Chamberlain, 1 40
St. Albans.—Mrs. A. M. Plant, 3 00
St. Johnsbury.—No. Ch., A Friend, 1 50

Total, $406 39

MASSACHUSETTS.

Andover.—So. Ch., $75 00
Ashby.—2d Cong. Ch., 2 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Blackinton, Aux., $33.50; Housatonic, "Berkshire Workers," $20; Stockbridge, "Young Helpers," $25; Mill River, Aux., $7; Monterey, A Friend, const. L. M. Miss Mary L. Dowd, $25; Hinsdale, Aux., prev. contri. const. L. M's Mrs. Daniel Watkins, Mrs. L. M. Francis, Mrs. W. A. Taylor, $28, 138 50
Cambridge.—Twin grand children, 15 00
Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, Aux., $68.75; Haverhill, East Parish, Aux., $3, 71 75
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Swampscott, Aux., $37; Danvers, 1st Ch., $9, 46 00
Fall River.—"Mite Gatherers," 6 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., $21; Deerfield, Aux., $16, 37 00
Franklin.—Aux., 11 50
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Easthampton, Aux., $174.30; "Little Emily Mission Circle," $7.72; Northampton, 1st Ch. Div., $68; Edwards Ch. Div., $22; A Friend in Hampshire Co., $200, 472 02
Lakeville.—"Precinct Aux.," const. L. M. Mrs. Samantha Paull, 25 00
Lawrence.—Central Ch., Aux., 25 00
Middlesex Branch.—Mrs. E. H. Warren, Treas. Holliston, "Open Hands," $145; Natick, Aux., $45.50; Framingham, Plymouth Ch. S. S., Primary Cl., $15.50, 206 00
Mill River.—Aux., Miss M. R. Wilcox, 10 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. No. Weymouth, Plymouth Ch., $25; "Mission Circle," $5; Brockton, Aux., $60; Rockland, Aux., $32.67, $122 67

Northboro.—Mrs. Sumner Small, 2 00

Northfield.—Cong. Ch., Aux., 5 60

Norton.—Wheaton Seminary, 25 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, 3d Ch., $14.63; "Busy Bees," $23; A few ladies, $15; West Granville, $1; Hampton, 33 cts.; Longmeadow, $29.50; Springfield, So. Ch., $91.81; "Young Ladies' Mission Circle," $26.42; 1st Ch., Mrs. J. B. Colton and sisters, $15, 216 69

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. Henry F. Durant, $100; Shawmut Ch. S. S., $30; Mt. Vernon Ch., Mrs. E. K. Alden, const. L. M. Mrs. Prentiss Loring, Portland, Me., $25; "Young Ladies' Miss'y Circle," $285; Old So. Ch., Mrs. Alpheus Hardy, $100; Central Ch., $15; Berkeley St. Ch., A Friend, $10; Roxbury, Highland Ch., Aux., Mrs. S. N. Stockwell, const. L. M. Miss Alice Webb Stockwell, $25; Eliot Ch., Aux., Mrs. A. C. Thompson, const. L. M's Mrs. Helen M. Robbins, Mrs. Elizabeth C. Ellsworth, $50; Immanuel Ch., of wh. $25 const. L. M. Mrs. Ivory Harmon, $49.06; East Somerville, Franklin St. Ch., "Square Circle," $50; Jamaica Plain, Rev. Mr. Boynton, Marriage fee, $5; An old lady, $1; Grantville, Aux., $90; Auburndale, Aux., $10; Hyde Park, Aux., $55.07; Waltham, Aux., const. L. M. Mrs. Olive C. Marsh, $25; Watertown, Aux., $30; West Medway, "Olive Plants," $3.25; Walpole, Aux., const. L. M's Miss Priscilla L. Plimpton, Mrs. Adeline F. Allen, $50, 1,008 38

Tewkesbury.—Mrs. J. P. Abbott, 1 00

Winchendon.—Mrs. E. I. Humphrey, 5 00

Worcester.—Mrs. Mary E. Gibbs, $1; Old Lady, $1, 2 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Baldwinsville, $7; Worcester, "Miss'y Asso.," Union Ch., $31.95; Southbridge, Globe Village, $20, 58 95

Total, $2,588 06

CONNECTICUT.

Black Rock.—Cong. Ch., $5 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hartford, Centre Ch., prev. contri. by Miss L. Root, const. L. M. Miss S. M. Goodman, $9; Wethersfield Ave., "Mission Band," $20; Park Ch., Aux., $125; Pearl St. Ch., Aux., of wh. $25 by Mrs. W. P. Williams, const. L. M. Mrs. Henry A. Titus, Bellows Falls, Vt., $137.50; Hebron, Aux., $16; Windsor Locks, "Miss'y Rill," $5; Ellington, "Earnest Workers," $53; Terryville," Aux., $10; Enfield, Aux., $110.35, 485 85

Kent.—Mrs. J. H. Vose, const. L. M. Mrs. Jared Ingersoll, 25 00

No. Woodstock.—Cong. Ch., 6 60

Total, $522 45

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Greene, $10; Smyrna, $41; Rochester, "Mt. Hor Miss'y Friends," $24.25; Crown Point, $17.15; Danby, Mrs. Rhoda E. Johnson, const. self L. M., $25, $117 40

Brockport.—Mrs. M. J. Holmes, 40 00

Fredonia.—Martha L. Stevens, 5 00

Lyon's Falls.—S. S's, 30 00

New York City.—Mrs. H. C. K., const. L. M. Mrs. Richard Bishop, Leelie, Mich., 25 00

Orient.—L. I., Aux., 40 00

Watertown.—Miss P. F. Hubbard, 1 30

Total, $258 70

NEW JERSEY.

Princeton.—Mrs. Fred Vinton, $3 20

Total, $3 20

WISCONSIN.

Berlin.—Mrs. C. D. Richards, $2 80

Oshkosh.—Mrs. J. C. Spaulding, 9 40

Total, $12 20

FLORIDA.

Daytona.—Aux., $5 00

Total, $5 00

General Funds,	$4,672 37
LIFE AND LIGHT,	1,536 41
Weekly Pledge,	4 93
Leaflets,	5 17
Legacies,	10,040 00
Total,	$16,258 88

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

JAPAN.

LETTER FROM MISS BARROWS.

We gave in the January number brief extracts from a letter from Miss Barrows, which we feel sure must have prepared our readers to receive, with added interest, the following facts; and especially the story for the children, from the same pen.

LAST fall Miss Dudley gathered together a few women, who had the leisure for it, to prepare for special work. There were two from Imabari, and two from Akashi, and one each from Kioto and Kobe. We rented a room for them, and they all lived together; and twice a day Miss Dudley met them for Bible study. Others came in daily to the meetings, and often the little room was full. In April or May they scattered, to give out, in their own homes, what they had received; and we hear good reports of their success.

You will hear from other sources of the new church-building at Imabari, put up by the people at a cost of fourteen hundred yen, or about eight hundred and fifty dollars in American gold—all but three hundred yen raised among themselves. Perhaps you will have heard, too, how the foundations were laid, and the work begun every day with prayer and singing. You will remember that the pastor, Mr. Ise, was one of the young men converted in Kumamoto, under Capt. Janes. He suffered much persecution at that time in his own home, being a prisoner for many days. His mother, at one time, threatened to take her own life if he did not give up in three days. That mother is now a believer; and she and a younger daughter live with Mr. Ise and his young wife—the four uniting their strength in the Master's work. Such families are yet rare in this land; but we hail the promise of the approaching day when many a united family shall go up to the house of the Lord, and the word home shall no longer be an unknown word in this language. The young man who was acting pastor of the church in Akashi, died very suddenly last spring. They have asked one from their own number to be their pastor, promising to raise the money both for his salary and their other expenses. Heretofore they have been helped.

One more story for the children, the history of a remarkable dress I saw last spring, and I must bring this long letter to a close. This dress was offered for sale at the last annual meeting of the Japanese Home Missionary Society. The material

was white linen, and it was quite covered with writing in Chinese characters. This is the story of it: A lady was anxious about her title to a home in heaven. She brought her gifts to the temples faithfully, and prayed daily; but this did not make her happy. The priests told her if she would make such a dress, and let them write on it, and then have it put on before her burial, that would make the thing sure. So she spun and wove it with her own hands, and took it not to one priest only, but from temple to temple, till it was all covered over with these writings of the priests, and sealed with their seals. Any one of these was supposed to be sufficient to insure an abundant entrance to *goku raku*, the "supreme rest," which is the Buddhist's idea of heaven. Strange to say, the woman was still unhappy. After a time she heard of Jesus, and went to him to have her sins forgiven. Then she found rest. Her precious dress lost its value. She brought it to her pastor, Mr. Honma, and he took it to the meetings, and said if any one would buy it, the money should go to the missionary society. A lady bought it for thirty yen, and sent it to friends in America.

The feeling grows upon us of the greatness of the work, and our own weakness. I have much less confidence now in my power to help people than I had at the end of my first year here. If only it leads to a better confidence, and a stronger hold on the "One mighty to save," it will be well. Let this be your prayer, as it is ours, that God will grant his spirit in great power to work in the hearts of missionaries and people.

TURKEY.

LETTER FROM MISS WRIGHT.

We are pleased to have the opportunity to introduce to our readers so soon, by their own letters, two of our recently appointed missionaries in Eastern Turkey. Miss Wright, who takes the place of Principal of the female department of Armenia College, writes from Harpoot, under date of December 2, giving the following racy narrative of her traveling experiences: —

It seems but a few days since I looked into your kindly faces and tried to tell you of a land strange to me as to you. Now I am in that land, eight thousand miles from you, separated by more than two months of travel.

I just now looked from my window and saw the Persian flag upon the Consul's house almost touching our roof. Beyond that the mud houses of the city reach down the steep hillsides. Farther south the beautiful Harpoot plain, now green in patches with winter wheat, stretches from fifteen to forty miles in width and one hundred in length. Beyond that is the snow-tipped Taurus

range. If I mount the hill and look northward, I see the still higher Anti-Taurus range, "its blown snows flashing cold and keen." Ought I not to be satisfied with the prospect?

We left New York September 10th, and only arrived at this place November 22d. The time was not all occupied with traveling, however. We spent a week in London and in Paris, one day in Marseilles, one at Palermo, two at Smyrna, one at Messina, sixteen days at Aintab, waiting for saddles and luggage to come on, and one at Diarbekir. *We*, means Mr. Gates and Mr. and Mrs. Ainslie for Mardin, Miss Doane for Marash, and Miss Bush and myself for Harpoot. Our ocean journey was delightful, as we had Mr. Ira D. Sankey to sing for and with us, and the venerable face of Dr. Andrew Bonar for a daily benediction. Our approach to Ireland under a fair sky gave us a day of unmixed pleasure. Its brown, shadow-swept hills reminded me strongly of my home in Western Kansas. Our whispered songs on deck that night breathed lightly, lest a crowd should gather, and Mr. Sankey's farewell prayer for us I shall never forget. Next day at noon we landed at Liverpool, and after the excitement of the Custom-house, were glad to be shown a civilized room that did not rock with rocking billows.

I thoroughly enjoyed London, especially the National Gallery of Painting, Westminster Abbey and Palace, and the Tower. Turner's sunsets place me at home again. They are simply prairie skies. The curious, spider-like effect of the clouds in his picture "Hannibal Crossing the Alps in a Snow-storm," I thought against nature, till I saw it reduplicated in the clouds above the Taurus Mountains, in a snow-storm, the other day.

In Paris it was hard to go sight-seeing, I had crowded so much into the week before. Still, "Murillo's Immaculate Conception," a service in the Madelaine and the Cathedral of the Notre Dame, were deeply enjoyed. In the kindly greetings of Dr. Hitchcock, of the American Chapel, we had our first experience of the sweetness of Christian fellowship in foreign lands — an experience soon to be renewed in the hospitable home of Mr. Bowen, in Smyrna, and again on arriving at our final destinations. The Mediterranean was not rough much of the way, but we were all sick for about one week. I can only laugh when I think of our experiences on deck one stormy evening, and the hopeless way in which one would look at another, too sick to speak.

But oh! the azure, the emerald, the violet, the dark-blue Mediterranean; the mist-veiled mountains of Sicily and Scio, Patmos and Coos, blue in the shade, but amber and golden in the sunlight, and the glorious days showered upon us by Him who "giveth us

richly all things to enjoy!" Then the snowy Taurus Mountains, and the day of delight at Taurus!

At Scanderoon began our land journey of four hundred miles, with saddles for three ladies lacking. Mrs. Ainslie rode upon a load, Miss Doane on an American man's saddle, and I upon a native saddle. As this has no pommel, you will not wonder that when my horse stumbled going down the mountains the first day, I tumbled off, or that two of the other ladies had falls that day from the stumbling of a mule and the turning of a saddle.

Now imagine our caravan winding along over the narrow paths that here are called roads — eight pack-mules, their bells jingling gaily, two muleteers, three servants and six missionaries, all wearing on our hats two or three yards of thin white muslin. One gentleman and some of the servants are armed. We meet long trains of loaded camels — a sight that will never lose its interest for me, I think. I need not describe the native dress. It is just like the pictures in the geographies, with the addition of color, — red, yellow, blue, green, purple, pink, — all combined in one costume for man as well as woman. The pack-mules have patterns in shells worked on their bridles. Horses frequently have half a dozen large scarlet tassels swaying from the saddle-cloth, and fringes of smaller ones crossing the foretop. In this land, where the eye meets so much barrenness of color, — a monotony of outline in landscape, — these brilliant costumes supply an element of the picturesque otherwise wanting.

Perhaps you can imagine us all quartered in one room, and that so small that when six beds are spread on the ground, close to each other, there is no room for the door to open; the smell of the stable just below, perceptible at every breath, fleas abundant, and the only water to be found nearly black with mud. Imagine our jokes (for we may as well take discomforts merrily as otherwise) as we rouse ourselves at three o'clock A. M., dress hastily, fold bedding, pack satchels and deliver over to the men, watch them folding our little camp-bedsteads, and packing them with other luggage in strong leather bags, then seat ourselves upon rugs laid on the mud floor around a red table-cloth covered with steaming eatables, among them the best of coffee, and prepare for a ride of six, eight or eleven hours by eating a hearty breakfast. At noon we are tired, and joke less over our cold lunch, eaten out of doors. But at night, after a hearty supper, and prayers deeply enjoyed, we put up the curtain, spread our beds, and again jokes begin. We sing a great deal; and in some Koordish house where we lodge under the same roof with horses, cows, sheep and goats, where there is no chimney, and no window but a hole in the roof, there is a *peculiar pleasure* in singing the words, —

"Jesus, engrave it on my heart,
That thou the one thing needful art;
I could from all things parted be,
But never, never, Lord, from thee."

And yet traveling in this way is considered a luxury by the natives. One Koord said to us, "Why, I should think you had brought all America with you." It was at his house that one of the women inquired if Miss Bush and myself were girls — that is, unmarried, for they know nothing of single women who are not girls. When told we were, she asked *if we were to be sold.* She was accustomed to see Circassian women brought by their fathers and brothers into this land to be sold as wives to the Turks. It was also in this village that our servants thought it necessary to keep awake all night to guard our horses and luggage.

The homes in the Koordish villages are marvels of filth and inconvenience, but we have been delighted to see some degree of neatness wherever we have met Protestants. The expression of intelligence on the faces of those who have been trained in Protestant schools is also delightful; but the subject of schools, and particularly of the flourishing college in this city, is a large one, and must be deferred till another letter.

LETTER FROM MISS BROOKS.

Miss Brooks, formerly of Omaha, Nebraska, who has recently joined Miss Van Duzee at Erzroom, writes as follows: —

I ARRIVED at Erzroom October 22d, having had a very pleasant trip to Constantinople. On the Black Sea I was so fortunate as to have the company of Dr. and Mrs. Holmes, who were returning to their field in Persia. At Trebizond we were met by Mr. and Mrs. Cole, on their way to Syria for their health, and also by Miss Van Duzee and Mr. W. H. Chambers, who by their kindness added much to the pleasure of the overland trip. The fine scenery along the road counterbalanced in a measure the discomforts of traveling. Before the station knew of my appointment they invited Miss Powers, of the Western Turkey Mission, to come to Erzroom, so that there are now three single ladies here; and there is work enough for us all. As soon as Miss Powers and I become somewhat familiar with the language, we hope to take charge of the school, and Miss Van Duzee will devote herself to the work among the women. Miss Powers has already several classes in school. It is hard to be tongue-tied, for I long to go to work in earnest. I enjoy the studying, and my friends say I am getting on well in this throat-scraping, guttural Armenian language. I certainly hope it is true, but it *seems slow work.*

LETTER FROM MISS LAWRENCE.

We give our readers, in the following letter, a peep into the pleasant, home-like school-building at Manisa, where, in the spirit of South Hadley, and of Painesville, her *Alma Mater*, our young teacher, Miss Lawrence, is seeking to win Turkish maidens for Christ.

THERE have been several changes in our school, and in the circle of missionary workers here in Manisa, within the last six months. Miss Powers, who has had charge of the Armenian department of the school, left in May for Erzroom, and the Armenian boarding-school was given up. The most promising girls were taken to the school at Smyrna, and the Armenian day-school was put into the hands of an able native teacher. Thus the whole of the house, before occupied by the Armenian and Greek departments, is now left to the Greeks, Miss Cull being the head of the school, and I the assistant. Miss Maltass, an English lady from Smyrna, who has taught and worked with us for four years, left us, also, as she was needed in her brother's family to teach his children. There is at present but one missionary in Manisa, Rev. L. S. Crawford, so our circle is not a large one. However, we are so busily occupied from morning till night, and find our Greek pupils so companionable, we do not miss society very much.

We have eleven girls as boarders, all but one of whom are over fourteen years of age. It is pleasant to observe their growth in mind and soul, as well as in body. All of them are more or less interested in religious things; and several of them, we have reason to believe, are striving to live in the only right way — God's way. They are earnest in their study of the Bible, and in their attendance at religious services. Our Sunday evening talks are very pleasant and informal, and usually helpful, both to the teachers and to the girls. I sometimes, indeed often, feel the burden of responsibility rather heavy when I talk with the girls, because they are seeking for the truth, and it is sometimes difficult to know just what is the "word in season" which will most help them; and more difficult to say the right thing in a partially familiar language, when so much depends on the words chosen. However, God can bless even feeble efforts, if made in the right spirit.

I am making good progress in the study of the Greek language, and like it more and more. I long to know it thoroughly — to read, write and speak it as nearly like a Greek as possible. And this is not a vain ambition, for the better I know the language, the nearer I can come to the people, and the more fully I can enter into their thoughts and feelings. But this must be the work of

years; and, as yet, I have been studying it less than two. Not simply learning words is required. One must learn to think in Greek, which is far more difficult than merely learning new names for things. I can now understand a Greek sermon with comparative ease, and so I do not miss the English preaching as I did at first. Americans who have never been out of America, cannot realize what a great barrier an unknown language is, or how great must have been the confusion at Babel. I often feel, even now, when I talk with our girls, as if there were a high, thick wall between us. Nevertheless, on some accounts it is a good thing that this barrier exists, as the immediate contact of East and West might not always produce the best results. One must study the character of the people, and learn their ways and ideas. We soon find we cannot use the same methods of working, or modes of expression, that we would employ in America. American rush and dispatch do not work in Turkey at present. Calmness, deliberation and moderation are leading characteristics of the Orient; and though trying to the patience of one fresh from the West, where everything is on time, yet we are obliged to follow the teaching of the old proverb, "When you are in Rome, you must do as the Romans do."

We have now in our day-school about thirty children, and we are told the others are coming. Teaching children here, as in America and elsewhere, requires unlimited patience and perseverance, firmness and ingenuity, to make everything go smoothly. I have the oversight of the day-school, but have not perfected plans for it yet. Of work outside the school I have done little, for want of sufficient command of the language. Now that I begin to talk with some freedom, I hope to do some visiting, as I have time.

Our Sabbath services have been very interesting for some months past, and we enjoy the Sunday-school very much. I always attend the Greek services; but there is also a flourishing Armenian Sunday-school and preaching service in another part of the city, under the charge of a native pastor and teachers.

Being so near the sea-coast, we have all the elements of civilization about us, and frequently have intercourse with educated people. As a rule, we probably suffer less from loneliness than those who live a two or three weeks' journey inland. Indeed, we do not have much time to think about being lonely, and I have not yet had any longings to go back to my native land. Thank you for your kindness in remembering me. I certainly have need to be remembered in your prayers.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceyoln.

JAPAN.

(Lesson No. 3.)

BY MISS M. E. GREENE.

THE remark of a young Japanese teacher of language, seriously made in conversation with a missionary some years since, "There are no women in Japan fitted to be the wives of intelligent men," and the statement from one of the first missionary ladies sent out by the American Board to that country, after a year's observation and experience, "Until we can strengthen and purify home influence, we are not accomplishing much for this country," indicate the important relation which woman's work for woman bears to other forms of effort for the evangelization and uplifting of a heathen people.

In this light we inquire with interest this month as to the condition of women and girls in Japan, and what has been done for their education and Christian culture, especially by the Boards with which we are connected. To aid in the study we suggest the following topics:—

What has hitherto been the position accorded to woman in Japan?

What are the employments of women? Their opportunities for education? Their social life?

What is the condition of children?

[On these and kindred topics valuable information may be obtained from "The Sunrise Kingdom," by Mrs. Julia D. Carrothers, published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia; and also from "Women of the Orient," by Ross C. Houghton, published by Hitchcock & Wolden, Cincinnati, Ohio.]

How many denominations of Christians are engaged in work among the women of Japan?

Who were the first missionaries sent out by the Woman's Board of Missions, and by the Woman's Board of Missions of the Interior? In what year? Give some account of their work.

How many missionaries are now supported by the three Woman's Boards, co-operating with the American Board? Their names? Where stationed?

How many boarding-schools are under the direction of these missionaries?

When was the Kobe Home erected? How were necessary funds provided? (*Life and Light*, May, 1874, p. 149; October, 1874, p. 309; February, July, September, 1875; July, 1878.)

Similar facts relative to the Kioto Home? (*Life and Light*, April, 1876; March, 1877; December, 1878.)

Some account of the school at Osaka. (*Missionary Herald*, November, 1878; *Life and Light*, June, 1878.)

How many pupils in these schools the last year?

What missionaries are connected with each?

What special advantages are looked for from such institutions in this and other lands?

What encouragement to the higher education of women has been given by the Empress of Japan? (*Life and Light*, June, 1876.)

In what other lines of work are our missionary ladies engaged? With what success?

Many incidents illustrating the character and customs of the people and the work of our missionaries, will be found scattered through the back numbers of *Life and Light*, which may give variety and additional interest to auxiliary meetings.

An interesting paper on "Woman's Work for Woman in Japan," prepared by Rev. J. D. Davis, missionary of the American Board in that country, and intended for this number of *Life and Light*, was received too late for insertion here. It has, therefore, been published in the *Advance*, and copies can be obtained by applying to the Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago, *inclosing a three-cent stamp.*

YOUNG LADIES' WORK.

[Notes from the Home Field.]

THE young ladies' societies of the Interior are responding to the call which has come to them to build a college for girls at Marash, in Central Turkey. This unity in work, in prayer and in purpose, extends from Ohio to Colorado, as well as across the seas. These favored girls of the West look for a blessed and successful year in their work through all that they may be permitted to do in Christ's name.

THE Young People's Society at Ann Arbor, Michigan, was the first to take a one-hundred-dollar share in Marash College. Almost before the call was made the response came from this University town. Here, if anywhere, the privileges of a higher education are understood.

As one of the results of a union meeting of the Chicago societies, the First Church was the second to send in a one-hundred-dollar response. Wellington, Ohio, and the Seventh Street Church, Cincinnati, closely followed. Others are considering this matter, and at this writing, January 19th, the outlook for this new institution is promising.

FROM Ohio one writes: "Our young ladies were enthusiastic over this enterprise, and it has awakened new interest in the society. Nothing will be too hard for us that we undertake in Christ's name."

FROM Michigan: "A good friend promised our society ten dollars if they could raise fifty. Also, a dear girl who is hoping soon to get a position, says, 'My first ten dollars will go for this cause.'"

Is there a young lady in our churches of the Interior, who can afford to let the year pass without some part in this work?

"As the lily among thorns, so is my love among the daughters."

LEAFLETS OF W. B. M. I.

The following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., Room 50, 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents, or 50 cents a dozen. "Literature of Missions," by Mrs. L. C. Purington; "Young Ladies' Manual for Foreign Mission Work"; "Parish of Fair Haven," by Emily Huntington Miller, — 5 cents a copy, or 50 cents a dozen. "Tamil Women," by Mrs. H. K. Palmer; "Birthright of the King's Children," by Miss H. A. Hillis, — 3 cents a copy, or 30 cents a dozen. "Responsibility of Christian Women Respecting Culture, by Mrs. M. D. Newcomb; "Individual Responsibility," by Miss M. D. Wingate; "Mothers and Homes in Africa," by Mrs. Geo. H. Hull; "The School at Hadjin, and its Teachers," by Mrs. A. W. Wood; "For Christ's Sake," by Mrs. E. E. Humphrey; "Come Jewel and Glory," by Miss Ada Haven; "How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Mrs. Purdy's 'Parquisites,'" by Mrs. S. E. Henshaw;

nksgiving Ann," — each of the above 2 cents a copy, or 15 a dozen. "Life Membership—What does it Mean?" 1 cent "Annual Report of W. B. M. I.," 15 cents each. "Pam- of Missionary Maps," published by A. B. C. F. M., 10 ı copy. "Historical Sketches of Missions of the American " (8 pamphlets), 6 cents each, 35 cents a set.

le copies of the following furnished gratuitously, or for 12 ɔer dozen: "Shall we Combine Home and Foreign Work?" they Build in China," by Miss Porter; "Missionary Parable e Children," by Miss Pollock; "Constitution for Mission "; "Statement of the Policy of the W. B. M. I."

IPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM DECEMBER 18, 1881, TO JANUARY 18, 1882.

MRS. J. B. LEAKE, TREASURER.

OHIO.

RANCH.—Mrs. Geo. H. f Elyria, Treas. *Akron*, iss Parmelee, $25; Be- from Mrs. Eliza Kent, ; *Andover*, $5; *Cincin-* 7th Street, $20; *Cleve-* Euclid Ave. Ch., $10; ., for Miss Collins, $10; *tnd*, S. S., $1.85; *Har-* ɔonst. L. M. Mrs. Mary yne, $25; *Kent*, $15; *Mt. m*, "Young Ladies' r Soc'y," $10; *Spring-* $19.75; *Tallmadge*, ; "Cheerful Workers," ; *Toledo*, 1st Ch., for awrence, $26.80; *Twins-* for Miss Parmelee, $25. h total, $265 87

ı *Falls*, S. S. (Par.), $5; *and*, B. A. J., for Mar- $1; *Salem*, Mrs. D. A. , $5, 11 00

Total, $276 87

MICHIGAN.

AN BRANCH.—Mrs. Geo. hrop, of Jackson, Treas. *t*, for Miss Pinkerton, *nn Arbor*, "Young Peo- Miss'y Circle," for Ma- ollege, $90.62; *Bellevue*, mas offering, from , Fanny, and George , $3; Mrs. Hance, $5; *otte*, $21.95; *Cooper*, $8; *it*, Woodward Ave. Ch., "King's Cup-Bear- toward Mrs. Coffing's , $11; *Detroit*, 1st Cong. ɔr Mrs. Coffing, $72.47; "Sunbeam Band" and "Op- portunity Club," for same, $15; "Young Ladies' Circle," 1st Ch., $98; *Grand Blanc*, const. Mrs. Delia Slaght L. M., $32.30; *Grass Lake*, $20.- 73; *Jackson*, to comp. Miss Hollister's salary, $22; *Mo- renci*, $6.65; *Olivet*, for Miss Spencer, $25; *Pontiac*, $7.33; *Portland*, $9; *Sandstone*, for Miss Irvine, $6.41; *Stand- ish*, Aux., $4; "Coral Work- ers," toward scholarship in Harpoot Sem., $1.23. Branch total, $464 69

Sunday Schools, for Parable Fund: *Bridgman*, $1.25; *Ionia*, 21 cts.; *Olivet*, $5.25; *So. Ha- ven*, $9.59, 16 30

Total, $480 99

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Alton*, for Bible-reader, Sul- tan Enfiajian, $17.65; *Ches- terfield*, $5; *Granville*, $18.50; *Huntley*, $3.10; *Jacksonville*, Aux., for Miss Evans, $42; "Young Ladies' Soc'y," for finishing prayer-room in new school-building at *Monastir*, $5; *Marseilles*, for Bible- reader at Albustan, $6.50; *Moline*, Aux., for Bridgman scholarship, $10; "Pansy Band," for same, $15; *Syca- more*, $23.50; *Wayne*, $5. Branch total, $151 25

Aurora, N. E. Ch., a memorial and thank-offering, Mrs. H. C. Paddock, const. self L. M.,

$25; *Bowen*, for Bible-reader at Battalagundu, $8.50; *Chicago*, A Friend, 50 cts.; giver unknown, $20; N. Eng. Ch., for Miss Chapin, $14.51; South Ch., $18.25; Tabernacle Ch., $2; Union Pk. Ch., Industrial Sch., $1.60; Chicago total, $56.86; *Galesburg*, 1st Ch. of Christ, $20; *Geneseo*, Aux., $71.10; "Busy Workers," $5; *Maywood*, Union So., $7.36; *Metamora*, S. S. (Par.), 30 cts.; *Oak Park*, for Manisa, $12.10; *Onarga*, $15; *Ontario*, for pupil in Bridgman Sch., Aux., $15; S. S., $16; *Pt. Byron*, $2.25; *Stillman*, Aux., for Manisa, $18.40; "Merry Gleaners," $30; *Woodstock*, $1.35, $304 22

Total, $455 47

WISCONSIN.

WISCONSIN BRANCH. — Mrs. R. Coburn, of Whitewater, Treas. *Aldernay*, for Bible-reader at Cesarea, $5; *Arena*, Aux., $6.29; Birthday gifts, Mrs. J. W. Edwards, $1; Mrs. J. Wilkinson, $1; *Beloit*, 2d Ch., of wh. $5 is a Thank-offering, $12; *Brandon*, $5.27; *British Hollow*, birthday gift, Mrs. E. L. Davis, $5; "Golden Text Class," $1; *Platteville*, $12; *Whitewater*, 25 cts. Ex., $1.17. Branch total, $57 64

Beloit, 1st Ch., $30.62; *Ft. Atkinson*, S. S., $5; *Green Bay*, Pres. S. S., for pupil in Bridgman Sch., $28.63; *Rosendale*, a few friends, for Miss Porter, $5; *Sparta*, "Mission Band," for pupil at Samokov, $34, 103 25

Total, $160 89

IOWA

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Burlington*, $11; *Davenport*, for Miss Day, $22.60; *Des Moines*, for Miss Hillis, $25; *Genoa Bluffs*, for Miss Hillis, $3.25; *Gilman*, Pastor's class of boys, $9.65; *Iowa City*, for Miss Day, with prev. cont. const. Mrs. Louise E. Barker, L. M., $10; *Muscatine*, "Mission Circle," const. Mrs. J. Milford and Mrs. H. S. Cobb, L. M., $50; *Ottumwa*, "Messenger-Birds," $12; *Senaca*, S. A. Littlefield, $5; *Tabor*, S. S., for pupil in Ceylon, $25; *Woodbine*, Mrs. L. D. Willett and children, $11; *Whitesboro*, S. S., $5.60. Branch total, $190 10

Monticello, 2 00

Total, $192 10

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, Northfield, Treas. *Cottage Grove*, $4; *Minneapolis*, 2d Cong. Ch., "Young Ladies' Soc'y," for Hadjin Home, $10; 1st Ch., for Miss Barrows, $25; *Northfield*, Carleton Col. Aux., for Hadjin Home, $38.16; *Northfield*, Cong. Ch., for Miss Cathcart, $13.63. Branch total, $90 79

Minneapolis, Plymouth Ch., "Cheerful Givers," for Bible-reader in Turkey, $8; *Rusford*, S. S. (Par.), $3.50; *Worthington*, $7.40, 18 90

Total, $109 69

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Neosho*, for Miss Brown, $25; *Sedalia*, for Miss Tucker, $20; *Brookfield*, Aux., for same, $3.20; "Young Ladies' Soc'y," 85 cts.; "Willing Workers," $1.95; *Windsor*, "Merry Workers," $25; *Stokes*, Mound Ch., $5, $81 00

Total, $81 00

KANSAS.

Manhattan, Mrs. Mary Parker, $10 00

Total, $10 00

WYOMING.

Cheyenne, $25 00

Total, $25 00

NEW YORK.

Harford, S. S. (Par.), $3 10

Total, $3 10

MISCELLANEOUS.

Sale of leaflets, etc., previously, $15.20; leaflets for Utah, 35 cts.; leaflets, maps, sketches and envelopes, $8.66; sale of a bird's wing, donated, 50 cts., $27 81

Total, $27 81

Total for the month, $1,819 82
Previously acknowledged, 2,487 79

Total since Oct. 22, 1881, $4,307 61

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. R. NOBLE.
MRS. W IJAMS.
MRS. W. C. POND.
MRS. E. P. BAKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Recording Secretary.
MRS. S. S. SMITH.

Treasurer.
MRS. R. E. COLE.

Auditor.
E. P. FLINT, Esq.

JAPAN.

LETTER FROM MISS STARKWEATHER.

Writing from Kioto, Nov. 5, 1881, among other interesting matters Miss Starkweather gives us valuable information as to the attitude of the native press toward Christianity. Of her school, she says:—

OUR scholars have never manifested a greater readiness to seek and obey the true way, than this year. When I last wrote we were about to go to a missionary conference at Osaka. How I wish you could have the benefit of the paper read there, by Mr. De Forrest, upon "The Attitude of the Native Press Toward Christianity," and the briefer testimony brought in by others present. I hope it will be published, in a condensed form, at least. You know there is probably no unchristian country where newspapers, periodicals and books of all kinds are so freely distributed as in Japan.

So when we find these agencies favoring Christianity, or some of them, and those the best and most influential, we realize that the progress of Christianity here is not to be estimated alone by the additions to the church-rolls. Next to its newspapers, the number of "societies" that have sprung up throughout Japan is wonderful. Since last April many of these seem to have forgotten for what they were formed, and have addressed themselves to discussing the merits of different religions, and the spread of

Christianity in the country They themselves estimate that seven-tenths of the country is favoring Christianity. Many of these rejoice, while others are alarmed to see it thus spreading, like a prairie fire, in every direction.

You know that from the beginning of intercourse with foreigners, the feeling was very strong that all that Japan needed was foreign science and civilization. As recent as three years ago, leading newspapers published lofty articles of this type, adding that foreign morality was not needed; the Japanese would already bear good comparison with that, etc.

Now we find frequent issues having articles expressing the thoughts of individuals, but more often editorials, showing the popular sentiment about equally divided between — 1st, atheistic, 2d, moral, 3d, reformatory, and 4th, antagonistic, to present prevailing religions.

The freedom of speech with which the State religion (?), Shintoo, is attacked, marks a surprising and healthy growth. Indeed, this is often boldly claimed to be no religion. It has no sacred writing, never was very popular, and never can be. A religion of any kind is thought by many to be only a fetter, and many proudly scorn being made "cats-paws" by missionaries, among so-called Christians, even. And then, again, religion of any kind is thought to be a relic of "barbarism."

While this discussion has been going on, the leaven of Christianity has been working to put away much immorality that was only a few years ago boldly conspicuous; and now the frequent articles crying out against existing evils, and appeals to Government to interfere, are truly pitiful. Foremost among these are complaints that scholars in the large cities are early corrupted by the careless management of the schools, and the fearful temptations fostered all about them, sending nine out of ten home, after a year or two, wrecked for life. These pitiful appeals for Government interference point clearly to a time when poor Japan will realize that a religion and morality of the heart is needed.

The Shintoo believers are already divided among themselves; and the Buddhists, with whom Christianity will have the most to contend, having its stronghold in Kioto, is seriously divided, one faction calling loudly and sincerely for reform. Last June a devout advocate for reform at Honguanji, Kioto, cut off his hand before a large audience, to attest his horror at the corruptions that were tolerated in the name of Buddhism.

The lascivious and covetous lives of the priesthood are notorious, using the contributions of pious devotees for selfish indulgences, etc. In contrast, Christianity everywhere seems recognized as a

"pure and good religion." The party opposed to reform have a way of disposing of any who are too zealous for reform and too upright, by sending them abroad on tours of inspection of other religions in foreign lands; and the papers say it is "because they are known to plead too strongly for reform."

These priests are entirely unused to the modern school of oratory, and the enlightened thought of the age; but they have money, and this they boast of and use freely, buying up advocates for their cause. Conspicuous among their helpers is the showy infidel Fukuzana, of Tokio. In that city he has no influence, but his superficial scholars are widely scattered abroad in the land. This infidel and his scholars are readily bought up to display their oratory, or write for the Buddhists. They say plainly that they themselves have no religion, and see no need of any; but if the people will have a religion, they prefer that already existing in the country, not a foreign religion; forgetting, forsooth, that every religion now in Japan was once imported.

Their knowledge of English is sufficient to glean all the records of history of the greed and bloodshed of the Church in the past, and thus to arouse, or attempt to arouse, the worst passions of the people. Some of them, however, say that as yet they know little or nothing about Protestant Christianity; and while its followers in Japan do show changed and peaceable lives, it is probably only a ruse, or the result of novelty, and ere long the "horns and hoofs" will appear.

After the Christians' mass-meeting here at Kioto, on the 8th of August, these infidel pupils held one, all the articles of furniture for the occasion coming directly from the Honguanji Temple. This was announced to be a scientific lecture, but proved only a tirade against Christianity.

The same day I was returning from Osaka, and, as usual, distributed reading-matter freely to my companions in travel. It was received politely by all, and eagerly by some, and I was treated with unqualified respect. I afterward knew that two of my traveling companions, one of whom sat next to me, and to whom I naturally gave the first books, and was led to converse, were no others than the orators of the evening. They evidently wished to pass *incog.*, but they read carefully on the train, and only a favored few, as they stood before the vast audience, knew what treasures were stowed away in their traveling-bags.

Somehow, at the time, I was conscious of being held in a respectful fear, and that they felt they had much to learn of this religion. I think such are a very hopeful class to pray for, and such meetings as ours will do much to lessen prejudice.

OUR MOTHER'S BIRTHDAY.

SOME months ago, the American Board, the noble mother of us all, stood, on her seventy-first birthday, covered with garlands received from many lands. She heard loving, appreciative voices calling her blessed. Not only devoted members of the family circle in America, but many souls in other countries, "washed white in the blood of the Lamb," are to-day praising God for so constantly owning and blessing her efforts in their behalf.

Turkey reads from the half million Bibles given by these generous hands, "Let her own works praise her in the gates."

One hundred thousand Christians gathered in her churches in India and Ceylon, have thrown aside their praying-wheels," and are kneeling in heartfelt thanksgiving for her love and God's mercy.

But hark! from the far West comes no note of praise. We hear instead the shrieks and groans from perishing thousands; they fall even by the roadside, as they flee from their panic-stricken houses. Will no one hear? Will no one heed? Ah, yes! their cry comes to the ear of our American Board. Thousands of dollars, contributed by kind-hearted Christian men and women, are by her supplied to suffering ones, and thus another nation is added to the list of those who bless her name. In Papal lands, at her call, beads and missals are being exchanged for tracts and Testaments. Austria, Spain, Mexico, are opening their eyes to the light of the gospel.

Japan hears the glad news which our missionaries bring. Large crowds assemble to discuss this wonderful Christianity. From the schools go out each year young men and women eager to do their part toward elevating their nation to the Bible standard.

Our American Board has even entered the land over which the darkest shadow hangs. In coming years, this land, which now sits in darkness, shall see great light, and Africa's benighted millions shall sing, "Glory to God in the highest."

Sixty years ago, the Sandwich Islands were visited by a small missionary party, sent out by the American Board. They found the islands possessed of every natural advantage, but the inhabitants sunk to the lowest depths of degradation. America sent men and Christianity to them, and the whole world knows the result.

May the American Board long live to bless many more souls!

May our own Woman's Board of the Pacific, her youngest daughter, be strengthened and cheered by the inspiration which must come from the companionship of such an honored mother.

—*The Pacific.*

Christ the Lord is Risen Again.

Translated from the German.]

Christ the Lord is risen again!
Christ hath broken every chain!
Hark! the angels shout for joy,
Singing evermore on high!
Hallelujah!

He who slumbered in the grave,
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings.
Hallelujah!

Now He bids us tell abroad
How the lost may be restored;
How the penitent forgiven;
How they, too, may enter heaven.
Hallelujah!

—*Selected.*

DAKOTA MUSIC.

SINCE our lessons for the next three months are to be on the North American Indians, it may be interesting to give a brief space to one of the curious practices common to all the tribes — that of picture writing, or hieroglyphics. Their practice of drawing figures, scrolls and devices on rocks, monumental stones and scarified trunks of trees, has been noticed by travelers and writers from the earliest times. It seems to have been their only method of communicating ideas otherwise than orally, and of preserving a record of historical events, legends of their mythology, or the deeds of their great men. The art seems to have been reduced to a system, quite intelligible to the initiated, though meaningless to the outside observer.

To give an idea of all pedographic writing, we will take some of their music as a specimen. The figures on the opposite page represent a portion of one of their Wabeno songs, sung at some of their midnight revels during the feasting-time at the end of the hard labors of the winter months.

Figure 1 depicts a preliminary chant. The figure represents a lodge, prepared for a nocturnal dance, marked with seven crosses, to denote dead bodies, and crowned with a magic bone and feathers. It is fancied that the lodge has the power of locomotion, or crawling about. The owner and invited guests sing: —

"Wa be no
Pe mo da
Ne we ge wam,
Hi, an, ha!
Nhuh e way,
Nhuh e way,
Ha! ha! huh! huh!

Translation — My lodge crawls by the Wabeno's power.

Figure 2. An Indian holding a snake in his hand. He has been taken under ground by the power of medical magic, and is exhibited as a triumph of skill. All sing,—

"Under the ground I have taken him."

We will not repeat the Indian words.

Figure 3. A black owl. Chorus,—

"The owl, the owl, the great black owl!"

Figure 4. An obscure symbol of the moon, representing the great Wabeno spirit. Chorus,—

"I have made it with my back."

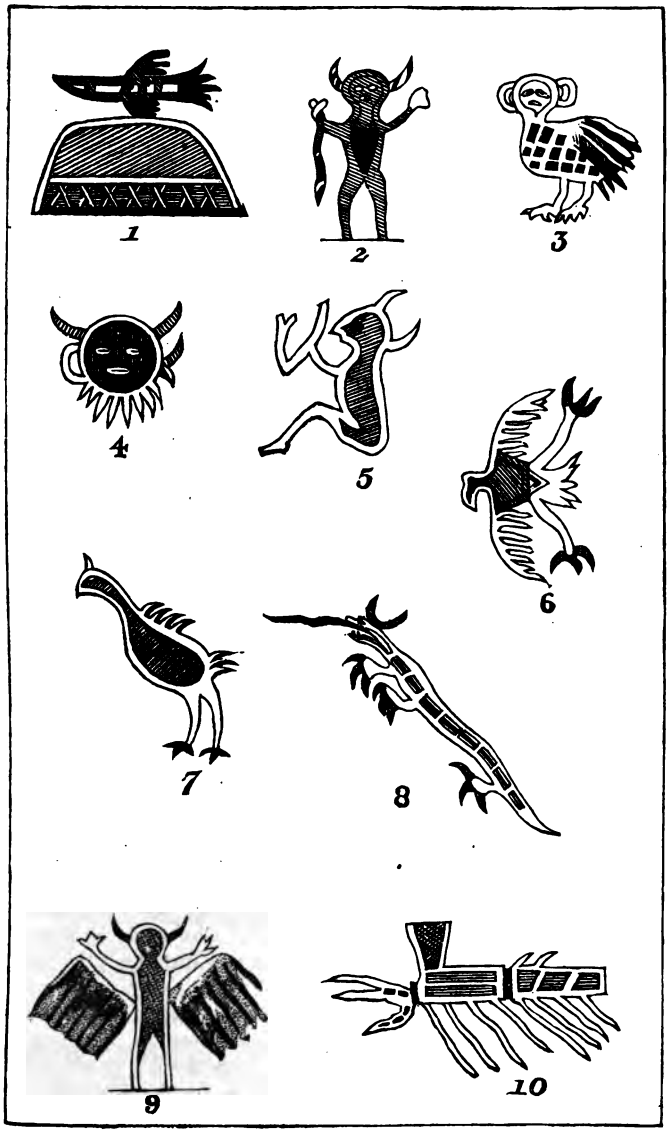

1
2
3
4
5
6
7
8
9
10

Figure 5. A figure of a Wabeno spirit, with horns, holding a club. Supposed to express a wish. Chorus,—

"I wish a son."

Figure 6. A swallow-tailed hawk, called "Shau-shau-won-e-bee-see" — a bird that preys on reptiles. It is an emblem of power in war. Chorus,—

"My Wabeno sky."

Figure 7. A turkey. A symbol of boasted power in the operator. Chorus,—

"The turkey I make use of."

Figure 8. A flying-lizard, or dragon-snake. He calls in question the power assumed. Chorus, —

"There is no spirit! there is no spirit! Wabeno spirit!"

Figure 9. A Wabeno spirit with the power of flying. Chorus,—

"Great Wabeno! great Wabeno! I make the Wabeno!

Figure 10. A pipe of ceremony. This is the emblem of peace. The operator smokes it to propitiate success. Chorus, —

"What, Meda, my spirit mother, do you see?"

The song is continued to upward of thirty figures, and though without meaning to us, seems to have a profound and awe-inspiring effect upon both singers and listeners.

The music which these figures represent is of the simplest kind. It has only one melody with rude vocal and instrumental accompaniments. The love-songs on the opposite page may serve as a specimen.

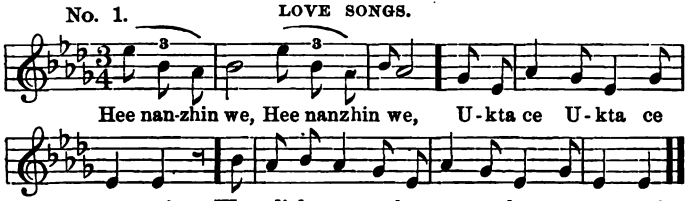
We quote the following from "Gospel among the Dakotas," by Rev. S. R. Riggs: —

"The power of Dakota music is not to be measured by its rudeness or undeveloped character, judged according to our standards; but, if rightly considered, just here lies the secret of its power. Its wild, plaintive tones being in perfect harmony with the savage wilderness, and the more savage life inhabiting it, they make deeper chords than more artistic notes could do. That it has great power over the Dakota himself, no one can doubt who sees the dancers keep their monotonous round for hours while the wild chant moves on.

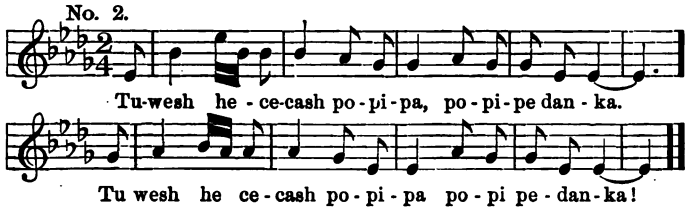
"Would the white stranger realize its power for himself, it will not be by curiously inspecting lifeless specimens on paper, or by humming over these poor melodies, but by placing himself in the midst of savage life, where, under misty moonbeams, the night air bears the wavering chant of the fierce dancers, now high and clear,

then a low murmur, with the incessant hollow drum-beat and the heartless clash of the rattles rising and falling on the breeze. In such an atmosphere, palpitating with possible warwhoops, the sound of chant and rattle and drum have a depth of meaning elsewhere inexplicable.

No. 1. LOVE SONGS.



No. 2.



"For many parts of the Dakota nation, however, these songs are things of the past. Christian hymns and praise to Jehovah have taken their place. The war-songs, also, live only in the echoes of the past; while the once famous warriors go forth on a better war-path, armed with psalms and gospel, for the conquest of their still savage brothers of the Western plain."

TURKEY.

A SABBATH-DAY'S JOURNEY.

BY MISS HATTIE N. CHILDS.

A BRIGHT, beautiful Sabbath — the last in September; should we not improve it, and go down to Baghchegaz, a little village close to the sea, where the people, cut off from regular Sabbath privileges, had been expecting us for some time. The trip, although twice as long as the Sabbath-day's journey so often alluded to in Scripture, we decided to make. We had attended our early Sabbath-school session, and it was not long before our animals were saddled, and waiting for us to mount. As we took our seats we saw a group of village children curiously watching

operations, no doubt wondering what this unusual occurrence signified. The late rains had given nature a fresh, beautiful appearance; and while the flowers at this season are few in number, the road-side green is enlivened by the scarlet berries of the smilax hanging in rich clusters. Through the little village of Ekizolook we rode, our faithful Samuel by our side. The exceedingly rocky roads forbid anything faster than a walk, while the sudden turns and clattering of stones under the horses' feet prevented our holding continued conversation.

On and on we went, now up, now down, ever drawing nearer to the beautiful Mediterranean. At length, turning a bend in the road, we found ourselves in possession of a fine view of the sea; the clear expanse hardly distinguishable at the horizon from the deep blue of the sky. The mountains rose grandly on either side our water-picture, and, as I looked far across, I thought of the dear America beyond, of the loved ones, and their precious Sabbath privileges. If the contrast between my own and their life was painful to me, it was but for a moment; for was not that day's mission one which those in the far-away home might indeed envy — the opportunity to carry Christ's messages to a poor ignorant people starving for the bread of life? and were they not among those whom Jesus came to save? Yes; with joyful, happy heart I thought of my work, and, with God's blessing, of its grand possibilities, and thanked my heavenly Father for giving me this opportunity to labor for him. That portion of Baghchegaz to which we were going consists of a few huts nestling close to the mountain-side, while the other cluster of houses is very near the water. Before we reached the village some of the people had espied us; and, as we drew near, one of the men and two or three boys came out to meet us. Arriving at the huts, we received a hearty welcome from the rest. It is the custom in small places like this to close the houses during the summer months, and live in roughly constructed booths, roped over with boughs. In one of these booths they had thrown down mats and cushions, and we were invited to take possession. It was afternoon when we reached Baghchegaz; so before Miss Proctor opened the meeting we took out our lunch, which was augmented by the gift of fresh figs, the flat, native breads, and a dish of *yoört*, or milk, artificially soured. While we were eating, the people sat outside watching us, for it is not often that they have Frank visitors, and our every motion was critically observed. After our meal Miss Proctor took out Bible and hymn-book, and our little audience of twelve or fifteen women and girls gathered about us for the lesson. Samuel, at Miss Proctor's request, had collected the men and boys

in another booth close by, and was reading to them from the Bible. The subject Miss Proctor had selected was "The Blessings of Giving;" and after reading the account of the Israelites willing offering of gold and silver for the Tabernacle service and its adorning, having dwelt upon the joyful manner in which they gave of their private treasure, she followed up these teachings with a very personal conversation, during which she endeavored to exact from each a promise that they would make it a practice to give something of their little to the Lord, who had given himself for them. A few of the women were quite intelligent, occasionally volunteering remarks, and listening with apparent attention. Among these was the mother of a young girl, Miriam, whom Miss Proctor had for some time been anxious to take into our family. While the mother appeared more than willing to give up her child for so good a home, she wished Miss Proctor to talk with the father and grown-up brother, who, it seems, had been less in favor of our taking Miriam. Accordingly, after the close of the meeting, the former were called, and Miss Proctor laid before them the plans she was making for Miriam's future.

While she was thus engaged I took the children into the other booth, taught them a verse of Scripture, and we sang some of the Gospel Hymns, many of which have been so successfully translated into the Turkish. Miriam evidently preferred the singing to hearing her case talked over, as she came and sat down by me. Let me tell you a little about her. As to her age, her parents are not quite certain, but we conclude that she is about fourteen years old — a bright, interesting girl; one in whom we think we see the promise of a fine woman. Quite shy in volunteering remarks, she is by no means lacking in intelligence. It is only within a year that she has been sent to school in Ekiz-olook, but we learn that her progress there has been quite marked. She seems to be a favorite in Baghchegaz, and will, of course, be missed. The mother, while speaking of her daughter, clasped her hands, and said earnestly, "I have given Miriam to God, and I'm willing that you should take her. Last year I could not have given her to you, but now I'm ready to have her go." Miss Proctor's talk with the father and brother was quite satisfactory, and resulted in a promise to send Miriam to us the last of the week. When we set out for home, between three and four o'clock, it was with the feeling that we had been allowed to do some work for the Master that day, and we rejoiced in the prospect of doing more still in the training of a young girl like Miriam for his service. True to their promise, the family sent her to us the following Friday; and while we had had our fears as to her being wholly content away from

her parents. she has thus far come and gone among us with a very happy, smiling face.

Her poor mother walked all the long distance from Baghchegaz to Kessab for last Sabbath's services and to see her daughter. Will not you, dear friends, pray especially for our Miriam, that, under the new influences thrown about her, she may become a faithful servant of the Lord, and an honor to his cause.

SPAIN.

EXTRACTS FROM LETTERS FROM MRS. GULICK AND MISS RICHARDS.

Those of our readers who became so much interested in Mrs. Gulick during her visit to this country, will be glad to hear of her arrival in Santander, and her removal to San Sebastian. Of their arrival at Santander, Miss Richards, who accompanied her, writes:—

Now, at last, I am in Santander, and in the midst of the people among whom God wants me to work. Just at present my time is spent in getting a more thorough knowledge of the Spanish language; but I hope very soon to commence work for other people in earnest. I think I see the possibility of doing a little good right away in a school under the charge of one of the girls.

We arrived here last Friday evening. The girls were very glad to welcome Mr. and Mrs. Gulick, and they with others were waiting at the entrance of the city for the coach to arrive. The children were handed about from one to the other, and the dark-skinned Spaniards could not sufficiently admire the little fair baby; but at last we had got away from their eager welcomes, and were moving on to the house on the opposite side of the city. There a surprise awaited us; for within the entrance an arch of green and flowers had been erected, and nearly every room bore witness to some adornment by loving fingers. Of course this was all done to welcome Mr. and Mrs. Gulick; but although not intended for my benefit, I had a share in the general joy.

My first Sabbath in Spain was spent at San Sebastian, where I realized as never before what it is to be in a place where one cannot attend church. It seemed very sad and strange. Last Sabbath I went to the little chapel in this place, and listened to my first Spanish sermon, the text being, "The entrance of Thy Word giveth light." All joined heartily in the singing, and there was responsive reading of the Psalms, in which all took part. Sunday evening Mrs. Gulick has a little home-meeting with the girls.

After she has talked with them about some verse or verses in the Bible, they all pray. I think you would have been affected by seeing these girls so willing to lead in prayer.

I wish you could see the girls in their home-life. They are very industrious, and work or study continually. There seems to be no harsh or unkind words spoken; if there are, I have not heard them. So far as I have been able to judge from this week's continual intercourse, I should not hesitate to believe them earnest Christians by that most trying test, "By their fruits ye shall know them." Tuesday evening I went to a little prayer-meeting at the chapel, and, from the position of my chair, I had an opportunity to see the faces of these poor Spanish Christians better than I have been able to do before. Such earnest faces! All thoughts were evidently engaged in the subject presented to them. The expression of a poor woman who sat on the front seat, attracted my attention very soon. Her profile was turned toward me, and as she wore, like all other women of the poorer class in Spain, a simple handkerchief on her head, her entire face was exposed to the light. I do not think I ever saw among all the happy Christians I have known, a more perfect expression of peace than that which this woman wore. I felt sure she must have gone through trial and suffering to have reached that Mount of Transfiguration; and there was something in her face which made one feel that no earthly trouble would have power to affect her. I was told afterward that it was Doña Petra. I think you will remember the name and the story of her trials, as told in LIFE AND LIGHT some time ago.* I was so glad it was Doña Petra, for her glorified face made it perfectly clear why our Father has thought it best to give her so many hardships. The lofty happiness which is hers she would not exchange, I am sure, for any earthly honor.

When I shall have become better acquainted with this people I shall be glad to tell you more of them, for I know you will be interested to hear.

Of their leaving Santander for San Sebastian, Mrs. Gulick writes: —

Last evening we had our "farewell meeting" with this people among whom we had lived for nine years. As we could not invite them to our own house, all the furniture being packed, we asked them to remain in the chapel after the evening meeting for an hour of social intercourse. After a short service the meeting was "thrown open" to the brethren and sisters, and soon there was the hum of conversation, and the greetings with one another which we supposed would be for the last time. It was not

* See LIFE AND LIGHT for October, 1880.

altogether one of those "joyful" occasions so well known in Boston. There were many tears shed, and some of those who have suffered most in proof of their new faith, were those who seemed to feel most the parting. We animated them by showing them the part they might have in the new work we were about to undertake; that possibly, on account of the prayers which shall go up from the Christians in Santander, the work may be blessed from the beginning in San Sebastian. It has been pleasing to us, and, in a way, interesting, to receive expressions of regret at our going from our Roman Catholic friends.

One gentleman said to Mr. Gulick, "You are not going to give up the work?" "Oh no," he replied; "it will go on just the same." "That is right" he answered; "I should be sorry to know you were not going on."

A few weeks later Mrs. Gulick writes:—

The hour for sailing from Santander was announced as seven o'clock. We left the house at half-past five, to have ample time to visit with our friends at the wharf. Many were there, and it was no easy matter to hear unmoved their expression of interest, and love. When the moment came to go down into the steamer, we said good-bye; our friends turned sadly away, and were soon lost to sight in the twilight.

At nine the next morning we entered the little dock of San Sebastian. The usual crowd of people stood on the quay, and from various questions asked the captain and others, we judge that in less than an hour it was pretty well known that the Protestant bishop had arrived with his family. * * *

Special missionary work has been laid aside for the time, since we came to San Sebastian, and I have called myself "chief cook," while trying to provide food for a family of eighteen over a fire that would not burn. So, instead of telling you of visits to the Basque families, of acquaintances made, of aggressive work, my story, if told, would be of the routine of every-day life under circumstances trying to faith and patience. You will be surprised to hear of so large a family. We are surprised ourselves. We expected to have a class of six this winter, and we have ten, while four more are ready to come. Three of the old number remain with us; two are to graduate this year. The new scholars are younger, and all are Christians except the two youngest little girls from Santander, aged nine and eleven years. As all but these last are here for the purpose of preparing to be teachers, we hope to have a profitable winter of work and study.

We have taken a flat in a new house toward the sea. The sun,

when it shines, gladdens us all day long, as we have the south and west corner of the block. Of course, in such small quarters it is difficult to do what we would like. The view from our windows on one side is very picturesque. The bay lies inland in a semicircle of beautiful form, which gives it the name of La Concha, or the shell. On either side of the entrance rise two hills, the one on the right being crowned with a castle. One of the daily papers says, with the wonted Spanish pride, that next summer the hill is to be laid out in gardens and *paseos*, and then it will surpass any thing of the kind in the world. The surf breaks in long lines of white foam across the entrance, and more than once since we have been here, at high tide the water has dashed against the rocks, and, thrown high in the air, has dissolved in clouds of spray. As surely as the *New York Herald* has telegraphed the word of a commotion in the Atlantic, so surely have we seen the effects here. In great excitement one day we gathered to see the life-boats go to the rescue of a small sailing-vessel which had tried to make the harbor in vain, and was being driven upon the rocks by the force of wind and wave. We hardly breathed until we saw the lines thrown out and grasped by them, and the vessel towed into safe anchorage. The Jesuits have already expostulated with the owner of this house, who is at present in Toloba, where they went to see her. Possibly we may yet be asked to find some other house in which to carry on our propaganda. The porter tells us that the son of the landlady told the Jesuits he saw no reason why we should be turned out of the house, for we were the best tenants they had.

On Sunday afternoon at three o'clock we have a service in our dining-room, to which we have invited the two Protestant families who live here. We annot do more until we have a properly authorized chapel, for it would be against the law. We hear frequently from Santander, and all seems to be going on well. When Sunday comes we miss the chapel service and the familiar faces, but we feel that we have done right in coming here; and we long for the time to come when we may say that there is here a church of Christ, and feel that souls have been saved from among this people who, but for our coming, might possibly never have heard the truth.

DEPARTURE. — Miss Mary J. Mawhir, a missionary of the Woman's Board, sailed from Boston, March 9, starting for the Bihé Mission, West Central Africa, in company with Mr. and Mrs. Stover and Mr. Fay, for the same mission. We bespeak for her the prayers of all our friends for her success in this new mission-field.

Young People's Department.

SOME KAFFIR SUPERSTITIONS.

TO GIVE a full account of the superstitions of the Kaffirs, their countless omens and charms, their fears of witchcraft and evil spirits, with the tedious and cruel ceremonies connected with them, would be impossible in one small magazine. We can mention only one or two of them, but they will help us to realize the infinite distance between life on the "Dark Continent," and the light and joy of a Christian country.

In common with other pagan nations, the Kaffirs have a strong belief in the reappearance of their friends after death in the forms of animals or reptiles, the favorite one being that of a lizard or serpent. When, by any chance, one of these enters a Kaffir hut, the occupant immediately sets himself to work to find out who it is that has honored him with a visit, whether it be friend or foe. A common mode of making this discovery is to lay a stick gently on the back of the intruder; if he shows no signs of anger, he is supposed to be inhabited by the spirit of a dead ancestor. The visit is thought to be a reminder that the memory of the departed is not sufficiently revered, and a sacrifice of goats or cattle is immediately ordered to appease his offended dignity. The reason for the death of this ancestor, and, indeed, for the death of any one, is satisfactorily explained by the following legend:—

When mankind had increased upon the earth, the Great-great took counsel with himself and sent two messengers to them — one the giver of life, the other the herald of death. The first messenger was the chameleon, who was ordered to go and utter the proclamation, "Let not the people die!" The chameleon set off on its mission, but lingered on the road, stopping occasionally to eat by the way, and walking leisurely, instead of running. The second messenger was the salamander, who was commanded to proclaim, "Let the people die!" But the latter was more obedient, and ran the whole of the journey, until he reached the habitation of men, when he proclaimed his message of death. Shortly afterward the chameleon arrived, and proclaimed his message, when the salamander beat him and drove him away, as having failed in his duty to his Master. From that time men have been subject to the power

of death, and, as a consequence, both animals are objects of hatred to all Kaffirs.

The superstition which has the strongest hold on the Kaffir mind is the belief in witchcraft. Through witchcraft people become ill, and die; cattle are destroyed; rain is withheld, bringing all the horrors of drought and famine; in short, all the ills that flesh is heir to are ascribed to its baleful influence. In the effort to avert these evils, a class of people have arisen called witch-doctors, or prophets, who have great power over the simple-minded Kaffirs. Their principal duties are to communicate with departed spirits, and find out their desires; to discover criminals, and those possessed with witchcraft; to reverse the spells of witches, and to

TESTING THE SNAKE.

make rain. These personages may be either male or female, but they must be descended from prophets, at least in generations back — must be seized with the divine afflatus, and go through a tedious process of preparation, before they receive the confidence of the people.

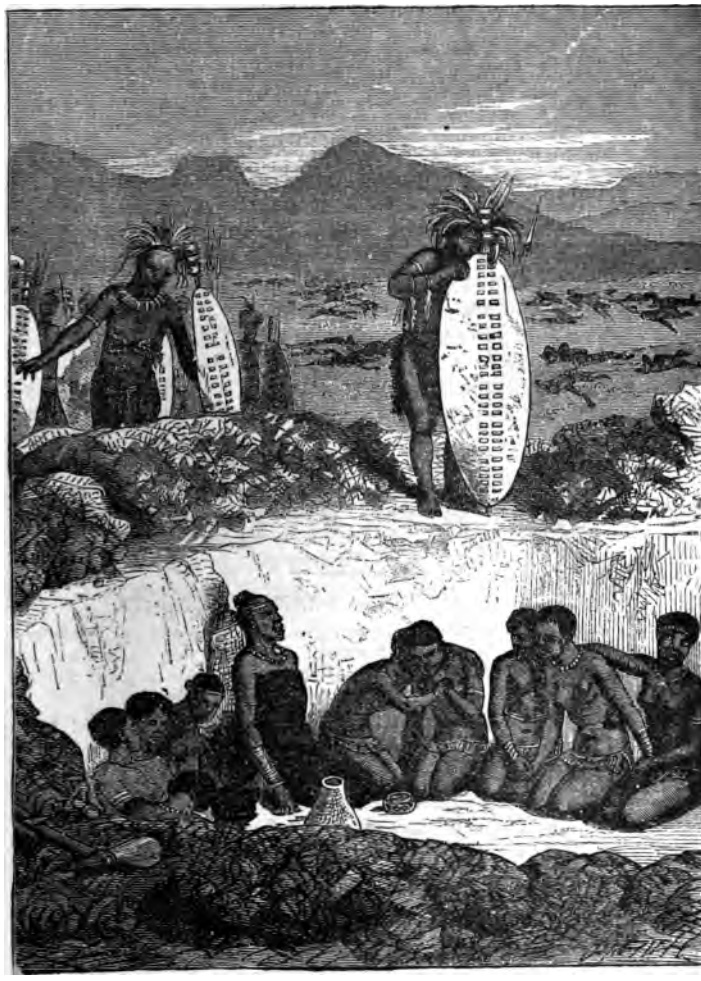
Becoming a prophetess places a woman on equality with man as nothing else can, and the effect on her is sometimes remarkable. The timid, humble subject of man comes to an appreciation of her own powers, and assumes her rightful place. Her very appearance changes, and she walks about with a bold, free step, that has in it something almost regal. If this is the result when the heavy

burden is lifted even for degraded heathen ceremonies, may we not expect great things when she shall take her true position by her husband's side as a Christian woman.

A PROPHET AND PROPHETESS.

As is usually the case, Kaffir superstitions lead to most horrible cruelties. Neither rank, sex nor wealth will exempt a person from the consequences of selection as an "evil-doer;" and the most

fearful tortures are used to extort confession of the crime of which he is accused. A specimen of frantic effort to avert suspicion is



GRAVE OF THE MOTHER OF TCHAKA.

given in an account of the burial services of a mother of a noted chief named Tchaka. It was supposed that the chief had poisoned

his mother, as she was a turbulent, quarrelsome, bad-tempered woman, and rendered his life miserable. To prove his love for his mother, Tchaka determined that the mourning ceremonies should surpass anything ever known before.

On the second day, the dead body was placed in the grave, and ten of the best-looking girls in the kraal were buried alive with her. Twelve thousand men, fully armed, kept guard over the spot for a whole year. Of course if Tchaka had such imposing burial ceremonies, he could have had no hand in his mother's death.

It is sometimes hard to believe that these people, at times so brutalized, and at times so timid and credulous, through the overmastering power of superstition, are really capable of rising to the true grandeur of human beings created in the image of God; and yet, experience shows that their possibilities do not fall behind those of other nations. It remains for those who hold in their hands the great lever of Christianity, to raise them from their degradation. To give to human beings that which will make them infinitely blessed throughout eternity, is not a small thing to do. Our opportunity is with the women and children. Let us improve it.

Our Work at Home.

ANNUAL MEETING.—BRANCH REPORTS.

As we promised in our last number, we give brief reports of our branches, as they were given at our annual meeting. We know our readers will be glad of a glimpse of these goodly organizations side by side on paper as they stand in reality—most efficient workers in the good cause.

MISS HALSEY, president of the Philadelphia Branch, said that although the past year had not been a marked period in that Branch, it was constantly growing stronger. A number of neighborhood meetings had been held, at which practical suggestions were made and discussed, and the result had been a good development of auxiliaries and mission circles. At the annual meeting all the auxiliary societies reported, and a children's hour was of much special interest. There had been a special advance in mission circles, several having sent boxes of clothing and other articles to the Dakota Home and to Aintab. The receipts of the Branch were $1,742. A vote was taken at the meeting that the amount should be increased ten per cent the coming year. Allusion was made to the pleasant interchange of communication with the missionaries in the field. It was the desire and the intention

of the members of the Branch that "in the place where we are, and with what we have, to do what we can."

The report of the New Haven Branch was given by Mrs. W. H. Fairchild, home secretary. This Branch supports eight missionaries, sixty-nine Bible-readers, and a large number of schools and scholarships. One of the main features of the work is the county meetings, in which there has been great unity of feeling and enthusiasm. Mention was made of the foreign work, which was of special interest. The Branch has suffered for want of a president, but it has been difficult to secure a successor to the former head of the Branch.

The Vermont Branch was represented by Mrs. Stone, vice-president. Two new auxiliaries and seven new mission circles have been formed during the year, making the total numbers one hundred and six auxiliaries and eighty-three mission circles. The receipts were $4,169.54. Three missionaries have gone out from one church in the Branch during the year. The annual meeting, held in October, was of special interest, through the presence of missionaries and ladies from outside the State.

Mrs. H. N. Lathrop, home secretary of the Rhode Island Branch, said that the Branch now had nineteen auxiliaries and twenty mission circles. The receipts were $2,600 — an increase of $300 over previous years. The support of two new missionaries had been assumed, which had added much to the interest. The report closed with a special appeal for missions, and for labor in their behalf from old and young.

The report of the Maine Branch was presented by Miss M. D. Gould, home secretary. One of the principal features of the work in this Branch was the pleasant relation with the Woman's Home Missionary Society in the State, showing conclusively that it is perfectly practicable for the two causes to be carried on side by side in the churches in quite distinct channels. The Branch has gained two auxiliaries and five mission circles, and the receipts amounted to $3,450.20. A new missionary has been sent out from the Branch to the Constantinople Home; another expects to go during the coming year.

The report of the New Hampshire Branch was given by Mrs. Wallace, secretary. This Branch now has one hundred and one auxiliaries and fifty-five mission circles. The standard set up is that the number of auxiliaries shall equal the number of churches in the State, and the membership of the societies equal the membership of the churches. The contributions of the year amount to $3,886 — more than any other year by $140. Special impetus was given to the work by the annual meeting of the Branch through the presence of missionaries and others from abroad. Although

the members of the Branch had not done what they would, or what they could, they were glad to bring some sheaves to the cause.

Mrs. Palmer, president of the Springfield Branch, reported encouraging growth in that Branch—not so much in the number of new auxiliaries, as in the increase of strength in efficiency in those already formed, as nearly every church in its territory is represented by an organization. There was an increasing feeling of union and responsibility.

The Hartford Branch was represented by Mrs. Williams, of Hartford. She reported an increasing attendance at meetings, and a steady growth of interest. The receipts were $3,944. The support of a new missionary had been assumed. The members of the Branch felt that they had been called to the work as the disciples were called of old, and they desired a more complete devotion to the labor they had undertaken.

Miss Gilman, president of the Eastern Connecticut Branch, said that that Branch had gained in auxiliaries and in the efficiency of mission circles. The receipts were $2,276. The report closed with an appeal for more personal effort and consecration in the cause.

The New York State Branch was represented by Mrs. J. Roscoe Edgett, of Fairport, N. Y. This Branch has eighty-three auxiliaries and one hundred and twenty-three mission circles—six new auxiliaries and six new mission circles having been formed during the year. The territory is large, but its growth has been rapid, the receipts increasing five or six hundred dollars each year, and it is hoped that the future growth will be the same.

Mrs. H. A. Stimson, secretary of the Worcester County Branch, reported thirty-five auxiliaries and twenty-nine mission circles, and receipts of $4,065.65—an increase of $981.17. All seem interested, and the work prosperous.

The Franklin County Branch was reported by Mrs. Lewis Merriam, of Greenfield. The territory is small, and the churches feeble, but they are holding steadily on, and hopeful for the future. It comprises twenty organizations, and contributes about $500.

The Hampshire County Branch was reported by Mrs. Levi Parsons, of Easthampton. This Branch has kept steadily on, with a perceptible growth from year to year. A deeper and deeper interest is manifest, and most of the churches in the county are represented. Special attention has been paid to work among children.

Mrs. Holmes, secretary, represented the Norfolk and Pilgrim Branch. Two new auxiliaries have been received the last month, and the receipts for the year, ending April, 1881, were $1,256. It is hoped that the support of a new missionary will be assumed during the coming year. The officers and members of the Branch greatly *desire more* wisdom and zeal in carrying on the work.

Miss Wilder, secretary, reported for the Woburn Conference Branch growth from within, rather than an increase of numbers. The total amount contributed during the five years of its existence is $7,795; during the last year, $1,855.90.

The report of the Berkshire Branch was given by Mrs. E. S. Chadbourne. This Branch has been organized four years, and societies have been added each year. It has now twenty-three auxiliaries and thirteen mission circles. The receipts were $2,400.-05. Some feeble churches in the county are not represented in the Branch, but it is hoped that in time all will be enrolled.

The report of the Middlesex Branch was presented by Mrs. Peloubet, secretary. There are only twenty churches connected with this Branch, and nearly all are represented. Special attention has been given to work among children. The reports from auxiliaries are most encouraging. A box has been sent to its missionary in India, which was a great pleasure both to senders and receivers.

The South Essex Branch was represented by the secretary, Miss Caldwell. The meetings of this Branch have been fully attended, and a very successful visitation of auxiliaries has been carried on. It has pledged work in nearly all the mission-fields of the Board, supporting two missionaries in Turkey. The receipts were $1,728.

The report of the North Essex Branch was given by Miss L. N. Brown, secretary. An encouraging sign in this Branch was the growing interest in the beneficiaries in the field whom they are pledged to support. Our young lady missionary, Miss S. P. Blake, had gone during the past year to Sivas, and her letters had been a great benefit to the auxiliaries, while she in turn mentioned the aid she believed she had received from the prayers of the home-workers in learning the language. Miss M. L. Page is also to go from one of its auxiliaries to Smyrna the coming year. The Branch had been obliged to part with some who have been earnest workers, but it has gladly welcomed others who have joined — especially the young ladies society in Bradford Academy. It was felt that, notwithstanding discouragements, the past year had been one of progress spiritually and financially. The receipts for pledged work amounted to over eleven hundred dollars, besides a considerable contribution to the general fund — an advance over any previous year.

The Suffolk Branch. Mrs. Warner read the report of the home secretary. This is the third year of its organization, and its growth from the first has been encouraging. The specialty of work has been among the young people. The receipts for the year have been $12,791.92. It supports fifteen missionaries, ten Bible-readers, twelve schools and nineteen scholarships. It is hoped that this record of work *will be larger* each year.

The Barnstable Conference Association was represented by its president, Miss Hoxie, of Sandwich. She reported no abatement of interest, although the churches are few and scattered. Auxiliaries have reported favorably, and there has been growth.

Miss Melvin, of Lowell, reported for the Andover Conference Association no new features in the work. All the societies report undiminished interest, and it is hoped that others will be secured through their influence.

THE ADVANTAGES OF LIFE MEMBERSHIP IN THE WOMAN'S BOARD.

We often hear the question asked, "What are the advantages gained by becoming a life member of the Woman's Board?"

"Do I receive *Life and Light* free?" No.

"Or the *Missionary Herald?*" No.

"Does it give me a right to attend the officers' meetings and vote?" No.

"Well, then, what good does it do? What do I gain by it?"

You gain at least the satisfaction of feeling that you have been the happy instrument of drawing twenty-five dollars out of somebody's pocket for the advancement of Christ's kingdom in the world. Who knows how far that money will go, or how many a heart may be reached and won to Christ through its indirect working? Is not this something?

But whether it will be any real advantage to you, depends upon yourself.

To a Christian, the highest gain comes often not through his purse, nor through any external advantage, but in responsibility and opportunity. In regard to this, how true are the words, "To him that hath, shall be given."

We may count it as God's mode of honoring us when he lays some new responsibility upon us, or gives us some new and clear opportunity of service.

And so you may regard it as an honor to be chosen by some one else to be a life member of the Woman's Board; for whoever may be the agent, it is God's choosing for you.

Here comes the responsibility to "walk worthy of your high calling;" to study into the working of the Woman's Board; to keep yourself informed of its doings and growth and success; to pray for it in your closet; to attend its meetings for prayer in your auxiliary, and do all you can to strengthen and uphold them.

Here, too, is your opportunity to tell others about it, and talk it over, and let your own warmth kindle some other heart.

Further, you are not only made a member of the Woman's Board, but a life member. Then your duties and responsibilities end only with your life. But so do your privileges. Here comes a clear title to a welcome to its public meetings, to add all that you can to their interest, whether by a prayer or a paper, or your mere presence as an earnest listener, or your gracious and hearty help in preparing a collation, where, most truly, "they also serve who only stand and wait." Here comes, too, your right as a King's daughter to go up to the regal yearly feast, and share in its rich provisions; to hear what has been done through the year, and what work is opening before us; to look in the worn but radiant faces of your missionaries, and hear of trials, patiently endured for the Master's sake, which make your own little home imitations seem petty and insignificant; to have your heart quickened and stirred at the devotional meetings by the Master's promises and the prayers and communion of holy women.

Do you say that everybody can go? That is true; but who can go with such especial cause for gratitude as a life member?

Last of all, consider how beautifully this life membership shadows forth another, that higher and nobler one to which we are all called; its infinite cost, its wonderful responsibilities and opportunities, and its glorious privileges, not for this life only, but for the life everlasting. And so, as a Claude Lorraine glass gathers within its tiny circumference the thousand exquisite touches of a grand, wide-spread landscape, you may see in this little life-membership the minute but beautiful image of the inheritance of the saints in light. M. H.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Madison, Aux., $3.50; Norway, Aux., $19; Auburn, High St. Ch., $100; Lewiston, Aux., $56; Norridgewock, Aux., $10, $188 50

Kittery Point. — Mrs. W. R. Brown, 1 00

Total, $189 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Aux., $13; "Busy Bees," $10; Concord, Aux., $25; "Wheeler Circle," $40; Haverhill, Aux., $22; Newport, Cong. Ch., of wh. $50 const. L. M's Mrs. Caroline H. Abbott, Miss Josephine E. Richards, $69.08; Keene, 2d Cong. Ch., Aux., const. L. M's Mrs. A. B. Heywood, Mrs. E. G. Whitcomb, Mrs. H. C. Case, $79; Derry, 1st Cong. Ch., Aux., $38; East Sullivan, Mrs. Lucy Ellis, $5; Mrs. Nancy A. Ellis, $5; New Ipswich, "Hillside Gleaners," const. L. M. Mrs. Emma C. Wood, $25; No. Groton, Mrs. Anna M. Tenney, $5; Piermont, Aux., $12; West Lebanon, Aux., $15, $363 08

West Stewartstown.—Mary L. Colburn, 4 40

Total, $367 48

LEGACY.

Legacy of Mrs. Phebe Burnham, of Bennington, $98 75

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Highgate Centre, $2; Salisbury, Aux., $10.60; Rupert, Aux., $18.50; Grafton, Aux., $20.50; Bridport, Aux., $7.30; St. Johnsbury Centre, Aux., $6.25; Whiting, Aux., $4.32; Fairlee, Aux., $17.80; Springfield, Aux., $30; Cambridge, Aux., $5.75; Burlington, Aux., $25; Guildhall, "Mission Circle," $5; West Brattleboro, "Mission Circle," $17; Orwell, "Mission Circle," $28; Townshend, Aux. and S. S., const. L. M. Miss Clarissa Barber, $27; St. Johnsbury, So. Ch., "Mission Circle," $20; New Haven, Aux., $22.03; "Mission Circle," $3.60; Bakersfield, Aux., prev. contri. const. L. M. Mrs. Dr. Cutler, $6; Rutland, Aux., prev. contri. const. L. M's Mrs. Mary B. Barnes, Mrs. Marion B. Rowell, Mrs. Sarah L. Fisher, Miss Ida M. Long, Miss Hattie S. Varney, Miss Sara F. Barnes, $48.66. Ex., $15. Bal., $310 31

Springfield.—A Friend, 40

Windham.—A Friend, 1 60

Total, $432 31

LEGACY.

Legacy of Mrs. Jane W. Chamberlin, of Northfield, $500 00

MASSACHUSETTS.

Acton.—Cong. Ch., $6 50

Andover.—Aux., 21 30

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., $25.15; "Snowflakes," $15; Curtisville, Aux., $10; Hinsdale, "Golden Links," $45.63, 95 78

East Douglass.—Cong. Ch., 10 00

Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Lynn, 1st Ch., Aux., $10; "Mission Circle," $3; Middleton Ch., $13; Central Ch., const. L. M. Mrs. Annie F. Carleton, $25; "Mission Circle," $40; Danvers, Maple St. Ch., Aux., $75; Salem, Tabernacle Ch., Aux., $25; Beverly, Dane St. Ch., Aux., $101; "Mission Circle," $16, 308 00

Everett.—A Friend, 1 00

Fall River.—Aux., $3.30; "Willing Helpers," $60, 390 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, Aux., $4; East Charlemont, Cong. Ch., $7.65; Greenfield, Aux., $13.20; So Deerfield, Aux., $17.55; Sunderland, Aux., $15, $57 40

Grafton.—"Hillside Workers," 40 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Amherst, Aux., $212; "Mission Circle," of wh. $25 const. L. M. Miss Mary J. Cooper, $120; Chesterfield, Aux., $12.50; Williamsburg, Aux., $25; Easthampton, In memoriam Mrs. James D. Lyman, by her daughter, $5, 374 50

Hingham.—Evan. Cong. Ch., 3 04

Malden.—1st Ch., of wh. $25 const. L. M. Miss Mary Patterson Lord, 50 00

Middlesex Branch.—Mrs. E. H. Warren, Treas. Concord, Aux., $41; "S. S. Miss'y Asso.," $40, 81 00

Needham.—Miss Joanna C. Wells, 5 00

New Bedford.—"Wide-Awake Workers," const. L. M. Miss Catherine B. Stowe, 25 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Plymouth, Aux., $70; So. Weymouth, Aux., $42.50; Abington, Aux., $16.61, 129 11

Orleans.—Cong. Ch., 2 00

Princeton.—Cong. S. S. Cl., 3 40

Rehoboth.—Aux., $12; "Mizpah Circle," $5, 17 00

So. Attleboro.—H., 2 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, 1st Ch., $73.13; "Agawam, Mission Circle," $17.25, 90 38

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. A. T. Lovett, $2; Mrs. H. B. Hooker, const. L. M. Miss Susan E. Herendeen, Falmouth, $25; A Friend, $5; A Friend, $20; Shawmut Ch., $5; Mt. Vernon Ch., Aux., Mrs. H. K. Thacher, $5; Mrs. J. W. Kimball, $25; So. Boston, Phillips Ch., S. S., $121.72; Roxbury, Eliot Ch., Aux., $16; Walnut Ave. Ch., Aux., $41.50; Charlestown, 1st Ch., Aux., $82; Chelsea, 1st Ch., "Lamplighters," $7.22; 3d Ch., $22.69; Cambridgeport, Pilgrim Ch., $23.85; Cambridge, Shepard Ch., S. S. Cl., $14.75; Somerville, Prospect Hill, Aux., $16; Dorchester, A Friend, $2; Village Ch., "Band of Faith," $30; Jamaica Plain, Aux.,

righton, Aux., const. Mrs. B. L. Woodbury, ewton, Eliot Ch., Aux., $50, by A Friend, const. Miss Julia A. Worces- s. M. A. Lawton; $25 by . T. Holmes, const. self $25 by Mrs. J. J. Haley, self L. M., $264.71; ren's Mission Circle," uburndale, Aux., $32; town, Aux., $30; Wal- Aux., const. L. M. Mrs. A. Skeele, $25; Hyde Aux., const. L. M. Mrs. D. Noyes, $25; Ded- Miss M. C. Burgess, $90; el Rays," const. L. M. Abby M. Pond, $25; ro, Aux., $40; $1,181 44

d.—Aux., 15 00

ld.—Mrs. Dr. Poole, 5 00

t.—Aux., 3 00

mpton.—Mrs. H. L. r, 1 00

Conf. Branch.—Mrs. C. Holt, Treas. Mal- Star Circle," $30; Lex- , Aux., of wh. $25, by . C. Goodwin, const. L. iss Lillie F. Thayer, ; "Hancock Mission ," $85; Wilmington, Ch., $25; Winchester, ie's Mission Circle," L. M. Miss Isabel Dodd, Rev. Mr. Beach, $5, 209 55

ter.—E. M. W., $25; Mrs. B. Smith, $25, 50 00

ter Co. Branch.—Mrs. . Russell, Treas. Mill- 1st Ch., Primary Cl., Clinton, Aux., $41; So. , "Mission Circle," $55; , Aux., of wh. $75 const. 's Mrs. E. F. Barnes, Esther Hitchcock, Miss Bullard, $100.45; Barre, of wh. $25 const. L. M. R. A. Dickenson, $30; boro, Aux., prev. contri. . L. M. Mrs. D. A. se, $60; Worcester, Cen- h., "Young Ladies' Mis- Circle," $20; Sale of nese articles, $30; Gard- Aux., $40; Leominster, , prev. contri. const. L. Mrs. G. F. T. Brown, Henry Wheelock, $18; cer, Aux., $63.16; "Hill- Workers," $7.84, 483 45

Total, $3,663 85

RHODE ISLAND.

Island Branch.—Miss T. White, Treas. Cen- Falls, "Our Girls' Mis- Circle," $40; "Pettacon- sett Mission Circle," $5.50; Slatersville, Aux., $35; Central Ch., A Friend, const. L. M. Elizabeth Robinson Wheaton, $25; Newport, Aux., $271; S. S., $269, $645 50

Total, $645 50

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. West Killingly, "Electric Lights," $87.55; Old Lyme, $25; No. Stonington, $13; Scotland, Aux., $10; New London, 2d Ch., $44.36; East Woodstock, $10; Norwich, 2d Ch., $42.50; Chaplin, Aux., $25; "Happy Workers," $45; Preston, $14; Willimantic, of wh. $50 const. L. M's Mrs. Harry Boss, Mrs. Maria Barrows, $71; New London, 1st Ch., of wh. $25 const. L. M. Miss Alice W. Crump, $45.20, $432 61

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. East Hartford, Aux., of wh. $25 by Mrs. T. Elma and Mrs. Albert Raymond, const. L. M. Miss Harriet Flagg, $48; Simsbury, "Pearl Gatherers," $60; Rockville, Aux., $22; Berlin, Aux., of wh. $25 by Miss Clarissa H. Wilcox, const. L. M. Mrs. Edward W. Wilcox; $50 by Aux., const. L. M's Mrs. Chas. S. Webster, Mrs. Edward Demong, $90.11; Golden Ridge, of wh. $50 const. L. M's Miss Mary M. Woodworth, Miss Alice F. Sage, $82.50; East Windsor, Aux., $15; West Hartland, Aux., $10; Hartford, Asylum Hill Ch., Aux., $133.07; Centre Ch., $7; Park Ch., $1; Pearl St. Ch., $1; Windsor Ave. Ch., "Loving Helpers," $5; Wethersfield, Aux., $45, 519 68

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, of wh. $30 fr. Park St. Ch., "Mission Circle," $51.50; Bridgewater, of wh. $25 const. L. M. Mrs. E. F. Atwood, $40; Chester, const. L. M. Mrs. Lydia Gaylord, $25; Cornwall, of wh. $2.33 fr. Mrs. Marsh's S. S. Cl., $25; Darien, $30; East Haven, $16.23; Falls Village, "Young Ladies' Mission Circle," $25; Greenwich, $37; Haddam, "Young Ladies' Mission Band," $10; Harwinton, $32; Killingworth, $31; Litchfield, of wh. $25 fr. Mrs. Joseph Adams, const. L. M. Mrs. G. M. Wood-

ruff, $50.50; Middlebury, "Hillside Gleaners," $30; Middletown, 1st Ch., of wh. $30 fr. "The Gleaners," $13 fr. "Ten Times One," $73; Morris, $4; New Britain, Centre Ch., of wh. $137.44 fr. "Busy Bees," $25 fr. Mrs. H. P. Strong, const. L. M. Miss Sarah M. Strong, $262.15; So. Ch., of wh. $12 fr. "Banyan Seeds," $25 fr. Miss Jennie E. Case, const. L. M. Mrs. John Wiard, $160.25; New Hartford, of wh. $25 fr. "Valley Wide-Awakes," $63.77; New Haven, Centre Ch., $216; College St. Ch., $16.50; Davenport Ch., of wh. $25 fr. Mrs. Roxanna P. Bolles, const. L. M. Miss Anna P. Bradley; $60 fr. S. S., $118; East Ch., $8.25; Fair Haven, 1st Ch., comp. L. M. Miss Sarah Hemingway, Miss Almeda Butler, $147.75; North Ch., of wh. $6.60 fr. Mrs. Cady's Sch., $64.60; 3d Ch., $159; Yale College Ch., $125; Northford, $34.46; Norwalk, of wh. $30 fr. S. S., $230; Saybrook, $9.03; Sherman, $17.60; So. Britain, $12; So. Canaan, $5; Southport, S. S., $30; Torrington, $44; Westville, "Young Ladies' Mission Circle," $40; Winsted, $63.94; Mrs. I. H. Hough Wolcott, $1, 2,308 53

Windsor Locks.—A Friend, 20

Total, $3,261 02

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Oswego, "Young Ladies' Miss'y Soc'y," $40; Krantone, $15; Sherburne, $50; Binghamton, $17.50; "Young Ladies' Aux.," $25; Suspension Bridge, $10; Walton, $22; Moravia, $12.50; Owego, $13; Norwich, $20; Newark Valley, prev. contri. const. L. M. Mrs. Sarah K. Beecher, $22; Morristown, $20, $267 00

Denmark.—A Friend, 1 00

Mt. Morris.—Mrs. Ansel Spinney, 1 00

Nassau.—Mrs. E. W. Sherman, const. L. M's Mrs. Sarah W. Willis, Castleton, Miss Emily P. Sherman, 50 00

New York City.—Mrs. Geo. F. Betts, 20 00

Troy.—"Desert Palm Mission Circle," 10 00

Total, $349 40

NEW JERSEY.

Lakewood.—Presb. Ch., $2 50

Total, $2 50

PENNSYLVANIA.

Heath.—Aux., $21 05

Philadelphia.—A Friend, 50 00

Philadelphia Branch. — Mrs. Samuel Wilde, Treas. New Jersey, Orange Valley, Cong. Ch., Aux., $57.17; Orange, Trinity Cong. Ch., $20; "Mission Circle," $10; Stanley Cong. Ch., $7.50; Plainfield, Aux., $10; Mont Clair, Aux., $31; Washington, D. C., Aux., $21.05; A Friend, $5. Ex., $21.56. Bal., 140 16

Total, $211 21

DISTRICT OF COLUMBIA.

Washington.—A Friend, $1 40

Total, $1 40

OHIO.

Bowling Green.—A Friend, $1 00

Milan.—Aux., 30 00

Oak Hill.—Welsh Cong. Ch., 10 68

Total, $41 68

ILLINOIS.

Roseville.—1st Cong. S. S., $15 00

Total, $15 00

MINNESOTA.

Plainfield. — Cong. S. S., Infant Cl., $5 00

Total, $5 00

IOWA.

Cedar Falls.—Mrs. M. W. Bartlett, $1 90

Total, $1 90

WASHINGTON TERRITORY.

Seattle.—J. B. Hewitt, $1 00

Total, $1 00

General Funds,	$9,068 75
LIFE AND LIGHT,	2,266 35
Weekly Pledge,	5 18
Leaflets,	3 00
Legacies,	598 75
Total,	$11,942 03

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

DAKOTA.

AN INDIAN MOTHER'S TRIUMPH OVER DEATH.

A FEW months ago one of our little women was taken sick. She was very ill with consumption, and I knew she would never be any better Although she was a Christian, yet I almost feared she would listen to the counsel of her ungodly brother and mother, and let them call upon their gods in her behalf. So it was somewhat hard for me to say, "I cannot cure you;" and yet I felt duty required it. I said, "Juliet, do you think you will again recover?" I had taken her, with God's help, through a great many severe attacks. "Oh, no," she quickly replied; "I have let all hold on life go." Her face was so light, that Jesus must have been very near, I know, to let his face be so reflected in hers. "But," said I, "it is hard to go and leave your husband and little ones?" "Yes," she replied; "but my husband is God's child, and he will train our children well. I leave only two behind; I have five in heaven." She could speak only in a whisper, a word at a time, and with great suffering. I said, "Are you not sad?" "No," she said; "I lie rejoicing. My body only is weak; my soul is strong, and full of joy." Another time I said to her, "Juliet, you are having a hard time. I wish I could help you." She smilingly replied: "I am not existing under trials; I am well. Others of my people are sick, and suffer in cold houses. Others have no friends to care for them as I have. My husband stays by, and his mother watches over me. You come often to see me, and now that I have no strength to hold a spoon, you feed me. But many are not so well off. I have God; I have light; others die in darkness." In the last audible prayer she made in my presence, she said: "O Great Sacred, send light to my people. Give us strength to work for Thee, to earn money, so that we can send the Bible to those still in darkness." And once she said, in her sweet, timid way: "Winona, I am glad I learned the right way before I die. But the missionaries are so few, it will take a long time to tell the 'good news' to all our people. Many are dying in darkness. Could not your people send teachers to them, too?" But I cannot tell all the conversations we had together. Yellow Hawk, her husband, said, in speaking of her: "My wife was always gentle, always kind. Neither I nor the children remember any bad words she

ever said. She was full of good words." On a Thursday I went in to see her, and found her husband sitting by her side holding the Bible open before her. She had asked him to do it, that she might see the words herself. When I sat down by her side, I said "Shall I read?" "Yes," she said, and pointed with her finger to the second chapter of First Corinthians, and I read it. That day she dictated a few words for her husband to write to her brother. It was something like this: "My brother, I am now going to heaven. I want to see you there by and by. But if you live wickedly I shall never see you. Believe in God, and you can go there when you die." When I went again in the evening with Miss Irvine, we saw that the end was near. At six she gave birth to a little son. She had eaten nothing for six weeks, except a little rice-water and milk. The old lady came at once for me. When I went I found the mother and child both alive. I administered a little cordial to the mother, and left them until morning. Friday morning she still lived, although she could not speak, but knew everything. I showed her her baby, and said, "We will care for him." She tried to lift her hand, and I took it and laid it on the baby's head. She smiled, and understood. At noon I went, and found her a little stronger. She spoke to me, and I said, "How are you now?" She said, "I am well;" and laying her hand on the Bible, she said, "From this is my strength." The next morning she died. I was glad she could leave her suffering. She once said: "When Jesus opens the door I shall go in, and see no more suffering nor sorrow. I am remembering Theodore's mother and 'Hopan' (Miss Whipple). I shall see them." So she has gone to be with them. Five weeks her little baby lived, and as I went to care for it so much, I became fond of it, and hopeful that it would live on. Little dolls' clothes would fit it, it was so small. The old grandmother said, "I must walk in God's way now, to lead these children." So, on the second Sabbath of the new year, she, with the little baby, were baptized. After they sat down, while Yellow Hawk still held the baby, I saw him look at me, and I went to him, took the little baby and sat down. Then God took the baby home. His work was done, and he died in church, in my arms, with the baptismal water on his brow; and little Theodore whispered to me, "They gave it to Jesus just in time." They are both gone, but the dear old grandmother is trying to help the father bring the other two up in the Lord's way. We are seeing fruits, blessed fruits of our labors, and we would "let go our hold on earth," and look to God as the great helper and comforter.

M. C. COLLINS.

MANY-SIDED MISSIONARY WORK.

LETTER FROM MISS IRVINE.

FORT SULLY, Oct. 10, 1881.

To us, the past year has been, in many ways, a happy, peaceful one. It has been a busy one, for, as Miss Collins has told you, we have had, besides the school and mission work, the care of the house, and, during the greater part of the year, the oversight of the church-work, and of our garden here at home. It is very gratifiying in looking back to know that our undertakings, though great, have been successful. It is a blessed work, this living among and working for the Dakota people, and one which, with the cares and trials and difficulties it brings, is full of joy and recompense.

Can you not see that we are more than repaid for keeping our home bright and neat and tasteful, although it may take much labor and care, when we see in each Dakota home that the example is not without its influence? A bright curtain here, an easy-chair there, a little bracket for the clock at this place, a box of flowers yonder, pictures on the walls, clean sheets and pillow-cases on the beds, floors spotlessly clean, dishes nicely washed and tin-ware polished brightly — all these show that our care in keeping this home so that "to all who come it may seem a pleasant home," has not been in vain. Do you not see that if our labor in the garden reacts upon the people in such way as to impel them to greater efforts in their own fields, it is not work in vain, even though it may not seem strictly missionary work?

But the loving labor we have bestowed upon the home has not made us neglect our outside duties. The schools last winter were prosperous. The church services and prayer-meetings have been well attended throughout the year. Our women have developed wonderfully. The sewing society, organized in the winter, has been carried on with enthusiasm and success, fifty-one dollars and ten cents being the amount turned over by us, at the mission meeting, to the Native Missionary Society.

The calls of the sick have ever been met with responsive care and attention. Visiting among the people, to advise and encourage them in home-work, has not been neglected. I cannot see that in any way we have lost by taking up the duties of the home, the duties nearest us, which it would have been such a great mistake to have neglected. I have spoken thus fully, because when I was at the rooms last year some of the ladies lamented the fact that we were obliged to do so much of the house-work, and because I want you to feel that we cannot wisely neglect work that in its

influence helps our people to better ways of living in their own homes.

Our health has been very good during this year. I have sometimes felt that Miss Collins ought to have a little time for rest before the winter work begins (we have had no vacation this year), but it has seemed impossible. I trust the dear Father above to "renew our strength," and to give all he sees needful to success in our work.

We have been greatly cheered through the summer by visits from our friends. Gen. Howard, and Mr. Day of the *Advance*, were with us. One of the teachers from Soulie, and also Mrs. Hall, our missionary from Fort Berthold, spent a few days with us, and now my brother is here. There has been scarcely a week throughout the summer when we have not had some company. The home-coming of our dear little Theodore, was a great joy to us. He is indeed "a song in the house." Both Miss Collins and I have made progress in the language. We are now able to pray in Dakota, and those who know the language best, say that the forms used in prayer are the most difficult of all to master. We feel that we are brought into much closer sympathy with our people by being able to talk with them in their own tongue, and so we renew our efforts to perfect ourselves in the language. We miss Elizabeth's help in our study. She has not been with us since June. When she was here, we were obliged to talk more in Dakota — and it is the practice which makes perfect.

Our women returned from the mission-meeting full of an earnest desire to work more than ever for the Master. . The Woman's Society, of which we are justly so proud, was in advance of all the others in the contributions made. Fifty-one dollars and ten cents was the amount we raised. Thirty-one dollars cash was sent from here, the rest was collected from the sale of articles which we sent to Santee, to be exhibited at the meeting. The women all say, "We must work harder next year, and give more." Perhaps we shall be able to raise one hundred dollars. We do not yet know what plan of work has been decided upon for the coming winter. This we do know — there is much work to be done, and more than the present small force of workers at this station can attempt. Oh, you do not know how our hearts ache, when we see so much to be done, and none to do it! Dear friends, pray for us, that the Lord may make us strong to carry on this work, that he may keep us from discouragement, and that he may send more reapers to garner in.

MICRONESIA.

LETTER FROM MISS CATHCART.

Two letters have been received quite unexpectedly from our young missionary to Micronesia, Miss Lillie S. Cathcart, formerly of Minnesota, and we are sure that the following extracts will secure for her the interest and prayerful remembrance of many of our readers. The first dates Maiawa, Aug. 30, 1881: —

WE left Honolulu and civilization, June 23d. On the 25th of July we had gathered up the American and the native missionaries, and taken them to Apaiang, where is the training-school for this group in charge of Mr. Taylor and Mr. Walkup. Our vessel remained in the lagoon a little over a week while the missionaries held a general meeting, looking over the work of the past year and planning for the future. We enjoyed visiting with the missionaries stationed here, but were very much grieved to learn that the mission had been so sorely afflicted. Mrs. Taylor died last year, and two of the Hawaiians have also laid aside the work of life and entered upon the rest that remains to the people of God. Mr. Taylor will take his three motherless little ones to Honolulu, when the "Morning Star" returns to that port in the spring. As Mrs. Snow does not enjoy the ocean, she stayed at Apaiang while the "Star" went to take the teachers to their fields. Mr. Taylor accompanied us, to hold meetings at the various stations. Two of his children are also with us. Every evening the native and Hawaiian teachers come into the cabin, and I play the organ for them, that they may learn new pieces of church music. Although I have not reached my own field, I find considerable work to do, and take pleasure in it. We have had no papers or letters for three months, and it seems a very long time to me. I have enjoyed reading very much, and also studying the language. I hope friends at home will remember, that with little to break the monotony of life here, and mail but once a year, one needs all the comfort possible out of that. So please, as many as can, send me good motherly or sisterly letters sometime during the winter, directing to the care of Rev. A. O. Forbes, Honolulu, Sandwich Islands. It is a joy to feel that the prayers of the people of God rise from that upper room for a blessing on me. I think the prospect is that I can bravely take the work as it comes to me, and do it cheerfully and hopefully. Help me all you can, and pray ever for me.

October 4th she wrote as follows from Kusaie, where she and Mrs. Snow are stationed: —

I have enjoyed the trip all the way, there has been so much to see and learn. My health has been quite good, and I have suffered very little from seasickness. We expect to enjoy our work here

with Dr. and Mrs. Pease very much. My goods arrived in safety, excepting my writing-desk, which, though of nice leather, could not stand this climate. None can, except the strongest wooden ones, with brass hinges and screws, and these cannot be obtained this side of the States. Does it not seem odd to think of living three thousand miles from store or post-office, and never visiting either, receiving your goods the year after they are ordered? But this is not so very hard, after all; and then, I do not think you can begin to realize the pleasure there is in receiving mail when it has been waited for a year or more.

Next time I'll try to write more of a missionary letter, when I am fairly in the work. You know I am only one party in a partnership — I doing the work here, you doing a no less important and necessary work in supporting me by your prayers and gifts.

A letter just received from Miss Cathcart, dated December 26, 1881, gives a pleasant glimpse of her busy, happy life of study at Kusaie. She says, "It is phrases for breakfast, Testament for dinner," etc. But our readers must wait for particulars. — ED.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

NORTH AMERICAN INDIANS.

BY MRS. J. C. FRENCH.

PERHAPS no branch of mission-work has been so little studied as that among the former occupants of the land we now call our own — our immediate predecessors, the wild, unattractive Indians.

That we may more fully understand the needs of this strange people, and the discouragements attendant upon mission efforts among them, a full list of topics will be given, with the belief that a thorough study of the subject will be of interest, and will not be without beneficial results.

The reference-books mentioned below, for the first month's study (April), are full of interest, and it is hoped that out of the many, each student may find the help needed. Of course much bearing upon the topics may be obtained from encyclopedias.

OUTLINE OF STUDY FOR THE THREE MONTHS.

April. — Ancient America. Early history of the North American Indians.

May. — Mission work among the Indians, from 1620–1810.

June. — Mission work from 1810–1882.

TOPICS FOR APRIL.

1. Ancient America. North American Indians *not* the *Aborigines* of this country. Mounds and mound-builders. Proof of extinct nations preceding the Taltic and the Aztec. Indians later than any of these, and *not* their descendants.

2. Early history of the North American Indians. To what branch of the human family do the North American Indians belong? Whence came they, and when?

3. General characteristics, manners, customs, government, mythology, religion and superstitions of the North American Indians, naming the most important tribes of the North-West, of California, of the Central Plains, of the Eastern and Southern States; drawing comparison between them.

4. Language and Literature. Sketch of Sequoya, the inventor of the Cherokee alphabet.

5. Cause of the decay and final disappearance of barbarous races.

REFERENCES.

*Ancient America; by John D. Baldwin. Published by Harpers.

*The Mound Builders; by J. P. McLean. Published by Robert Clarke & Co., Cincinnati, 1879.

*Footprints of Vanished Races of the Mississippi Valley; by A. J. Conant. Published by Chancy R. Barns, St. Louis, 1879.

*How the World was Peopled; by Edward Fontaine. Published by D. Appleton & Co.

*North American Indian Portfolio; from Drawings and Notes of the author, George Catlin, made during eight years' travel among forty-eight of the wildest and most remote tribes of savages of North America. London, 1844. $40.00.

*Illustrations of the Manners, Customs and Conditions of the North American Indians; by George Catlin. Published by Henry C. Bohn, London.

The Conditions of Life, Habits and Customs of the Indians of America, and their Treatment by the First Settlers. An address delivered before the Rhode Island Historical Society, 1879, by Zechariah Allen. Published by the Providence Press Co., R. I.

The Literature of the American Aboriginal Languages; by Hermann Ludewig, London. Published by Trübner & Co., 1858.

*Our Indian Wards; by George W. Manypenny, Commissioner of Indian affairs. Published by Robert Clarke & Co., Cincinnati.

The Races of Mankind; by Robert Brown, late President of the Royal Physical Society, of Edinburgh. Published by Cassell, Petter, Galpin & Co., London, Paris and New York. 4 vols.

*The Childhood of the World; by Edward Clodd.

Sketches of the History, Manners and Customs of the North American Indians; by James Buchanan, her Majesty's Consul for the State of New York. Published in London, 1821.

The Aboriginal Races of North America, containing biographical sketches of eminent individuals, and an historical account of the different tribes, from the first discovery of the continent to the present time; by Samuel G. Drake.

* The Indian Question; by Elwell S. Otis.

* From Dawn to Sunrise: a Review of the Religious Ideas of Mankind; by Mrs. J. Gregory Smith.

Historical Notes on the Indians of North America; by John Halkett, London.

* History of the Indian Tribes of North America, with Biographical Sketches and Anecdotes of the Principal Chiefs; by Thomas L. McKenney. Philadelphia: D. Rice and Co. $20.

All of the above books can be found at the Public Library, Chicago, Ill.; and those prefixed with a star can be obtained at Jansen, McClurg & Co., Chicago, Ill.

ANNUAL MEETING OF THE MICHIGAN BRANCH.

THE ninth annual meeting of the Michigan Branch of the Woman's Board of Missions of the Interior was held at Greenville, February 1st and 2d, in the beautiful and new Congregational Church.

Mrs. J. L. Patton, of Greenville, welcomed us; Mrs. L. Kassick, President of the Branch, responded. There was a large delegation from various parts of the State. A lady who could not be present sent from Manistee her regrets in a draft for twenty-five dollars. Mrs. W. F. Day, State Secretary, after a brief home report, gave

a review of the foreign work, in the form of a missionary tour, visiting each interest supported by Michigan.

The reports of the Conference Presidents, although not showing an advance in membership or contributions, exhibited earnestness of purpose and effort.

There is an increasing interest among young ladies. They are responding bravely to the call for funds for the new girls' college at Marash, and were well represented in this meeting. Miss Fields, of Jackson, read a letter to the young ladies of Michigan. Miss Barnard, of Ann Arbor, gave an account of their pleasant experience in raising one hundred dollars. Miss Alice Eddy, in a winning way, told of their children's work in Detroit, and of their success in earning their own contributions. From Mrs. Ellsworth we learned that "The Cheerful Toilers," of Greenville, had adopted a similar method, with the same pleasant results.

Practical, straightforward papers were read by Mrs. M. W. Fairfield, of Muskegon, on "True Christian Womanhood," and Mrs. Wm. Coats, of East Saginaw, on "The Reasons for Expecting Success in Mission Work."

Though we were not favored with the presence of a missionary, yet Mrs. Andrews, of Ann Arbor, for many years at the Sandwich Islands, gave some interesting facts in her own experience, and an account of a delightful day spent on the Island of Rarotongo, with the London missionaries. Two of her daughters are now preparing for foreign work. One sails next September for Aintab.

An interesting discussion on LIFE AND LIGHT was opened by Mrs. E. P. Church, of Greenville, whose subscription began with the first number. Among many testimonies, one was: "Whoever reads LIFE AND LIGHT carefully, will find she has been studying moral philosophy, natural history, ancient and modern history, and the manners and customs of nearly every nation in the world."

A letter was read from Miss Spencer, Hadjin, which gave some idea of the trials these teachers must meet in taking girls from filthy homes. Another from Miss Pinkerton, who is with her sister at Grinnell, Iowa, trying to regain her health, yet busy devising a way to obtain funds to publish a much-needed reader for African children. Also a letter from Mrs. President Angell, of Ann Arbor, who has been enabled to see much of missionary life and work. After thoughtfully looking at the ability of our home churches and the necessity of the foreign work, we voted to raise five thousand dollars the coming year.

Mrs. Moors brought greetings from the M. E. Church, and a fervent "God bless you," as did Mrs. Smith, from the Baptist Church.

In the evening Mrs. T. P. Prudden, of Lansing, read impressively Mrs. Wood's paper on "The Girls' School at Hadjin." Mrs. Moses Smith, President of the Woman's Board of Missions of the Interior, followed with an effective address, — "The Signs of the Times." Many in that full audience were moved as never before on the subject of foreign missions.

The care taken by the Greenville ladies to do everything possible for their guests and the success of this meeting, will not be forgotten. Sun and moon vied with each other in making day and night beautiful.

The next meeting will be the first Wednesday in April, 1883, with the first church in Grand Rapids. R. B. D.

THE announcement was made at the Friday morning meeting February 17th, that our beloved Secretary, Miss Mary E. Greene, had been thrown from a carriage, and sustained a compound fracture of the leg. The accident occurred on Wednesday, February 15th, just after her arrival at Watertown, Wis., where she had engaged to meet, that day, the ladies of the place interested in mission-work. At the request of the Executive Committee of the Woman's Board of Missions of the Interior, and in response to repeated invitations from auxiliaries, Miss Greene left Chicago, on Thursday, of the previous week, February 9th, for a brief tour among the auxiliary societies of Wisconsin.

Several circles of Christian ladies had already received her gladly, had listened to her earnest words, and been kindled by them to renewed effort. Friends here were following with interest and prayer her labors of love; when thus suddenly comes the intelligence that she is laid aside, and weary weeks of suffering appointed her.

Every kind attention has been shown by Christian friends of Watertown, and medical skill both there and from Chicago summoned to her aid. Her condition at present is as comfortable as could be expected. A prayerful remembrance of her, and the work she loves, is asked of the readers of LIFE AND LIGHT.

M. E. B.

CHICAGO, March 8th.

"It is said that each family in China spends annually for the worship of its ancestors an average of at least one hundred and fifty dollars. How many families of professing Christians are there who spend less than half that amount for the spreading of the gospel of our Lord Jesus Christ."

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JANUARY 18 TO FEBRUARY 18, 1882.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Chagrin Falls*, $12; *Cincinnati*, 7th St. Ch., "Young People's Miss'y Soc'y," for Marash College, $100; Vine St. Ch., for Miss Collins, $50; *Cleveland Heights*, for Miss Maltbie, $45; "Young Ladies' Soc'y," Manisa scholarship, $22; *Cleveland*, Plymouth Ch., $38, of wh. $5 fr. Mrs. M. Herrick, for Bridgman Sch.; *Coolville*, for Ft. Berthold, $18.48; *Elyria*, for Miss Maltbie, $62.30; "Young Ladies' Miss'y Asso.," for Miss Maltbie, $5; *Geneva*, "Young Ladies' Miss'y Soc'y," for Bible-reader in Turkey, $20; *Kinsman*, $10; *Madison*, for scholarship, $33; *Oberlin*, for Miss Newton, $40; *Painsville*, for Miss Parsons, $94; *Sandusky*, for Samokov scholarship, $25; *Toledo*, 1st Ch., for Miss Lawrence, $60.45; fr. Mrs. W. W. Williams, const. L. M. Mrs. Sarah A. Graham, $25; *Wellington*, "Young Ladies' Mission Circle," for Marash College, $85. Branch total, $745 23

Cincinnati, "Young Ladies' Miss'y Soc'y," of Vine St. Ch., of wh. $34 for pupil at Samokov, $48 for Bible-reader at Adana, $23 for expenses of Morning Star, $105; *Vermillion*, $5.50, 110 50

Total, $855 73

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas. *Benzonia*, for Miss Spencer, of wh. $10 fr. A Friend, $18; *Grand Rapids*, Park Cong. Ch., $59; *Greenville*, for Miss Spencer, $42.82; for Miss Hollister's Ass't, $15; fr. Mr. Slaght, const. Miss Ethelwyn R. Slaght L. M., $25; fr. "Young Ladies' Circle," for Marash College, $5; *Jackson*, for Miss Hollister, "Miss'y Nest-Egg," $25; *Lansing*, Plymouth Cong. Ch., $6.50; *Manistee*, Mrs. G. R. Peters, $25; *Memphis*, for Miss Pinkerton, $3.75; "Mission Band," (Par.), $2.50; *Michigan Center*, $1.10; *Owosso*, for Miss Spencer, $4; "Ready Helpers," for Marash College, $10; *Romeo*, for Bridgman Sch., $50; *Sandstone*, "Mission Band," $4; *Stanton*, Young Ladies, for Marash College, $10; *Summit*, $4.24; *Tyrone*, $6, $316 91

Total, $316 91

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Aurora*, Infant Dep't of New Eng. S. S., Christmas offering (Par.), $11.75; *Canton*, $18; *Champaign*, for pupil at Samokov, $10; *Chicago*, "Young Woman's Soc'y," 1st Ch., for Marash College, $12.-05; U. P. Ch., Aux., for Miss Haven, $13.50; "Mission Band," of wh. $2 fr. S. S. Cl. in Keokuk, $30; *Danvers*, $10; *Galesburg*, fr. "Philergian Soc'y," 1st Cong. Ch., for Hadjin, $15; *Loda*, $5; *Peru*, for Miss Porter, $6.02; *Princeton*, Aux., $22.40; "Whatsoever Band," for pupil in Turkey, $31; *Streator*, $2.31; *Turner*, "Cheerful Workers," for pupil at Manisa, $13.88; *Udina*, $7; *Waverly*, for Miss Evans, $11.25; *Wheaton*, $7.50. Branch total, $236 66

Altona, $5; *Blue Island*, for Miss Haven's work, $8.50; *Chicago*, 1st Ch., for Miss Patrick, $163; Bethany Ch., $6; New England Ch., Aux., for Miss Chapin, $37.70; W. W. Baird's S. S. Cl., for Marash Sch., $10; Tabernacle Cong. Ch., Mothers' Meeting, $2. Chicago total, $218.70. *Englewood*, $7.15; *Geneseo*,

"Miss'y Rill," $3; *Hamilton*, S. S. (Par.), $1.25; *New Windsor*, const. Mrs. Helen McCord, L.M., $25; *Oak Park*, for Manisa, $47.75; *Peoria*, for Erzroom Sch., $40; *Shirland*, Aux., $3; S. S. (Par.), $1, $360 35

Total, $597 01

WISCONSIN.

WISCONSIN BRANCH. — Mrs. R. Coburn, of Whitewater, Treas. *Bristol and Paris*, $15; *Blake's Prairie*, $10; *Delavan*, $30.93; *Ft. Atkinson*, $7; *Madison*, $10; *Milwaukee*, Grand Ave. Ch., for Miss Taylor, $50; Plymouth Ch., "Mission Workers," $150; *Racine*, for Manisa, $56.85; *Ripon*, const. Mrs. A. M. Carpenter, L. M., $25; *Stoughton*, $10; *Waukesha*, $21; *Windsor*, $19; *Whitewater*, $3.40. Ex., $8.16. Branch total, $400 02

Friendship, S. S. (Par.), $1.75; *Royalton*, $1; *River Falls*, Mr. Miles L. Kellogg, const. his granddaughter, Miss Addie Clark, of Red Wing, Minn., L. M., $25, 27 75

Total, $427 77

IOWA.

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Bowen's Prairie*, $5; *Central City*, $16; *Chester Center*, Aux., for Miss Hillis, $25; "Little Helpers" (Par.), $5; *Cresco*, Mrs. Webster, 50 cts.; Mrs. B. F. Huntting, 50 cts.; Mrs. Aaron Kimball, $1; *Cedar Rapids*, $6.35; *Fayette*, Ladies of Cong. Ch., $1; *Green Mountain*, Aux., for Mrs. Coffing's tours, $20.59; H. L. C., const. Emily H. Dutton, L M., $25; "Helpers" (Par.), $1.23; Children's Mite-Box (Par.), $2.73; *Grinnell*, for Miss Hillis, $75.16; *Lansing Ridge*, $5; *Marion*, $10; *Muscatine*, "Miss'y Circle," const. Mrs. Sarah Hoover, Mrs. Margaret Mays, L. M's, $50; *New Hampton*, for Sch. at Hadjin, $7.85; *McGregor*, for Bible-woman in Harpoot, $12.50; *Tabor*, with prev. contri. const. Mrs. E. P. Gates L. M., $15. Branch total, $285 41

Anamosa, Aux., $18; S. S. (Par.), $6.50; *Creston*, $5, 29 50

Total, $314 91

MINNESOTA BRANCH.

Mrs J. W. Strong, Northfield, Treas. *Austin*, Aux., for Miss Barrows, $15.65; "Scatter Good Soc'y," for girl at Harpoot, $5; *Excelsior*, $5; *Minneapolis*, Plymouth Ch., for Miss Barrows, $60; 1st Ch., for Miss Cathcart, $28.60; *Northfield*, Aux., for Miss Cathcart, $5.35, $119 60

Total, $119 60

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis. Treas. *Bevier*, $2; *Breckenridge*, $18; *Hematite*, Mrs. Rice, $1; *Pierce City*, for Miss Brown, $15; *Springfield*, Aux., for Miss Brown, $12.35; "Juv. Soc'y," for Miss Brown, $25; for Miss Tucker, $10; *St. Louis*, Pilgrim Ch., for Miss Kellogg, Aux., $10; "Pilgrim Workers," $80, $183 35

Total, $183 35

KANSAS.

Topeka, for Miss Wright, $20 05

Total, $20 05

NEBRASKA MISSIONARY ASSOCIATION.

Mrs. A. F. Sherrill, of Omaha, Treas. *Exeter*, for Miss Van Duzee, $15; *Nebraska City*, for same, $14; *Omaha*, Aux., for same, $25; S. S. (Par.), $5.46, $59 46

Total, $59 46

DAKOTA.

Vermillion, S. S. (Par.), $3 40

Total, $3 40

NEW YORK.

Harford, S. S. (Par.), add'l, 60

Total, 60

MISCELLANEOUS.

Sale of leaflets, envelopes, maps, sketches, and photograph of Chinese wall, $20.08; office receipts, $13.69; cash, $8.27, $42 04

Total $42 04

Receipts for the month, 2,940 83
Previously acknowledged, 4,307 61

Total since Oct. 22, 1881, $7,248 44

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. R. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. E. P. BAKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Recording Secretary.
MRS. S. S. SMITH.

Treasurer.
MRS. R. E. COLE.

Auditor.
E. P. FLINT, Esq.

INCIDENTS FROM THE LIFE AND LABORS OF A MEXICAN WOMAN.

BY MRS. EDNA M. WATKINS.

RITA was a woman of fair intelligence, very fond of reading, and very devoted to the forms and ceremonies of the Romish Church, while, at the same time, she was quarrelsome, ill-tempered and unforgiving. Her husband and neighbors feared her when she got into a passion.

She was very bitter against the Protestants, when she heard that they were in Guadalajara, and freely indulged in execrations of them, and became more devoted to the Refugiana—her Saviour—which hung upon the wall. To her she had vowed allegiance evermore, and confessed that only through the blessed Virgin could she have salvation.

Her husband, meantime, had been straying off to the Protestant meetings, and knowing her intense aversion to the Protestants, he asked Mr. Watkins what he could do to influence her to come to the meetings. He told him of her great fondness for reading. Mr. Watkins advised him to take home some little tracts and books, telling her that he knew that she loved to read, and that he had obtained those for her, and would like her to read them, and send back her opinion of them to the donor.

All unsuspicious, this she gladly consented to do, and was so impressed and delighted with the books that she must know where they came from. When her husband told her that they were sent

her by the Protestant minister, and that those were the doctrines he taught, she felt badly that she had so slandered — not to use a stronger word — the Protestants in the past, and decided that she would go the meetings, and hear for herself.

To one who was taught in the Romish Church of Mexico, and implicitly believed that the Protestant ministers were antichrists, that to attend their services or listen to their teachings merited excommunication from the Church, which meant eternal punishment, it was no easy task, even after reading those beautiful words, to disabuse her mind of her former teaching, and venture to go to the meetings. But she mustered the courage, though it was with fear and trembling, and came, and there yielded herself unreservedly to the Master, confessing her sins. The lion was changed into a lamb. At once she commenced missionary work among her old friends, some of whom listened, and some of whom became her bitter enemies. She read her Bible with great eagerness, and studied thoroughly the doctrines of the Protestant religion.

She was a woman, though uneducated, of good natural parts, and of a logical mind, which, united with an earnest desire for the salvation of souls, made her a most useful worker. Knowing her worth, we employed her as Bible-reader, and the number of souls she has been the instrument in God's hands of winning to the Saviour, eternity alone will reveal.

She told me that while a candidate for church-membership, and before her baptism into the church, she had led twenty-five souls to the Saviour. When we arranged with her to do the work of a Bible-reader, she said she was glad to be employed in this work, and that she and we must pray that the Lord would give her much of his spirit to do the work, for without that she could do nothing.

I will quote from my journal some of her experiences, as she related them to me. She told us of a journey that she and her husband and two children had just completed, when we were about employing her in the good work, having traveled hundreds of miles on foot. She said: "The last day of our journey we had no money left, and my husband did not know what we should do, for we could not walk all day with nothing to eat. I told him that the Lord had provided for us in the past, and he will provide for us, if we only put our trust in him, and there on the highway we knelt down and prayed. How the Lord should provide for us in that solitary region where for miles there were no houses, was not our business; we only trusted, and went on our way. Soon, to the joy of all, my son found a new penknife in the road, and we gave

thanks to the Lord for his goodness in thus providing for us." "But how could a knife be an answer to your prayers for something to eat," I asked? "When we came to a stopping-place," she replied, "we sold the knife for twenty-five cents, and obtained our dinner, and when we reached Guadalajara had enough money left to pay for our supper."

She testified to her great faith in the Lord, for she had so often trusted Him, and he had ever proved faithful to her, and she felt that it was the privilege of every one to have that faith. "For," she said, "if we live as we ought, the Lord will provide for both spiritual and temporal wants. That prayer Christ taught his disciples, 'Give us this day our daily bread,' he is as ready to grant as any other, if we do his will."

June 24. Rita came to the house, and told me of her work yesterday. She said: "I was going to see an old enemy; and as I was passing the house where I used to take care of the children and had received many favors, but, when I became a Protestant, was sent from the house with their *maldiciones*, the Senorita came out, and appeared so glad to see me, and urged me to go in. I recalled to her mind that she had sent me from her house in years gone by, but she urged me to come in, now, and forget the past. I bore her no ill-will, and seeing my opportunity, I went in. The mother, who had in times past three or four servants, is now very poor, with no servant-girl, and with eleven children to care for. She said she did not know why the Lord had punished her so. I told her that the Lord had not punished her, but that he had given commandments for her to obey, and that she had not obeyed, and so she had brought the punishment on herself. I told her that sometimes the guilty persons did not suffer, but that their children, and those even unto the third and fourth generations, had to suffer instead. She and her children listened attentively, and when her husband came in he greeted me most cordially, when before he would not let me have even the water I needed to drink, nor speak to me. I talked long, and I pray that good will result from my words. I then went and had a long talk with another enemy, who listened very attentively. He wanted to know why, if the Protestant religion was true, that the Protestants were so persecuted. I told him that it was but a fulfilment of prophecy, and read to him portions of the twenty-fourth chapter of Matthew. He seemed convinced of all I said, and promised to come to the meetings. So you see," she said, "those who were so bitter against me before, listen with interest now."

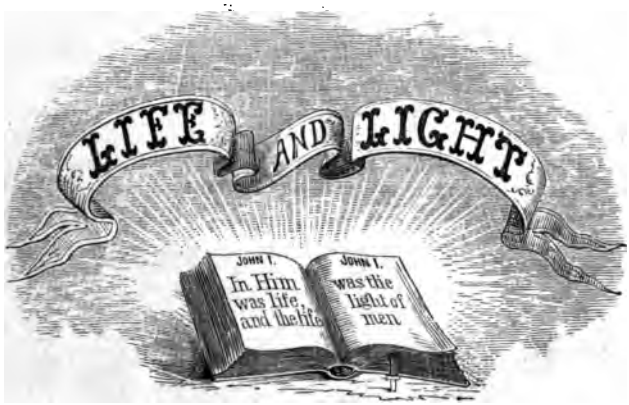
June 28. Rita related to me an incident of her journey to which I have referred. She said: "I overtook on my journey an old man,

weary of his infirmities, who expressed the greatest desire to be young again; whereupon I explained to him how he might be born again, as to his spirit, and the way of regeneration. He was so interested, that although we were all very tired from our day's journey, he kept me talking until midnight." Thus did she sow the seed in the house and by the way. "God will watch over the place where it fell." "I went," she says, "to-day to the *meson*, to find my fellow-traveler, who was a fruit-man from Aguas Calientes, but he was not there; but opportunity offered, and I spoke to the men who were there. They listened very attentively. One remarked that the image that he carried about his neck had shielded him from the robbers. I told him that the image could not defend itself; how could it, then, defend him? I told him to put a lighted match to it, and see if it would defend itself. This put a doubt in their minds. Then I told them that those who went out to rob, also had images to protect themselves. After creating the doubt, I pointed them to One who could protect them from all evil and danger."

July 12. Rita went to San Catalan, one of the suburbs, and talked all the afternoon. "I came home very tired," she said, "for I exerted myself very much talking to a room full. Among the number, there came in a man who listened to me last week, and although his wife beckoned to him again and again to go home, it was all without avail. He remained and listened, asking many questions, which I answered from the Bible. They all received my words, and believed. But I told them that to believe was not enough; they must obey. Many of them have promised to come to the meetings, and cordially invited me, and some even urged me to go again and talk and read to them."

Although we did what we could to prepare her and instruct her for this work, yet it often seemed wonderful to me how ready she was with Scripture proofs and answers for every point and question that could be suggested. She often said to me, "My power and influence with these people is all of the Lord. He gives me my words and thoughts, and I constantly thank him for his goodness." Many a time was she threatened, and her life in danger, for talking of Christ; but she felt, as she expressed it, that if she held her peace, "the very stones would immediately cry out."

I give you but a glimpse of the life and works of one of our converts, while the works of many others just as true and devoted remain unwritten; but God knoweth them all.



FOR WOMAN.

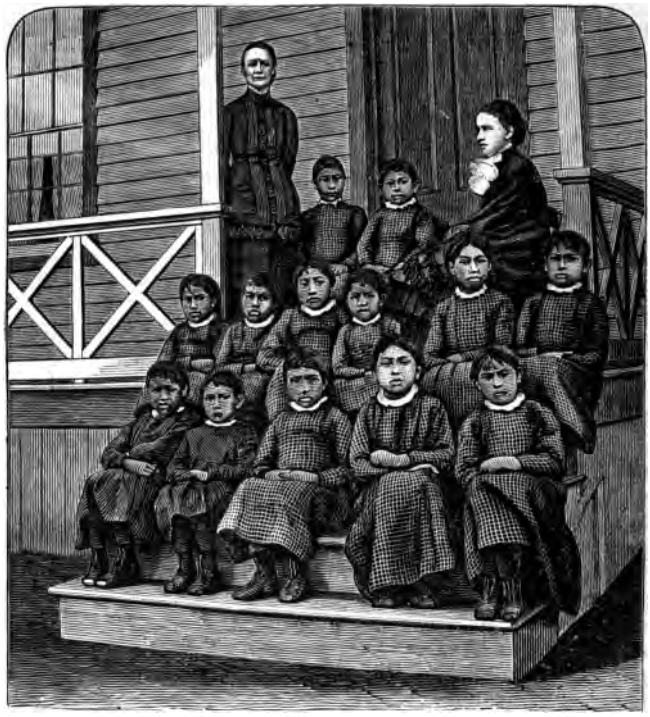
VOL. XII. MAY, 1882. No. 5.

THE DAKOTA HOME.

IT is now nearly fifty years since the Dakotas began to go to school. At first, children and older people were easily persuaded to accept Christian teaching, and there was but little opposition to the entrance of the gospel. The new religion was not generally understood. It did not occur to the medicine-men and the war-prophets that it was at all antagonistic to their ancestral faith; but when some of the young and honorable braves — made honorable by the number of scalps they had taken in battle — began to come over to the side of education, civilization and the religion of Christ, it was resolved that the books must be taken away, the schools must be stopped — the Dakotas must not become Christians. Guards were stationed at various places to prevent all persons, old or young, from going to the mission-stations, and all kinds of devices were attempted to keep out the new religion. It was not an unusual occurrence for those who had embraced Christianity, or who were known to be favorable to it, to die suddenly and mysteriously, through the effects, as was believed, of "bad" medicine or sorcery. Those whose lives were not in danger were avoided by their companions, were no longer invited to their feasts — were laughed at, and met with such jeers as, "There goes the man who has made himself a woman!"

This was the beginning of an opposition that continued, with more or less violence, for many years — an opposition by no means lessened by the wrongs of a Christian Government and people.

The little schools established in various places would suddenly be left without pupils. "Not a child would appear for some time. At length one would venture in, half scared to death, and bring the information that the chiefs had ordered their lieutenants to 'soldier kill' every child caught going to school; that is, they would cut up their blankets, and perhaps beat them well." This prejudice has gradually worn away, however, and now, among



THE BIRD'S-NEST.

most of the Dakota tribes, schools are highly appreciated, and those who can read and write in their own language are numbered by thousands. According to the usual order in missionary work, as soon as there was a large demand for schools, it became necessary to provide teachers from among their own people. In 1870 it was decided that the time had come for the establishment of a normal training-school at the Santee Agency.

This was intended for young men only; but soon after it was started it was evident that it would be of great advantage for the missionaries to have the training of their wives, and an urgent appeal was made to the Woman's Board for the means to carry on a boarding-school for girls. The request was complied with, and an appropriation of $1,500 was made for the purpose. At that time Mr. Riggs wrote: "It is not meant to have a boarding-school in the ordinary sense. We aim chiefly to reach those on the verge of young womanhood, and who need to be taken and trained a year or two to save them from hasty marriages, or a worse fate, and to fit them to take charge of the homes they may soon have. In doing so we shall be careful not to educate them out of the sphere in which they must live; consequently we mean to have everything as plain and economical as they should have it at home. We hope to teach some of the arts and manners of living and housekeeping. Together with their instruction in the home industries, the girls will carry on some studies in the day-school of the mission." For the accommodation of these girls a plain, substantial building capable of holding about twenty boarders was erected. It was occupied in 1873, although not entirely finished till 1874, and was under the care of two ladies, Miss M. L. Haines and Miss Anna Skea. The first class consisted of six girls, about fourteen years of age, totally undisciplined at their homes. As soon as they found that play and new dresses were not to be the chief end of life there, and that it was not merely a hotel, where they were to have a good time, they were not pleased with the state of things, and they calmly donned their blankets and stole away. After that the girls were received younger, and could be more easily controlled. As late as 1875, however, their wild, undisciplined habits were very strong. Miss Shepard writes: —

"I well remember my first visit to our Normal Training School. I was visiting Mr. Riggs, and went with him to the opening exercises of the school in the morning. There were then but six girls in the Dakota Home, and when they came to the school-room door, and saw strangers there, they immediately turned and ran. They did not return until Mr. Riggs went out and brought them back, half coaxing, half driving them, as he might a flock of frightened sheep, carefully keeping behind them, lest some should escape again.

"In the summer following I was in the Home a few weeks, to relieve Miss Haines. Then there were eighteen girls, and I learned the value of patience as I had never learned it before. If the girls felt like taking a walk in the morning, work was of no consequence. If they could not have a new dress just as often as they thought

THE DAKOTA HOME AND CHAPEL.

they ought to, or if they were required to do work that was distasteful, they would show their indignation by running away, or by hiding in the tall sunflowers, which covered acres around the mission-buildings. I have often known them all to drop their work, whatever it might be, and walk off toward a deep ravine which was just beyond the sunflowers. At first, innocently thinking they would come back if I could make them hear, I would ring the bell; whereupon they would dive into the tall grass or sunflowers, and nothing more would be seen of them for hours, unless somebody went after them who had sufficient authority to bring them home."

When we contrast this with the present state of the inmates of the Home, it would seem that the change was almost miraculous. A regular routine of work and study has been established. The work, which, in the Home, is done wholly by the pupils, is done promptly, cheerfully and well. The girls are uniformly industrious and obedient, and it is seldom that one even leaves the yard without permission. Misdemeanors which formerly would have been hidden or openly gloried in, are frowned upon and condemned by the excellent public opinion which prevails. The domestic work is carried on with the most thorough system, each girl having her appointed place, either among the "up-stairs girls," the "down-stairs girls," or the "laundry girls." Two hours are given every afternoon to sewing, making and mending their clothes, and three hours every day are spent in the school-room. The course of study is not elaborate, as any who are capable of a higher education, and who would make good use of it, can usually find access to some of the many seminaries in the United States. Three of the pupils are already studying in other schools. When a child enters the Home, her first text-book is the Dakota Primer. She then passes through several grades of Dakota books, a series of English reading-books, arithmetic, Dakota and English geography and history. The Bible is also used as a text-book.

About a year and a half ago it was thought best to make two departments of the Home, removing the younger girls to a building of their own, to secure more room and greater freedom for the older ones in the Home proper. This second house is called the Bird's-Nest, and is a great comfort to both teachers and scholars. As the "birds" become old enough, they fly out of the Nest into the building with the larger girls. Of one of these flights Miss Webb writes:—

"The Bird's-Nest has overflowed into the Home. Three were promoted last Saturday. I wish you could have seen them as they came, in great glee, with their bundles of clothing and dolls'

things, escorted by several of the little girls. They were received with kisses and hugs by our scholars; and such a time as there was changing the rooms and arranging them! The excitement was so great that I thought it best to postpone our little mission circle, and dismissed them till time for prayer-meeting. It was a very happy group that gathered in our sitting-room an hour later."

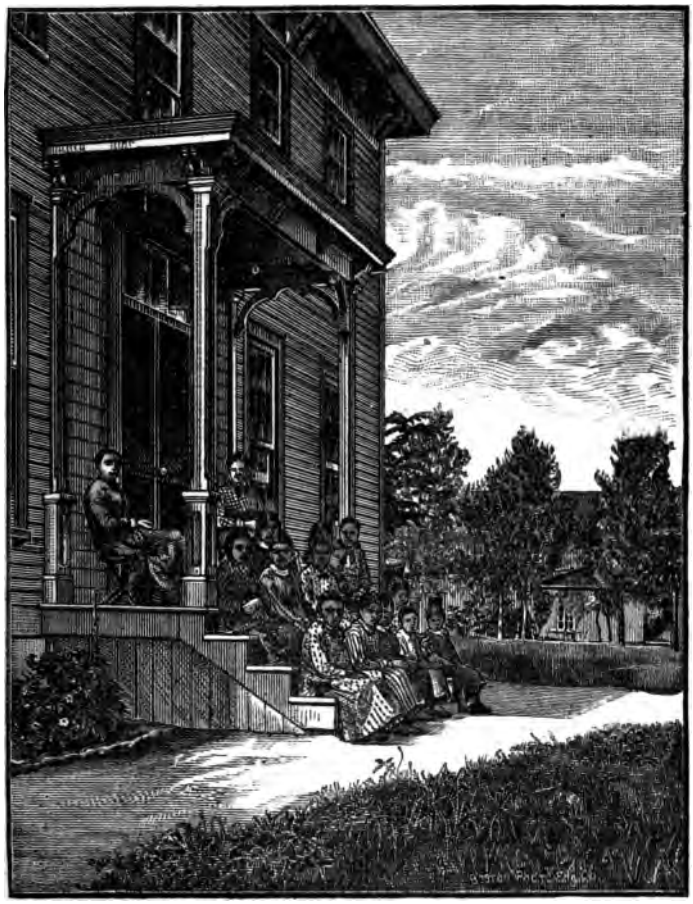
During the years between 1870 and 1880, there were seventy different pupils in the Home, remaining for a longer or shorter time, twenty-seven of whom are members of the church. A catalogue for 1881 gives the number of pupils in the Home, as eighteen; in the Bird's-Nest, fifteen. Among the Dakota names, we find Miss Tinkling-Nation, Miss Jingling-Footbells, Mrs. Rustling-the-Earth, Miss Ringing-Metal, and Miss Goes-Along-Laughing.

In this, as in other Christian work, statistics convey but a faint idea of what is actually accomplished — the slow molding of Christian character, the quiet influence of a Christian home, and Christian examples on other homes and other hearts for generations to come.

A specimen of what may be done in such a home as this among the Dakotas, is shown in the following sketch of one of its pupils, given us by her teacher: "We had a girl in the school who was very bright and active, but self-willed and obstinate, and with a passionate temper. She developed unusual ability in all kinds of work. She was selfish and dominant, and at the same time amiable and lovable, so long as she was not crossed in her wishes. Such was her power over the other girls that they made her almost a queen over them; and they would do her bidding in defiance of her teachers. If we had permitted it, they would have done all the work that was required of her, would have given her every nice ribbon or trinket of their own, and would have dressed and undressed her. She would have received all their homage and their gifts, and thought it all her due. It was difficult to reason with her, as Indians have little idea of what we call selfishness, and she would fly into a passion at the least reproof.

"As we could not allow such things to be done, there were many collisions between her and her teachers. We were obliged to punish her, but we prayed for her more. I cannot doubt that even then she was trying to be a Christian; but with such selfishness in her heart she must needs fail. As she grew older we admired her ability to do anything she tried to do, and our prayers became more earnest that it should be consecrated to the Master's service, and her heart brought into subjection to his will. We could not bear to send her away before she had yielded herself to Him; but

the time came when it seemed best that she should be sent to a school in Wisconsin, where we knew she would have helpful Christian influence about her, while our own prayers followed her.



FRONT VIEW OF THE DAKOTA HOME.

"Not many months passed before a letter came from her teacher telling us that she had given the clearest and most satisfactory evidence of being a Christian, and had been received into the church at her earnest request. Soon after this — a few days after

the day of prayer for colleges — she wrote me a long letter, saying how much she enjoyed the meetings in the college chapel that day, and how she spent the evening, talking, praying and reading the Bible with some girls who had gone to her for help in their distress. She has been in the college now nearly two years, and her teachers certify to her meek and Christian spirit during the whole time. Often in her letters she says, 'I want to do something for my people when I go home.' Thus the Master brings the most stubborn hearts into subjection to himself."

Twelve million of dollars have been spent every year for forty years by the United States Government for military operations against the Indians. It costs as much to send to them one soldier with a bayonet, as it does to send two missionaries with the Bible. The result of the efforts of the one, may be the sending an unprepared soul into eternity; of the other, the thorough renovation of a human being, as in the instance given. Which is the better way?

INDIA.

OUR SEPTEMBER MEETING.

BY MRS. W. B. CAPRON.

It is the custom in the Madura Mission to hold an annual meeting attended by all the missionaries and their helpers. This, of course, brings a large number of our Bible-women and school-mistresses, with other Christian women, and exercises suitable for them are conducted by the missionary ladies; while, of course, provision is made for their attending the profitable exercises of the large meeting of missionaries and catechists. This continues for three days, opened by a sermon, — at this time by Dr. Chester, — and closes with the administration of the Lord's Supper, — conducted on this occasion by Rev. J. S. Chandler and Pastor Colton.

It is of the special meetings for the women that I now write. After the sermon on Wednesday, four recitations of lessons, assigned six months previously, were conducted as follows: —

The special prayers offered by Abraham, Moses, Solomon and Hezekiah, by Miss Rendall.

Miracles performed by Elijah, Elisha and Isaiah, by Mrs. J. E. Chandler.

Names and titles of Jesus Christ, by Miss Chandler.

Chapter seven of the Bazar Book on Muntherams, by Miss Taylor.

Mrs. J. E. Chandler presided at this meeting.

On Friday morning, at eleven o'clock, was held a meeting for all Christian women, led by Mrs. J. E. Chandler. After reading of the Scriptures, with remarks by Mrs. Chandler, singing and prayer by Bible-woman Parkium, Elizabeth read her report of the Bible-woman's work in the city of Madura, as follows: —

"This report covers the eight months of the present year. The city is divided into seven districts, in charge of seven Bible-women. The number of women under instruction at the beginning of the year was two hundred and eighty. Since then ninety-three women have been added. We give a few illustrations of the power of God's holy Word upon the heart. It is in the faith in this power that we work.

"There was a woman who cared little to read the Bible, and who endeavored to draw the Bible-woman into conversation about worldly things whenever she visited her. On one occasion, roused by two verses from the Bible which were explained to her, from that time she began to read the Bible regularly. She was eager to hear verses about heaven and hell read and explained. She eagerly bought the whole Bible, that she might have it all. One day she said to the Bible-woman, 'I have been reading in Ecclesiastes about all under the sun being vanity. All my life I have cared for the things of this world, but since I have begun to read the Bible, all these things are beginning to seem as it says in this book. I feel as if I must never forget God, and as if it was by faithfully reading his book that I am to know what true life is.'

"Another woman, while reading the Gospel of Luke, seemed to have an awakening from the fifteenth chapter: her heart was moved by the account of the sufferings of our Lord. Seeing that these were borne for sin, she lost all trust in idols, and from that day insisted that they were all utterly false. She would gather the women in her own and neighboring houses and relate the wonderful sufferings of the Lord Jesus, and silenced all dispute by saying, 'Show me one of your gods who ever endured any sorrow and suffering for us? Has any one of them saved us from anything?' She abandoned all heathen worship, and found delight in prayer. She has now married, and gone to another town. Coming home for a visit, she left her box of jewels behind, and brought faithfully her Bible. When her friends said to her, 'How is this — have you turned into a Bible-woman, carrying your book here and there?' she replied, 'Ah, this is my light on the road to heaven!' Telling this to the Bible-women, she added, 'Our Lord was struck upon the cheek; he was spit upon; can I not endure for his sake a little sneering? If I cannot, how can I expect to have any part in Him?' Since she returned to her home the women are continu-

ally telling over the things that she said, and how she loved them. Another woman, when reading Rev. xxi. 4, said, 'Will God wipe away my tears? I must think about my sins, and tell them all to Him, and forsake all sinful living, and then I may go where he is, and he will wipe my tears away. How much sorrow I have known in this world.' Said the Bible-woman, 'Have you trust enough to do this?' She replied, 'God has power to give me all I need, if I go to him.'

"We give another illustration. Said a woman one day, 'When I used to pray to the Lord Jesus, I used to doubt whether or not I could belong to him if I did not go to the church, and praise him with the Christians. One day I read in the fourth chapter of John what the Lord Jesus said to the woman of Samaria. He said, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The true worshipers shall worship the Father in spirit and in truth." I cannot worship Him openly, on account of my relatives, but in my own corner the Lord Jesus truly is with me, and I pray more than I ever did before.' At one time when her husband was very ill, she repeated to the Bible-woman the words of the Lord Jesus concerning two agreeing as to what they should ask, and proposed going to her corner and praying together, which was done. She then requested the Bible-woman to mention his case at the Friday evening meeting, and ask prayer for his recovery."

Another intersting incident closed this report.

Bible-woman Samathanum, from the Mana Madura Station, then made a verbal report of her work, which was interesting and impressive.

Attention was then called to the reading of the report from the Tirumangalum Station:—

"There are many Shanars in Tirumangalum. I am accustomed to go to fifty of their houses, and they receive me kindly, and listen to my Bible-stories. One old woman thinks that she trusts truly in the Lord Jesus, and prays to him.

"There are seventeen houses among the Dyers where I go to read the Bible. They listen well. There is one family that sends its children to school, and that comes to our meetings. A woman who could not come, on account of sickness, requested me to pray in her house.

"Among the Braziers, I go to five houses and read the Bible. When I explained to them that idols made from earth and brass could not be like the one true God, three women seemed convinced.

"I go to eight houses among the Vellalas. When I read about the teachings and miracles of Christ, they seem to believe the truth."

This report goes on to mention her visits to twenty-five houses among the Maravers, five houses among the carpenters, fifteen houses among the Mohammedans, four houses among the Brahmans, six houses among the traders, six houses among another caste, and her Wednesday prayer-meeting among the Christian women. The Bible-woman read in a spirited manner, and was then asked to offer prayer.

From the Periaculum Station Pastor Isaac's wife was present, and was asked to give some account of her work, which she did, and offered prayer.

The report of the Bible-women in the Battalagundu Station was next in order:—

"Work for a long time undone has been done during the past year. I have read in forty-four houses the precious stories of the Old Testament, and especially the events recorded in Luke. Some of the women are learning to read, and two Mohammedan women come to the weekly prayer-meeting, after which the missionary lady examines them in reading.

"There are three Bible-women among the villages of the station."

The Bible-woman from Pulney being absent, Mrs. Chandler gave some account of her work. Ruth, a Christian woman from the same station, also spoke.

The following report from Dindigul was next in order:—

"During the year, by the grace of God, I have been visiting ten Brahman houses. They receive me gladly. Some listen to reading, some are learning to read, and some are reading God's Word. My principal work is in the Brahman street. Some women are reading the first, second and third books.

"Some of these, for various reasons, go to other villages. When listening to the Bible, quietly and attentively, they will ask questions about what they do not understand, and I answer. When I show them that their sacred books are too severe, some will admit it. When I show them the many doings of Krishna and Siva, 'Such deeds are not right,' they will say, and affirm that they that do such things cannot be gods. When they thus speak I tell them of the Lord Jesus Christ, and the one true God who pities us in our sins. I tell them of One who many years ago took our form, was born a little child, was in our world thirty-three years and did many miracles, and then how he suffered for our sins, and to save us died upon the cross. I tell them how He rose the third day, and is now the Lord Jesus Christ, who pardons all our sins, and he will save them if they will believe in him. Also, in order that all these things may be fixed in their minds, I read to them from such books as the missionary lady has given me; viz.,

'Heart-book,' 'Women of the Bible,' and 'Good Mother.' They compare many things mentioned in these books. They will read hand-bills and tracts.

"The missionary lady kindly inquires about their progress, and gives them sewing-materials.

"I ask you all to pray that the Lord may bless me in my work."

At the close of this report, Louisa Jane, a catechist's wife from the Dindigul Station, bravely keeping her timid child upon her hip, rose and gave some account of her work in her village.

The time was now spent, and the exercises were brought to a close by prayer.

On Sunday morning, after service, the Bible-women from out of the city met with me, and in the afternoon I had a meeting for all Christian women not in usual attendance at the Sabbath-schools.

Young People's Department.

A GLEAM OF SUNSHINE.

DEAR FRIENDS, — It is Monday noon, and half an hour ago the weekly mail was handed me. There was a newspaper, the October *Herald*, and a letter in a strange hand-writing. My eyes filled with tears as I failed to see the familiar hand of any home friends. It is not easy to go two weeks, sometimes, without these letters we watch for so eagerly.

I was tired — kept in my room for a week by pain and illness, troubled by accumulating work so long untouched, anxious for the school, inclined to be impatient even with my loving heavenly Father: and this was the last straw. The tears would come. Wearily I broke the seal of my letter, to find the name of a young lady acquaintance with whom I had never thought of having a correspondence. She was much younger than I, and we were but acquaintances. Little did she know what a broad streak of sunshine she would cast on the missionary's dark Monday. Her excuse was pages 335 to 340 of the September LIFE AND LIGHT and "an impulsive nature." She writes — let her be "pardon-minded," as we Orientals say, if I quote a bit from her pen: —

"I cannot build up any worker spiritually, or inspire her with new faith and hope. I have not even confidence enough to suppose that my weak, often hastily spoken petitions can do much good. Yet they may be a 'drop in the bucket,' which sometime may do just what a drop ought to do. I found that I could not make myself pray every day, very heartily, for all missionaries and for the advancement of Christ's kingdom all over the globe, so I divided the world, and have certain days to pray for certain countries. ——, you and —— are specially remembered on Mondays. I have often hoped that a little extra blessing of some sort—of physical strength, perhaps—might be given then to you. It is Monday to-day. I can't write you strong, cheery words, but if it will give you any pleasure to know you are not forgotten by your friends, I shall be satisfied."

Then follow just the "strong, cheery words" she disclaims, with a hint that she does not expect me to answer her letter (I shall, though), and a breezy account of city and church news, which takes me back, over the seas and oceans, to the old home.

Now I am not a veteran, — only a year-old missionary, — and yet I receive a great many letters; but I must confess that I am not yet hardened to the fact that loving friends are often too busy or too happy to remember that their letters are getting "few and far between." I have lived to regret that my missionary friends were sometimes neglected, but never forgotten, when I was revolving in the busy whirl of American life. I revolve faster in this life than I did in that; but I do not neglect my missionary friends, however much I may those in the home-land.

God bless the writer of that loving article "Missionary Ropes;" and God bless also all those who are holding close and firm those four mighty ropes. Cheer and blessing come daily down to us below, for which we thank our great All-Father; but I feel as if I would like to tell some of my home-friends how my letter this noon cheered me, that the girls and ladies who read may go and do likewise for some other worker whom they know.

My portion of the fruits of "Missionary Ropes" made me think of our Lord's words, "I was sick and in prison, and ye visited me," without the "not" which I added when I saw my mail. May all those who hold the ropes, all those who by written or printed words cheer the workers in the foreign field, receive the special blessing of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Gratefully,

A Young Lady Teacher.

TO THE OLDER MEMBERS OF MISSION CIRCLES: GREETING.

DEAR GIRLS, — As I write these words I call to mind a few of you who lingered at the close of one of the Woman's Board of Mission meetings in Mt. Vernon Church last January, in hope of hearing something which should be helpful to you in your mission circles. There comes also the remembrance of a promise to send you a message through the pages of LIFE AND LIGHT. Your bright faces told me of your personal interest in foreign missions, while you admitted that there were at times discouragements in the way of your interesting others.

It is reason for thanksgiving that you yourselves have begun to care for the missionary cause, whether your interest be inherited, or one recently acquired. That this interest may grow stronger, you must keep it in exercise. It is not enough to go to a great missionary meeting, and be stirred by the address of an eloquent speaker, but you must study the subject for yourselves. You know how much more interesting your lesson in history becomes when you refer to the atlas, and look up all allusions to contemporaneous events. So when you hear of Christian work in Sholapur, Okayama or Kusaie, it will help you to look up these places, and inform yourself as to their past history; or when you read of the Western Turkey mission, or that in Southern Africa, you will do well to find out when they were begun, and by what pioneers.

Moreover, if you really love this work you will want to talk about it. But you will find, if you have not already discovered, that others do not always care to hear about these things. And I think we need to pray for especial grace that we may choose the right time and the right way for our speaking. When the reading of a long missionary letter, however interesting to us, might be considered a bore, perhaps we could find some one who would like to hear us give the substance of it in our own words. Those who decline going to a missionary meeting with us, may listen attentively to the report brought home. Those who deem the subject wearisome, or an intrusion while engrossed with daily cares, may regard it in a different light on the "day of all the week the best," when from worldly cares set free.

Thirdly, if you heartily care for foreign work, you will be found ready to lend a hand in Christian work at home. Mrs. Jellyby may figure in the pages of Bleak House, but I do not believe that her counterpart belongs to our Woman's Board. Those who truly pray, "Thy Kingdom come, thy will be done," desire to have the King of glory reign in this land, in their own homes and hearts, no less than in the "kingdoms wide that sit in darkness."

"Lord, what wilt thou have *me* to do?" asks a young girl, as she looks forward to the meeting of the circle; and, asking in earnest, she will obey the suggestion, "Whatsoever He saith unto you, do it." The service that will be acceptable, well pleasing to Him, may be to persuade some one else to accompany her; it may be to prepare a paper on some missionary topic; it may be to relate an incident of missionary work; it may be to use her voice in singing a hymn that shall touch other hearts; it may even be to lead the circle in prayer, albeit she is not yet accustomed thus to confess him with her mouth. But He whose guidance she has sought, has promised grace sufficient for her need, and he will not fail her now.

And now, dear girls, let me urge upon you this one thing: whatever your method of conducting your mission circle, whatever the way in which you employ your fingers, whatever the object to which you make your contributions, let it all be for the love of Christ, and in his name!

Affectionately yours, E. S. G.

Our Work at Home.

WORK AMONG THE CHILDREN.

[Read at the Annual Meeting of the Board.]

ABRIDGED.

"COME with me and see my jewels," a famous queen once said to her royal guests; and conducting them to a vast gathering of children, she added, "These are my jewels; these are the gems of my kingdom and hope of my realm." So to-day we as a Board ask you to come aside with us, for a few moments, to look at some of our jewels — the sparkling little ones in our churches, and the hope of our Board. Let us consider the importance of our work among them — a few of the best methods for their training, and some of the results that may be expected from our labors.

As we enter upon the subject we confess to a sympathy with the old German school-master who said, "Whenever I enter my school-room I remove my hat and bow with reverence, for there I meet the future dignitaries of my country." The innocence of childhood, its honesty, eyes that seem to look into the depths of our hearts, the simple faith with which they receive our words, the subtle influence that look and manner have upon them, should

make us enter into their presence with care and caution: and when we look upon them as the future dignitaries of our Board, the future patient laborers who will be so important to its success, should we not doff our hats with the old German, and bow with reverence before them.

It is sometimes hard to realize that the dear little "human blossoms" that brighten our households and churches are not merely blossoms; that underneath their downy exterior there is a germ that must last throughout eternity — a germ that contains great possibilities for good or evil. Yet we know that these warm hearts are to develop into tender sympathy with suffering ones in other lands, or grow cold with indifference and selfishness; these restless hands and feet will one day either construct or pull down; these talents will either be frittered away on useless pleasures, or grow into beautiful benefactions for a world lying in wickedness.

You know them well, these blessèd little ones — children and children's children that cluster around your hearth-stones. They do not need a further introduction. Let us turn immediately to consider some of the best methods by which they may be made useful in foreign mission work. In the first place, let us say that we believe most thoroughly in organization. A hap-hazard contribution in the Sabbath-school, an occasional speech from a missionary who happens to be in town, a children's missionary meeting once or twice a year, can never, as it seems to us, leave a very strong impression on the mind of a child. But let him gather with his school-mates in a society all their own, let him meet with them once or twice a month for thorough instruction on the subject, and it seems to us that in time we shall reach the great aim we should set before us — "a hearty, permanent interest in missionary work; an interest so strong that there shall be life-long commitment to it, and a habit of giving to it systematically, and from principle." This is by no means an impossible aim. An exact, painstaking, careful training in early years, is sure to find its reward. Who are the best workers in our Board to-day? A large majority are those in whose childhood foreign missions held an honored place. Again and again we hear: "My mother's heart was bound up in foreign missions; and I can never forget the look in her face when she was talking about the sufferings of the first missionaries." A noble giver says: "The memory of the corner in my mother's drawer sacred to foreign mission money, has given me a habit of systematic giving all my life." Says another: "My mother prized the *Missionary Herald* next to her Bible, and I have always associated the two together."

One of the most important requisites in an organization is to

secure a good leader. Among her qualifications, we should mention fertility, tact, perseverance, and, above all, a genuine love for children and for missions.

If such a leader be secured we might safely leave to her all methods in detail; but, through the kindness of some of our best workers, we have received suggestions which may be of service, and from which we deduct the following: One of the best pieces of advice received, comprehensive and concise, was, "*Do* it. *Make* it a success." This we indorse. A great many good opportunities are lost by hesitation and procrastination. Some of these hesitating ones remind us of the man in Japan who made up his mind to become a Christian "next New-Year's Day," three hundred and sixty-five days off. The first important point that we would mention is the securing and holding a large membership in the circles. The seed-thought that led to the presentation of this subject at this meeting was the questions: Are we utilizing *all* the children as much as possible in our work? Are the older ones drifting away from us? Are we securing all the recruits possible from the little ones? We confess to a fear, the last year or two, lest we were losing either the one or the other. This apprehension led to the movement, a year or two ago, for the formation of young ladies' societies — links between the mission circles and auxiliaries; and now we wish to make an equally vigorous effort for the little ones. May we not plead with you most earnestly, dear friends, that none of them be lost to our work? It is this that we wish to make the specialty for the year just before us: a thorough canvass of our churches and Sunday-schools, to gather the children into our big family — into one community of labor and interest.

Aside from this general suggestion we make a few others a little more in detail. Let the children feel the responsibility of the circle as much as possible; let them hold all the offices, with an unseen power behind the throne to see that it does not come to naught. Let them be taught the proper way to carry on meetings. Do not be afraid of parliamentary order in them; the children will like it. Let them feel that it is not all play or entertainment. They may be a little restless under it at first, but they will soon enjoy the feeling that they are "really helping" — that their efforts mean something. Let there be something for them to do at home, so that the subject may be in mind as often as possible. Let their contributions be their own, not the mere passing of pennies from their fathers' pockets into the contribution-box — the money they have earned, or received to use as they please. Let them be trained to systematic giving, using envelopes or mite-boxes. Make much of the opening of the boxes. Let the children know that the con-

tents are really given to the Saviour in the person of his little ones. When, as in some cases, these boxes are in the form of jugs, and a jug-smashing is in order, we may be sure that boys will not be wanting to do the deed.

For the meetings, the suggestions are: Make them short and interesting. Let there be little reading by older people; talking, with questions and answers, is much better. Never put off a meeting except for most serious reasons, and never give up one because there are few present. Let as many as possible take part in the meetings. Let the older children prepare articles, so far as practicable, and let the younger ones give a recitation or dialogue, and bring in short items. Let at least one-third of those present take part. Have as many object-lessons as possible. Let the children draw maps, secure pictures and curiosities, but not so many as to distract their attention. Adapt the time and place of meeting to the circumstances of the children. One circle of little girls is mentioned who managed to keep up their organization and raise quite a sum of money by having meetings only in school vacations. Let the social element be brought in, to a certain extent. An occasional tea or picnic and a few games help to give variety. Even a little candy passed around at the close has its effect. Teas have been utilized in one circle, by having the girls interested in cooking-classes cook the supper, charging five cents to those who ate, and so bringing fifteen dollars into the treasury. Sales and entertainments of various kinds have their place, but their methods are too well known to need repetition. Let the children be brought out, with the older people, now and then, in a grand missionary meeting. Let the branches exercise a fostering care over the children's societies, giving them an opportunity to report in a State or county meeting. It will be twice blessed, and will bless those who give and those who take.

These items might be continued indefinitely; but we will not weary your patience, but will pass on to consider the *importance* of work among the children, both present and future.

It has been said that there are enough children in America, if all were earnestly engaged, to teach the gospel to every child on earth. When we add the estimate that half the human race are under sixteen years of age, their power rolls up to vast proportions. May it not be regarded as a significant fact that the prophecy that immediately precedes the reign of peace and righteousness, is that "all the *children* shall be taught of the Lord," and "all shall know the Lord, from the *least* unto the greatest."

We feel that we have made a beginning in this direction — but only a beginning. Our three Congregational Woman's Boards have

about eight hundred organized mission circles among the children, with a membership of perhaps two or three thousaand. These contribute perhaps fifteen thousand dollars in a year. There are about four hundred and forty thousand children in the Congregational Sabbath-schools in the United States. If each one should contribute one cent a week, the aggregate for the year would be more than two hundred thousand dollars. These contrasting figures need no comment. They place before us at a glance the work to be done.

The possibilities of at least a large part of this four hundred and forty thousand are shown by what has been accomplished by two of our mission circles — one the result of the enterprising efforts of one little boy, and the other of two little girls. The first, "Eddie's Mission Circle," by dint of much personal labor and ingenuity — born of enthusiasm — in sales, menageries and entertainments; has sent forty dollars to our treasury the past year. What is more important, the little founder, and chief member and officer, is gaining a good knowledge of the missionaries and their work, has most decided views as to methods, and is showing a loyalty to the cause quite refreshing.

The other circle, "The Desert Palm Society," consisting of two little girls, comes before us now and then with the effect of a ray of sunshine or a blossoming flower. The quaint little notes, at first in printed letters, and latterly in childish handwriting, describing their experiences, have been pleasant to receive. Their annual meeting was a great success. "Papa said it was just like the annual meetings of the American Board, only the Board meeting had three thousand people, and we had only three." Their broods of chickens have been named after missionaries, and their account of the way the Japan missionaries Dr. and Mrs. Berry, Mr. and Mrs. Atkinson and the baby, Mr. Neesmia, and his benefactor in this country, Mr. A. Hardy, came to grief, were very amusing. The latest word from them was to the effect that they had raised twenty-five dollars, and wished to make "the widow of our dear President, Mrs. James A. Garfield, a life member of the Board."

One of the strong points in the present work of children is their influence over their parents and older people. Their enthusiasm acts upon parents and relatives; through them on the church, the community, extending in ever-widening circles; how far who can tell?

The tender, growing mushroom is said, by its quiet force, to lift the rock under which it grows. And so the little children, if furnished with the right elements of growth, will do much to lift the mass of indifference in our churches. Another of the strong points of this department of our work is its effect upon our future.

It has been said that "the man or woman is made at six years of age. The after process is the filling up of previous outlines." Among these embryo women we are to find those who shall have the tact and grace to win the hearts of the people to make them leaders, and the wisdom to carry on a work which must surely quadruple ours. Here we shall find those patient laborers so necessary to its success. Here is the "golden spot" to sow the seed — the rare opportunity to work with pliant hearts and easily molded material. Here is our great treasure-house, with who can tell what future resources of education, of invention, of gold and silver.

Just a word as to results. While what has been accomplished does not come up to our ideal by any means, still it is not small. From the mission circles of our Board alone, twelve thousand dollars are received in a year — a sum sufficient to support twenty-three seminaries and boarding-schools in the foreign field. In these schools nearly a thousand girls, removed from the degradation and misery of heathen homes, are growing into blessed Christian womanhood. Forth from their walls go every year nearly a hundred graduates as pastors' wives, teachers or Bible-women, to engage in Christian work. Little centers of light in dark places, who can compute the beauty and the blessing that radiate from them? Gathering the boys and girls about them, they are teaching the sweet story of old, and back over the waters to us, back

> "From the heart of all nations
> There is coming a wondrous music,"

the voices of little children singing hosannas to our King.

The future results of labor with the little ones who can predict? If we could be told that through our efforts one child would some day, with burning words or patient labor, incite hundreds to noble work — would bring thousands of dollars into the mission treasury — would be a power to lead many to follow in her footsteps, should we not feel that the reward was abundant? If we could know that one of these little ones would one day stand on some mountain-top of privilege in Asia or Africa, bringing thousands into the fold, because this year our hands turned his feet in the right path, should we not count all the labor of this year as nothing, in view of the results? It is said that one revival of religion in Yale College raised up ministers who were instrumental in bringing fifty thousand souls to Christ in one generation. If this be so, what may we not expect from the teaching of three thousand children in the conversion of souls in heathen lands.

There is one side of this subject upon which we have no time to touch — the children in heathen lands, and the effect of our labors among them. Whatever has been said of the benefits accruing from teaching the little ones in this country, applies with double force to these little victims of superstition and ignorance. A wonderful providence makes them perfectly accessible to the missionaries. "To-day," writes one, "almost every child on earth might be pointed to the Lamb of God, if there were any to say, 'Behold him!'"

Said a Brahman once to a missionary: "I feel convinced, after reading your shasters, that they contain the true religion. I have not the power to come up to its precepts; but here is my son — take him as your child, feed him at your table, and bring him up a Christian."

Shall we not comply with this request? Shall we not take the children and bring them up for Christ? Surely, the smallest child in this country can say, "Behold him."

Centuries ago a Russian Czar erected a guide-board at one of the gates of Moscow, and inscribed on it the words, "The road to Constantinople." The words spread and grew till the whole power of a mighty nation was turned toward the road to Constantinople, to seize that proud city for its ruler. So to-day we would set up one guide-board for our King. We would have one hand — a woman's hand might do — pointing past the Golden Horn over the mosques and minarets of Constantinople to the dark regions beyond. We would have another hand pointing through the Golden Gate westward to the empires of Japan and China. Over the top we would write the last words of our Lord and Master, "Go ye into all the world, and preach the gospel to every creature," and underneath, "Suffer the little children to come unto me." Around it we would gather numerous bands of happy children, and send them on their grand crusade to the uttermost parts of the earth, bidding them sing as they go, —

"We, too, will join the triumph,
We, too, will raise the song,
Will swell the mighty chorus
Of the adoring throng.

"For since he died to save us,
Our hearts to him we'll bring,
And follow where he leads us,
Jesus, the children's King."

In Memoriam.

Died at Pao-ting-fu, North China, January 12, of Puerperal Septicemia,

MRS. SARAH E. PIERSON,

Aged 36 years and 5 months.

Mrs. Pierson was the daughter of Rev. E. Porter Dyer, of South Abington, Mass., and was born at Stow, Mass., Aug. 1, 1845. Her girlhood was spent at Hingham, where her father was pastor of the Congregational Church; but her education was completed at Mt. Holyoke Seminary, where her Christian purposes, early formed, were strengthened and developed. There she determined upon a life of active Christian service, and though for several years she engaged in teaching, she never lost sight of her purpose. In 1877 she offered herself to the Missionary work, and so obvious were her qualifications for it, that she received nothing but approval from those who were dearest to her.

She was appointed by the Woman's Board to the girls' school at Kioto, Japan, and was preparing for her departure when she met Rev. Isaac Pierson, of the North China Mission, with whom an attachment was formed, which resulted in marriage, and a change of her plans; and in July, 1877, she departed for China, by way of San Francisco. She was an excellent linguist, and acquired a command of the Chinese language with remarkable rapidity. She entered upon her work at Pao-ting-fu with great enthusiam and common sense. It was a difficult task to introduce ideas of Christian womanhood in a large city where a white woman's face was seldom, if ever, seen before; but she patiently bore all annoyances, and was not long in winning the affection of the women and children who gathered around her. Her letters were always hopeful, and while progress seemed slow, she never doubted what the harvest would be.

After four years of such service, and when it seemed that her time of greatest usefulness had but just begun, Mrs. Pierson was called to a higher service. Her second child was born Nov. 3d. In a fortnight after she was seized with severe chills; and despite all efforts of a skillful physician, her strength gradually failed through seventy-three days of suffering, and she fell sweetly asleep on the 12th of January. Her body was interred in the foreign cemetery at Tientsin. Among her last words, both in Chinese and English, were, "I have tried to lead a Christian life, and serve my Saviour."

E. P. D.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18 TO MARCH 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Alfred, "Little Workers," of wh. $25 const. L. M. Miss Nellie F. Snow, $37.76; Portland, State St. Ch., Miss Libby's S. S. Cl., $2.40; Bethel Ch., "Ocean Pebbles," $15; 2d Parish, Miss Elizabeth D. Bailey, const. self L. M., $25; Skowhegan, Aux., $2.85; "Helping Hands," $5; Calais, Aux., $10.43; Solon, Aux., $8.12; Bath, Central Ch., $15, $121 56
Alna.—A Friend, 40
Kennebunk.—Union Ch., 8 64

Total, $130 60

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Mass., In Memoriam, M. E. C., const. L. M. Miss Mary A. Osborne, Exeter, $25; Bennington, S. S., $5; Mrs. A. M. Holmes, $5; Dover, A Thank-off., by her mother, const. L. M. Mary Hale Young, $25; Dunbarton, "Hillside Laborers," $15; Francestown, Aux., $40; Hopkinton, Mrs. M. G. Barnard, const. L. M. Miss Rhoda F. Barnard, $25; Nashua, Aux., $41; Plainfield, Aux., const. L. M. Miss Mary M. Stevens, $25, $206 00
Hopkinton.—A Friend, 40
Newcastle.—"Alden Mission Circle," 5 00
Westmoreland.—A Friend, 80

Total, $212 20

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Morrisville, Aux., $7; St. Johnsbury, No. Ch., Aux., $17; So. Ch., Aux., $29.25; Georgia, Aux., $8; Benson, Aux., $23; Williamstown, Aux., $6; Alburgh, Aux., $11; Swanton, Aux., $1; Lunenburg, Aux., 50 cts.; "Mission Circle," $3.50; Enosburg, Aux., of wh. $25 const. L. M. Mrs. A. B. Swift, $40; "Mission Circle," $10; Wallingford, Aux., of wh. $50 const. L. M's Mrs. Howard Harris, Mrs. Heman Mandigo, $67; Rutland, Aux., $20; S. S., of wh. $75 const. L. M's Mrs. Charles M. Harris, Mrs. Harriet Olmstead, Mrs. Mary A. Holcomb, $87.03. Ex., $15, $315 28
Coventry.—"Mission Circle," 14 00
Waitsfield.—A Friend, 5 00

Total, $334 28

MASSACHUSETTS.

Andover.—Free Ch., $50 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Stockbridge, Aux., $40; Hinsdale, Aux., prev. contri. const. L. M. Mrs. Warren Knight, $15.26, 55 26
East Braintree.—Mrs. E. F. Stetson, 5 00
Essex.—A Friend, 5 00
Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, Aux., 68 75
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Salem, Tabernacle Ch., Aux., 80 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Northampton, Aux., Edwards Ch., Div., $44.27; So. Hadley, "Faithful Workers," $6; Plainfield, Aux., $11.50, 61 77
Littleton.—"Ladies' Mission Circle," 7 50
Medfield.—Aux., 19 00
Middleton.—Aux., 17 00
New Bedford.—"Wide-awake Workers," const. L. M's Miss Lizzie G. Davenport, Miss Mabel E. Dwight, 50 00
Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Cohasset, Aux., 30 00
So. Deerfield.—Cong. Ch., 3 30
Springfield Branch.—Miss H. T. Buckingham, Treas. West Springfield, Park St. Ch., $27.50; "Young People's Soc'y," $40; Three Ladies, $15; Brimfield, $17; Munson, $30; Springfield, Olivet Ch., $15.50; "Olive Branch," $50; Memorial Ch., A Friend, $5; "Young Ladies' Guild," $15; So. Ch., A Friend, $1, 216 00
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Old So. Ch., Aux., of wh. $25 const. L. M. Miss Josephine

Lothrop, $357; Berkeley St. Ch., Aux., of wh $25 const. L. M. Mrs. Benj. F. Deming, $150; "Young Ladies' Mission Circle," $28; Union Ch., $42; Central Ch., Aux., $50; S. S., $8.25; "Miss'y Club," $250; So. Boston, Phillips Ch., Aux., of wh. $50 by A Friend, const. L. M's Mrs. Sarah M. Lothrop, Mrs. Joel C. Drake, Easton, $506; Roxbury, Highland Ch., Mrs. John Hall's S. S. Cl., $3; Aux., $140; Walnut Ave. Ch., Aux., $9; Immanuel Ch., $7.90; Cambridgeport, Prospect St. Ch., Aux., $51.26; Chelsea, 1st Ch., $50; 3d Ch., "Floral Circle," $5.30; Somerville, Broadway Ch., Aux., $38.60; Allston, "Cheerful Workers," $12; Newton Centre, Aux., $20; Auburndale, "Children's Mission Circle," $20, $1,748 31

West Warren. — West Cong. Ch., 13 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Holden, Aux., $13.50; No. Brookfield, Aux., $28.08; Whitinsville, Aux., const. L. M's Mrs. Edward Wood, Miss Elizabeth D. Klock, Miss Alice B. Harris, Miss Mary L. Page, Haverhill, $103; "Merry Gleaners," $159.87; Clinton, Aux., of wh. $25 by Mrs. J. M. Dakin, const. self L. M., $42; Uxbridge, Aux., $21.50; "Capron Mission Bank," $67; Fitchburg, Aux., C. C. Ch., $7.22; "Little Builders," $40, 482 17

Yarmouth.—Aux., 5 00

Total, $2,917 06

LEGACY.

Essex So. Conf. Branch, Beverly, Dane St. Ch., Mrs. Susan Pickett, $500 00

RHODE ISLAND.

Pawtucket.—Three Friends, $6 00

Total, $6 00

CONNECTICUT.

Colchester.—Aux., Miss Mary Leffingwell, $10 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Windsor Locks, Aux., $45; Southington, Aux., $10; Simsbury, Aux., $12; Enfield, "Helping Hands," $90; Rockwell, Aux., $10; Hartford, Windsor Ave. Ch., Aux., $3; Centre Ch., Aux., $3.40, 173 40

Harwinton.—R. E. N., 13 00

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, No. Ch., "Mission Circle," $47; Canaan, $15; East Haddam, Mrs. S. McCall, const. L. M. Mrs. Giles F. Ward, of Saybrook, $25; Haddam, to comp. L. M. Miss Catherine R. Kelsey, $21.25; Litchfield, $13.88; Meriden, "Boys' Mission Band," $25; Middletown, 1st Ch., of wh. $13 fr. "Ten Times One Circle," $43; New Haven, Centre Ch., $2; Ch. of the Redeemer, of wh. $75 fr. "Aurora Circle," $139.60; No. Ch., $7.05; New Canaan, $3; No. Haven, Mrs. Polly Linsley, const. self L. M., $25; Orange, $20; Ridgefield, "Cheerful Givers," $5; Roxbury, $30; Salisbury, of wh. $6.45 fr. "Lakeside Workers," $18.65; Southbury, $15; Stratford, $49.78; Washington, $42, $547 21

Westport.—Friends, 4 00

Total, $747 61

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. "Homer Mission Circle," $20; Albany, "Morning Star Mission Circle," $10; Randolph, $6.31; Oswego, $40; Jamesville, Mrs. B. S. Gregory, $5, $81 31

Cherry Creek.—Mrs. A. Morian, 5 00

Troy.—"Desert Palm Mission Circle," 10 00

Yonkers.—Elizabeth C. Haydn, 20 00

Total, $116 31

MICHIGAN.

LEGACY.

Legacy of Mrs. Sophia Hitchcock, of Kalamazoo, $100 00

CANADA.

Canadian Woman's Board, $114 00

Total, $114 00

FOREIGN LANDS.

Harpoot, Woman's Board of Armenia, $22 62

Constantinople, Miss Maria West, 85 00

Total, $107 62

General Funds, $4,685 68

LIFE AND LIGHT, 959 13

Weekly Pledge, 2 21

Leaflets, 6 64

Legacies, 600 00

Total, $6,253 66

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

DAKOTA.

PLEASANT TIDINGS FROM MISS WARD.

FORT BERTHOLD, D. T., Jan. 4, 1882.

DEAR FRIEND, — Your letter came to me as I was starting on a journey to the Santee Mission, with seven children in charge to enter the boarding-school there.

I was away four weeks,— my first absence since I came here, nineteen months ago. We had a safe though wearisome journey, caused by poor railroad connections. Our Indians call the cars the "steamboat that runs," and the railroads the "iron road." I was not aware how accustomed I had become to the appearance and costumes of the Indians, till I found myself among white people in company with the children. Five of these were in Indian costume when we started. As a company, we were the subjects of constant remarks from fellow-travelers. These were often quite amusing to me, especially when I heard the question asked if I could understand English. Since my return I have found myself so pressed with work that I really haven't had time to answer your letter sooner. Miss Pike and myself have the work and care of housekeeping, with Mr. Hall and little son in the family. We have day-schools, sewing-schools and visiting in the village. Miss Pike also has an evening class. Our schools are the largest at this season for several reasons; I think the chief one is that the school-room is comfortably warm, while their houses are not always, for wood is very scarce here. The women go long distances and get large bundles of wood, and bind them upon their backs, making a weight which bends them nearly double. Occasionally we see a man with ponies and a wagon with some wood on. This happens more frequently than formerly. My school-work has been exceedingly pleasant this year, and I have enjoyed the past month's work more than any previous one. The children are easily controlled, and the chief difficulty is in securing regular attendance. We tried to make Christmas pleasant to them, by a little gift to each one in school, and the enjoyment and appreciation manifested are the same as among white children.

I think that I wrote you that the Indians here live in a village,

and consequently do very little at agriculture. We hope they may soon be induced to scatter about on the prairie, cultivating the land, and so become more provident. They have objected to scattering, because of their fear of the Sioux. Since Sitting Bull has been taken prisoner, they have less reason to fear attacks from the enemy.

Mr. Hall expects soon to organize a church here. There are three or four Indians to unite — one young woman and two or three young men. They are of the number who returned from Hampton last October. They find it difficult to be true to their profession here among their old friends and relatives. Sunday was our first communion since their return. It was good to feel that they were with us in the good road; and that they were of the people for whom we labor and pray. It is hard for them to keep the light burning brightly within, and often it seems almost to go out. Their temptations are many and strong, and their encouragements few. They are not far enough advanced to read understandingly, so that unemployed time cannot be occupied in that way. We are working and praying for others who have been told many times of the way of salvation. They are a needy heathen people. The acceptance of Christianity would be a transforming power among them.

Pray for us, that our little company of believers may be strengthened and increased, and that many may learn to know Jesus as their Saviour. Sincerely yours,

EDA L. WARD.

TURKEY.

PEN PICTURES OF MISSIONARY LIFE.

Miss Van Duzee writes from Erzroom, Dec. 20, 1881: —

YOUR letter, with many others, was put into my hands just as I was coming into Erzroom on my way back from Trebizond, where I had been after Miss Brooks. Mr. Chambers and I went to Baiboort, where we joined Mr. Cole and family, and all went together to Trebizond, as jolly a party as one can have on a journey in this part of the world. The Coles had left Erzroom two weeks before, and Mrs. Cole had been stopping at Baiboort while her husband had gone across to Erzingam, on a tour. Mr. Chambers and I went in a rickety old gig, which we were afraid would not hold together for the sixty-three miles lying between here and Baiboort, but which surprised us by doing so. The harness matched, having rope reins; and as for the horse, he was well enough, only he was

not used to drawing. Every nook and cranny of the old concern was crammed with bags and bundles, and we, in our seedy old road-clothes, were perched on the seat above them. Thus we drove out of Erzroom after the old horse, who did not know how to get started if he was so unfortunate as to get stopped. Under these circumstances Mr. Chambers would have to jump out, take him by the bridle and lead him until he was well under way, and then jump in while he was going. We had with us a man on horseback between two immense leather bags in which were our beds, "Sunday-go-to-meeting" clothes, some food, etc. Jogging along over mountains and through valleys we reached Baiboort in due season on a Tuesday noon, one fine day in the early part of October. That same afternoon we drove out in quite a different style in our large, spring station-wagon, covered with white, and after horses trained to draw, though not matched, one being a large black one, and the other a small bay.

That night, the Coles, Mr. Chambers and I, six horses and two men, all stopped in the same room; but our part we divided with curtains into three rooms. With the usual variety of rain, snow, wind and sun by day, and smoke, fleas and dirt by night, we pursued our journey until Saturday night, when we still found ourselves fifteen miles outside of Trebizond, and had to stop all day Sunday in a cold, dirty khan, when we would so much have enjoyed being where we could have service with the people. It rained all day long, and the roads were so bad that we could not get into the city until afternoon on Monday. Tuesday I called on all the Protestant families who were in town; many were still on the mountain, where they go for the summer. On Wednesday Miss Brooks arrived, by the steamer from Constantinople.

We immediately began to prepare for the return journey, and Friday noon set out with the station-wagon and all the horses, and after a drive of twelve miles stopped for the night in a dirty little spot, but the best we could do. Not a brilliant breaking in for Miss Brooks. The Coles spent the Sabbath in Trebizond, and then went on to Constantinople. They are to have a vacation for the winter. We secured a comfortable spot for the Sabbath on the road, although the stove did smoke, and the room was dirty. It cleared off that day, and was pleasant all the next week. Day after day we drove on, and night after night it was the same story —dirt, fleas and smoke. Two nights we had a variety which we should not have chosen: one night was the stable, and the other night a crowded little room in a khan which was full to overflowing. The place was so small, we thought we could not pack ourselves into it; but it was night, with mountains ahead, and no

stopping-place for eighteen miles behind us. There was absolutely no other way, so we tried it and succeeded. But Miss Brooks' small traveling bed and mine, and the bed of a girl I was bringing on to school, filled half of the room. Mr. Chambers, the baggage and the man, stowed themselves away in the other half. At dark on Saturday night we reached home, glad mortals to be able to stop traveling, and to be clean once more, and comfortable. Miss Brooks stood all bravely, and is now busy learning the language.

Five happy days at home, and then the dreadful night when the missionary-house and greater part of its contents "took to itself wings and flew away." How merciless is fire! Every one who carried anything wanted a present. The only fire-engine was small, and out of order. Mr. Chambers tried to organize a force for carrying water in pails, but four or five were stolen before the fire was at all quenched. A great deal was stolen, and even things placed for safe keeping in neighbors' houses were hidden. The Coles have lost all except what they have with them, and both the Chambers brothers have lost a great deal, but have enough to be comfortable through the winter. The Protestant brothers did beautifully on the night of the fire, and many outside friends, also. Afterward the Protestants bought a handsome Persian rug and gave it to Mr. Chambers, as a token of sympathy.

The Chamberses came down to Mr. Parmelee's house, where we are, and, although we are crowded, we are still very comfortable. We three girls are boarding with them. Instead of being alone, as I was last winter, I have two companions, and we have some jolly times together. Still, I seem to be as busy as I was last winter.

We have twenty-four scholars in school, seven of whom are boarders. Miss Powers has three recitations a day, and I have three, besides the writing-lesson and prayers. But there are little things to be attended to, and a lesson or two to prepare, so that nearly all my mornings go to the school. Then I must walk, for exercise, an hour on the roof, see to the writing-lesson after dinner, and at the close of school take the record for the day; also, nearly every afternoon, I try to go to one, two, or three native houses. In the evening I mend, sew, knit, write a little, and often some one reads aloud.

You ask how we secure obedience. Mainly by appealing to conscience, and by a system of reports, each one reporting her misdemeanors; and in the main they report very correctly. They know if they did not some one would tell of them. Uncombed hair, absence from meetings, lying abed in the morning, and eating too late, are among the things reported. Each offense takes off one

from their report at night. I have very little governing to do, as they are very proud of their marks.

As we visit from house to house, we find the women ready to listen, generally; they were not a few years ago. There has been a great advance in this regard. Some are anxious to have us come and read to them. We have a native woman here this winter just for this work among the women. She works four or five hours a day, and seems a very earnest Christian; was educated at Harpoot; is, in fact, the Kohar of whom you have heard.

We have been having very damp weather for five or six weeks. There is snow on the ground, and it is cold, but the city has been in a cloud very often. You know how clouds lie on the mountain; but perhaps you do not know how cold it is in them — so damp and chilly. Our elevation is such that at times the city is covered, and it is just like a fog. At one time there was hardly a break for three days, and it was then I had a slight chill, and Kohar a hard one.

Last Sabbath evening one of my boarding-girls, a child of thirteen, came to me saying she wished to unite with the church. She is one of the four or five who, I hoped, began a new life last winter, about their new year. I think she is a Christian, and I hope they will receive her into the church; but she will be the youngest member in it. She is a dear girl, named Esther, the daughter of a helper.

Another letter from Miss Van Duzee, accompanied by a pleasant letter from Kohar, February 6th, is received. It tells of very cold days and nights in their mountain home, and adds:—

The work moves on quietly; but when we can see progress, even though slow, we should be encouraged. As Kohar says, "Every one seems ready to listen wherever we visit." I enjoy that part of my work very much. But I do not seem to be able to make more than twenty or twenty-five calls a month, beside school duties. Misses Powers and Brooks are at the Passin plane, with Mr. W. N. Chambers and Pastor Hagoss. It is their first taste of winter touring.

We had a sensation when we found that little Robbie Chambers had the varioloid, but none of us were harmed, and he was not very sick. Miss Brooks, just from America, but well vaccinated, has escaped as well as the others.

LETTER FROM MISS WRIGHT.

A DINNER-PARTY IN TURKEY.

JANUARY, 1882.

MY DEAR FRIENDS, — I hold to the belief that we should speak, write and think of the agreeables, rather than the disagreeables

about us (Phil. iv. 8), so I will try to tell you of a very pleasant entertainment I recently attended.

The next week after Miss Bush and I reached Harpoot, the missionaries received politely written invitations to dine at the house of one of the wealthy Protestants here. Invitations out, except on wedding occasions, are very rare, and we accepted with pleasure. About five o'clock we reached the door, and struck the heavy iron knocker. Pausing in the court to remove overshoes (which custom requires as always to wear when calling), we entered the most comfortable Armenian sitting-room I had ever seen. The remarkable features were a stove, windows made of glass instead of oiled paper, and whitewashed walls bearing pictures and mottoes. The elegant Turkey carpets, and a row of handsome cushions around three sides of the room, were less unusual. There were also chairs, but most of us preferred cushions.

Host and hostess greeted us politely, the former speaking English to the new-comer, the latter adding the Armenian salute to her words by touching lips, forehead and lips again with her right hand. As she was brought up in Constantinople, where Frankish customs find favor, she is not, like most young wives of the interior, afraid to speak aloud in the presence of her husband. Soon a servant entered bringing a tray on which were two glasses of water, a few spoons, and a dish of cherry preserves. Following their customs, each of us took one taste of the fruit, deposited the spoon in one of the glasses of water, sipped a little from the other, thanked the waiter, and wiped lips and fingers upon the damp towel he presented.

Soon after this ceremony, coffee was served in dainty cups holding about four tablespoonfuls each. Coffee here is delicious, and all the better for being served clear.

In about half an hour we were invited to the dining-room. I noticed a smoke and a queer smell as we entered, but did not consider it agreeable till I was informed that it was frankincense burning upon the stove, in honor of our arrival. I admired the tall silver candlesticks, however, without any instructions.

We seated ourselves on cushions around two large copper trays placed on stools about a foot high. The corners of the room were given to the most honored guests. After a blessing asked, our host invited us to begin eating, which the initiated did by plunging their wooden spoons into some dish in the center of the table. We had no separate plates, but before each guest were placed a spoon, a fork, and a piece of brown-bread made by spreading a paste of flour and water on the sides of the oven.

I cannot at all describe the order of the dozen or more courses, except that sweetmeats came in the middle of the repast and were followed by substantials. There were soup, kabobs, or bits of meat cooked on skewers before the fire, kufties (a curious compound of meat, onions and flour fried in balls), fried quinces and apricots, madzoon (thickened sour milk), crullers, some sweetmeat made from mulberries dried and pulverized; then the great dish of the evening, a kid roasted whole, placed on a large platter, and surrounded with rice, in which almonds were imbedded.

It made a great laugh when the eldest son of the house separated the tongue and handed it upon a fork to me, who have the language to acquire. They laughed, too, when I divided an obstinate piece of meat with my fingers according to native custom, our host shouting, "See, she eats like mother Eve!"

After this course came roast pigeons, chicken, meat and potatoes boiled together, "in the American style," as we were informed, and other eatables which I do not remember, though, being a stranger, I felt obliged to taste, at least, of every kind. After eating, a servant poured water upon our hands and presented to each one a fresh towel.

On returning to the parlor, we were entertained with conversation, photographs, and singing by the children. This is one of the very few homes in Turkey where daughters seem to have as much love as sons. After a time coffee was again brought, and after another interval we were called to the dining-room to partake of nuts and fruit — oranges, grapes, apples, pears, pomegranates, raisins, almonds, walnuts, dates, figs and other kinds. Here, as at the previous meal, it was esteemed polite to select a morsel of food and pass it to another upon a fork or in the fingers. Of course it was impolite to refuse such a tidbit, but it might be quietly returned to the central dish after a few moments. As I did not at first know this alleviation of etiquette, I came a good deal too near making a martyr of myself that evening.

Soon after returning to the parlor we had prayers and started home. Though the moon shone brightly, custom required our host to send with us a servant carrying a lantern. Any one found any night in the street without a lantern is liable to arrest — a suggestive commentary on the safety of Turkish streets. As we made our way home, the elder missionaries contrasted this entertainment with scenes of twenty years ago. Such neatness and elegance, and, above all, such cheerfulness and mutual love pervading the home, are still far from common in this land, but seemed to me worthy of mention as fruits of Christianity.

MARY P. WRIGHT.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.	JULY.—Sandwich Islands.
FEBRUARY.—Japan.	AUGUST.—Micronesia.
MARCH.—Japan.	SEPTEMBER.—Micronesia.
APRIL.—North American Indians.	OCTOBER.—India and Ceylon.
MAY.—North American Indians.	NOVEMBER.—India and Ceylon.
JUNE.—North American Indians.	DECEMBER.—India and Ceylon.

NORTH AMERICAN INDIANS.

(Lesson No. 2.)

BY MRS. J. C. FRENCH.

Now that we have gleaned from the early history of the Indians some knowledge of their natural characteristics and their barbarous condition, two important questions arise for our earnest consideration; viz., Can they be civilized? Can they be Christianized?

How can we better arrive at a solution of these problems than by reviewing the efforts that have been made in these directions during the last two hundred and fifty years, confining our study for the present month to the period from 1620–1810.

TOPICS.

1. Early labors of the Jesuits. See Francis Parkman's works, especially "The Jesuits in North America in the Seventeenth Century," and "La Salle and the Discovery of the Great West"; also, John G. Shea and Kip, on the same subject.

2. Moravian Missions. See "Missions of the United Brethren among the Deleware and Mohegan Indians, from 1740–1808," by John Beckewalder; same subject, by Loskiel.

3. Early missions in California. See "Cen. Memoir of the Founding of Missions of California," published in San Francisco by P. J. Thomas.

4. Mission efforts of Cushman, John Eliot, Bourne, Tupper, Mayhew, John Sergeant and David Brainerd. See Cyclopedias, and lives of missionaries.

5. Treaty of William Penn; Roger Williams' dealings with the Indians; dealings of the Government and Treaties with the Indians previous to 1810. See United States Histories, early Reports and Debates on the Indian Question, by the Government.

Those desiring books on the above subjects will be aided in their search by sending to F. H. Revell, 150 Madison St., Chicago, Ill., for "Catalogue of Books on Missions."

YOUNG LADIES' WORK.

THE young people of the Interior are developing in the grace of giving. Some societies have doubled their contributions in their desire to have a part in the new college for girls at Marash. The society in Carleton College, Minnesota, had just pledged one hundred dollars for the Hadjin Home when this call came. They resolved themselves into an "inspiration meeting," and with true Christian courage voted to raise an additional one hundred dollars for Marash.

The Young People's Society of Plymouth Church, Chicago, will contribute one hundred dollars toward the salary of Miss Barnes, and pledge another hundred for this new school, of which she will be in charge. Plymouth Church young people, Milwaukee, have sent one hundred and fifty dollars.

But this grace of giving is not manifest alone in these larger gifts. Pledges come for ten, twenty, thirty dollars, etc., and are all reckoned at their worth in sacrifice or longing to do Christ's work. Three months have passed, and nearly two thousand dollars pledged. Two thousand four hundred remain to be raised before the close of 1882. The Woman's Board of Missions of the Interior desires to have every young ladies' society represented in this work.

The following papers, helpful and of great interest, may be obtained at 75 Madison Street; "Marash College," by Rev. L. B. Platt; "Central Turkey College for Girls," by Sarah Pollock; "The New School for Girls at Marash," by one of the King's young daughters.

A MISSIONARY CARD SIXTY YEARS OLD.

[THIRTY-THREE thousand dollars is the sum needed to meet all the demands upon the treasury of the Woman's Board of Missions of the Interior this year. It is a great advance upon our past. But, long ago, before the days of Woman's Boards, an example was given for us which, if followed by each one of our twenty thousand workers with like success, would bring into the Lord's treasury forty millions of dollars. It may interest our readers to know that the young lady who labored so faithfully was the mother of our present Treasurer. —ED.]

THE Rev. David Porter, D.D., of Catskill, N. Y., was greatly interested in missions, and many friends of missions met with a warm welcome in his family. Samuel J. Mills was of this number and so were William Goodell and Elias Cornelius, when they were young men and agents of the American Board.

Laura Porter shared in the spirit and efficiency of her father, and esteemed it a privilege to be engaged in this good work. Early in 1821 she commenced an effort to raise a thousand dollars for the American Board. At that time this was a great undertaking, and one of the plans she adopted was to send out written missionary cards. One of these cards has been preserved for about sixty years by the Rev. Thomas L. Shipman, of Jewett City, Conn. The card measures three inches by four and a half, is yellow with age, is closely written on both side, and reads as follows:—

EXPECT GREAT THINGS, AND ATTEMPT GREAT THINGS.

Little causes produce great effects.

The poor heathen are perishing. We may be the means of saving them. What we do, we must do quickly. Love thy neighbor as thyself, is a divine command. The Lord loveth a cheerful giver. The liberal soul shall be made fat. Who would be, "Creation's blot, creation's blank, whom none can love, whom none can thank"? Rather, let the heathen rise up and call you blessed.

[ON THE REVERSE.]

The noblest object in the world, and the surest of success. The young and the old, the rich and the poor, may aid it. The child's penny and the widow's mite will be acceptable. If you have no money to give, offer a jewel, a second-handed dress, a book, or if you have none of these, your influence and your prayers. Any person who will collect Ten Dollars, shall be entitled to the "Missionary Herald." Any person who shall collect Five Dollars, will be entitled for one year to the "Youth's Guardian," published in New Haven. Remit money by mail, parcels by safe conveyance. Direct to Mrs. Laura Porter Hill, care of Palmer & Hamilton, New York. Please to circulate copies of this Card, and make returns by the middle of December. Remember, that we can plead the cause of Christ, without blushing.

By this and other means, the amount raised through the instrumentality of this young lady was over two thousand dollars.

H. H.

REV. MR. DAVIS, of Japan, now in this country, writes: "A noted paper published in New York, says in a recent issue that 'the supporters of missionary enterprise in the United States and England are not a large section of the community, and, circumscribed as this section is, it is principally its women who are interested.' It is a shame on our holy religion that such an assertion can be made. But I thank God and take courage that the women are interested; that a noble army of workers, both at home and abroad, by their prayers, their love, their sympathy, and by their self-denying labors, are lifting this world up to Christ and heaven. I believe that this world is to be saved largely by female effort and work in the home, in the church, in the community, and on all the fields of labor. If in the heaven of our hopes any workers are to have higher seats than others, then I believe that many among our female workers will have the highest seats."

OAK PARK, ILL.

YES, Life membership means

More { Love.
Work.
Gifts.

MISS GREENE was brought from Watertown, Wis., to her home in Evanston, March 14th. Accompanied by her surgeon and nurse, she accomplished the journey in comparative comfort, and is slowly progressing toward recovery.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM FEBRUARY 18 TO MARCH 18, 1882.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Belpre*, for pupil at Harpoot, $13; *Brooklyn Village*, $17; "Waste Not Soc'y," for Parable Fund, $4; *Chatham Centre*, toward a new home for Mr. Cole, of Erzroom, $11; *Cincinnati*, Columbia Ch., for Miss Collins, $10; Vine St. Ch., $50; *Cleveland*, Mt. Zion Ch., for work in Africa, $35.02; Plymouth Ch., $20; *Hudson*, for Misses Collins and Parmelee, $9.73; *Meadville, Penn.*, Park Ave. Ch., $25; *Toledo*, 1st Ch., Mr. S. Keeler, for Miss Lawrence, const. L. M's Mrs. Beulah Tenney, Miss Laura A. Parmelee, $50; *Wellington*, "Young Ladies' Mission Circle," for Marash College, $15. Less ex., $17.82. Branch total, $241 93

Claredon, S. S. (Par.), 5 00

Total, $246 93

INDIANA.

Elkhart, AUX., $5.43; S. S., 57 cts., $6 00

Total, $6 00

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Benzonia*, for Miss Spencer,

$4; *East Saginaw*, "Faithful Workers," for Marash College, $40; *Flint*, $50; *Jackson*, for Miss Hollister, $25; *Port Huron*, for Miss Pinkerton, $18; *Union City*, to complete L. M. Mrs. J W. Clark, $5.50; *Vermontville*, for Miss Spencer, $25; *Webster*, for Miss Irvine, $7. Branch total, $174 50
Ada, Mrs. A. H. Norris, 5 00

Total, $179 50

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Buda*, $5.50; *Chicago*, Leavitt St. Ch., const. L. M. Mrs. J. C. Webster, $25; *Creston*, $7.50; *Dover*, $5; *Galesburg*, Brick Cong. Ch., $16.28; *Geneva*, $5; *Granville*, $6; *Gridley*, "Young People's Soc'y," $5.95; *La Moille*, $10.50; *Lee Center*, $10; *Lyonsville*, $18.-05; *Naperville*, for Miss Dudley, $22.75; *Oswego*, $5; *Paxton*, Aux., $10.55; Cong. S.S., $2.73; *Sandwich*, $9.65; *Turner*, $19.30. Branch total, $184 76
Adams, S. S., $1.68; *Cambridge*, "Young People's Soc'y," for Girls' College at Marash, $10; *Chicago*, New Eng. Ch., Aux., for Miss Chapin, $31.65; "Young Ladies' Miss'y Soc'y," for Girls' College at Marash, $25; Plymouth Ch., for Miss Barnes, $119.45; South Ch., $12; Tabernacle Cong. Ch., Mothers' Meeting, $3.25. Chicago total, $191.35; *Evanston*, for Miss Porter, $58.60; *Henry*, $7.35; *Lawndale*, A Friend, $1; *Lockport*, "Buds of Promise," for pupil in Bridgman Sch., $13.50; *Oak Park*, for Manisa, $10.05; *Tolono*, $10; *Woodstock*, $1.35, $304 88

Total, $489 64

WISCONSIN.

WISCONSIN BRANCH. — Mrs. R. Coburn, of Whitewater, Treas. *Elkhorn*, "The Try Company," const. Mrs. Phebe A. Harriman L. M., $25; *Fond du Lac*, $36.32; *Koshkonong*, $9.15; *Platteville*, for Dakota, $20.75; *River Falls*, const. Mrs. J. A. Tozier L.M., $28.99; *Rosendale*, $8.75. Ex., $2.57. Branch total, $126 39
Waupun, for Miss Ward, 10 00

Total, $136 39

IOWA.

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Burlington*, $10.40; *Davenport*, "Wide-Awakes," for Auburndale Home, $5; "Sunbeams," for same, $3.20; *Dunlap*, $7; *Des Moines*, Aux., for Miss Hillis, $25; S. S., for Bridgman Sch., $15.82; *Farragut*, $25; *Lyons*, for Miss Day, $57.34; *Muscatine*, "Seeds of Mercy," for pupil at Hadjin, $25; *Tabor*, const. L. M. Mrs. Mary Ladd, $25; *Wilton*, Aux., for Miss Day, $13.72; "Little Gleaners," for Miss Day, $1.28. Branch total, $213 7
Keosauqua, "Willing Workers" (Union Soc'y), for Bible-reader at Tillypally, Ceylon, 11 00

Total, $324 76

MINNESOTA.

MINNESOTA BRANCH. — Mrs. J. W. Strong, Northfield, Treas. *Minneapolis*, Plymouth Ch., for Miss Barrows, $15; *Northfield*, for Miss Cathcart, $4.58; *Owatonna*, Aux., for same, $15; "Merry Hearts," for Samokov pupil, $8.50; *Winona*, for Samokov scholarship, $50. Branch total, $93 08
Minneapolis, 2d Ch., "Young Ladies' Miss'y Soc'y," for Girls' College at Marash, $15; S. S., for Hadjin Wall, $50, 65 00

Total, $158 08

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Cameron*, $5; *Kidder*, "Prairie Gleaners," $5; *Kansas City*, for Miss Tucker, $35; *Neosho*, for Miss Brown, $25; *St. Louis*, Pilgrim Ch., for Miss Kellogg, $30, $100 00

Total, $100 00

INDIAN TERRITORY.

Vinita, $5 00

Total, $5 00

MISCELLANEOUS.

Sale of leaflets, etc., $6 26

Total, $6 26

Total for the month, $1,637 56
Previously acknowledged, 7,248 44

Total since Oct. 22, 1881, $8,886 00

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. R. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. E. P. BAKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Recording Secretary.
MRS. S. S. SMITH.

Treasurer.
MRS. R. E. COLE.

Auditor.
E. P. FLINT, Esq.

THAT ANNIVERSARY.

ı are sorry not to have had place for this report sooner. Though late, it good to let pass; and we are sure that all who read it will wish they had there.

ıUST tell you of the anniversary meeting of our "San Jose ıan's Missionary Branch;" but then, the best cannot be told. sh I could bottle up a sample of the Christian enthusiasm rated there and send it to you. If you did not say it had the ;hy flavor, I should — well, I should lose confidence in your ment.

'st came "A Glance Backward and Forward" — a pointed and ful sketch of the annals of this Society, read by the Secretary, M. W. Bye. It is a pleasant reminiscence that this Society organized almost simultaneously with the organization of the ;regational Church in San Jose.

en came an outline of "What American Women have done Iissions" — a useful and carefully prepared paper by the Presi-, Mrs. E. M. Stetson. This paper prepared us to sing,

"Jesus shall reign where'er the sun."

xt we were led within "The Zenanas of India" — a ten-minutes' vivid and clear, by Miss M. E. B. Norton. The crowded ence listened with intense interest as she pictured the married -rather call it the prison life — of our Hindu sisters. Then Miss Platt, who represents our Children's Missionary Society, — Cheerful Workers," — told us "How Ten Little Girls Found a," and when she concluded, we all thought *we* had found it. ı we had to sing, — we just couldn't help it, —

"The morning light is breaking."

Following this, a selection entitled "Young Ladies' Missionary Work" was read most admirably by Miss Lillian Stetson. This selection was convincing, and produced a good spiritual impression. Then came an earnest article from Mrs. Ayers, giving "An Inside View of the Monthly Missionary Meeting."

She told us how they took up one missionary field after another and studied it. This one told of the geography, climate, soil; that one described the habits and condition of the people; another explained the prevailing religion; and yet another pointed out the missionary stations and schools, and gave the statistics and general progress of Christian work.

As Mrs. Ayers told us how they studied about China, ransacking all the libraries for information, and became so interested that they continued on that field for several months, we could well believe her when she spoke of the rest to mind and body from the routine of daily work which these studies afforded.

Another selection, "As I have Loved You," read by Miss Gardner, touched a responsive chord in every Christian heart.

Now can any of you furnish a more appetizing programme than that? What's the moral to my story?

1st. If you want to make people happy, get them interested in some good cause which takes them out of themselves, and into the spirit and breadth of the kingdom.

2d. If you want skepticism routed, horse and foot, just tell the story of what Christianity is doing to-day.

3d. If you want to have your heart made alive in the Lord, fall on your knees, and read the *Missionary Herald*, *Home Missionary* and *American Missionary Magazines*, not forgetting *Life and Light*, — that is, read the book of the acts of the apostles of the nineteenth century.

4th. Women ought to speak in meeting.

Very truly yours,

ONE WHO WAS THERE.

PEBBLES AND MOSSES.

AWAY on the far "Pacific slope" there nestles a beautiful little valley between the mountains and the sea; and, in fact, it is hugged in by projecting arms of the mountain that extend quite to the beach on either side, and a range of low sand-hills that cut the immediate view of the ocean, though not more than half a mile away from the center edge of the valley. The valley itself is scarcely more than a mile in diameter, but is large enough to make a setting for a little gem of a village, with its white houses and

evergreen trees, that has almost a world-wide renown on account of its beautiful "pebble-beach."

And in addition to this wonderful collection of pebbles there is, a few miles below, a place known as "Moss Beach," where the sea pours in her floral treasures in surprising profusion. These two unusual attractions have made the village of Peseadero a favorite summer resort for health and pleasure-seekers.

A few years since a home missionary (with his wife) was sent to this secluded but lovely home-station; for, small as it is, the village can boast of a nice little Congregational church and parsonage.

The missionary's wife, though chiefly concerned with Home Missions, could not be satisfied to allow the children to grow up with no thought or care for the great world outside; and as it became her duty to superintend the Sunday-school, she found herself casting about for the wisest way of introducing the subject of foreign missions. The one difficulty in all small places is to devise ways of helping the poor to give even a little; so the question of *how* this work should be managed was some time under consideration. At length a happy thought came to her relief: "We will make pebble and moss beaches do the work; we will have Sunday-school picnics on Pebble Beach, and all the little busy hands may spend the live-long day in culling the choicest of nature's gems here found, and the entire product of the day's work shall be sent abroad and sold for missions. And then from the treasures of Moss Beach we will make albums, that shall help to swell our income."

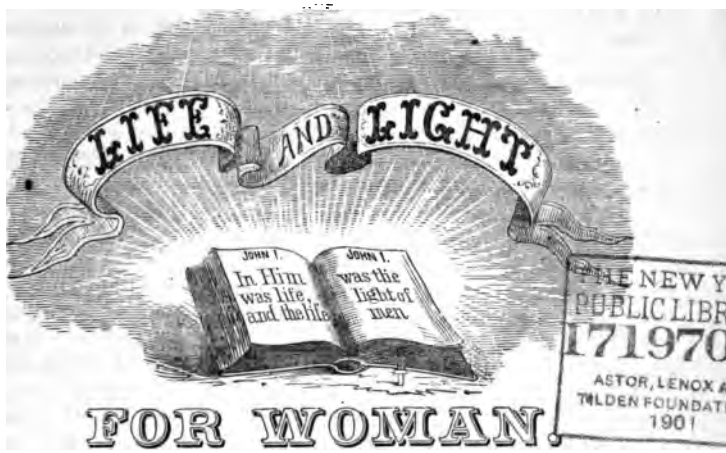
This wonderful beach is nearly three miles from the village of Peseadero, and beyond the southern spur, or arm of the mountain, over which we pass by one of those winding, shelf-like mountain roads found everywhere in California. But once at the top, the eye is greeted by the sight of that mighty expanse of bounding billows, the great Pacific Ocean; so vast that, as it stretches away in the direction we are now looking, the Sandwich Islands are our nearest neighbors. From the top of the hill — for at this point it is little more — our descent to the ocean is very gradual till we reach the cliff, that rises from the rear of the beach some twenty or thirty feet, a perpendicular wall. At a safe distance from the precipice we stop and tie our horses, take our little cans or bottles, — with which every one is provided, in which to deposit pebbles, — our lunch, if we are to spend the day, and make our descent to the beach on a winding footpath close up to the great rocks that form a wall on either side. The beach is small, including only three or four acres, and crescent-shaped. The back part, the precipice of which we have spoken, is of clay; while the horns of the crescent are huge masses of rugged rocks extending some rods out into the

surf, and over which the great breakers are always dashing, and dissipating in masses of white spray. We not infrequently have tides so high as to cover the beach itself, and then again at very low tide the water recedes so as to leave a great field of moss-covered rocks exposed, on which are found the sea-anemonies in endless profusion, together with the coarse abolomies and other small semi-valve fish. These very low tides are our especial delight in visiting the beach, and we generally consult our calendars before planning an excursion. There are, however, very few days during the dry season when the beach may not be visited in safety, and still it is nothing unusual for strangers to get so near the water as to suddenly find themselves surrounded by one of the more audacious breakers, and be forced to retire from the scene with dripping garments. Of the great mass of pebbles that at first meet the delighted gaze of the visitor, and which, as they lie sparkling in the sunshine, all wet with the unceasing play of the surf, are very suggestive of diamonds, only a few are worth the gathering. By far the larger part, when dry, lose all their brilliancy, but all through this rougher mass are found choice bits of chalcedony, all rounded and polished to an exquisite fineness by nature's lapidary. The majority are white and amber, with a small mixture of red and green, gray and black. The novice usually carries away a great many that seem to him beautiful, but awakes the next morning to a sore disappointment, as his supposed gems reveal themselves only common pebbles; but the practiced eye easily selects only those that will retain their luster, and of these he may gather three or four ounces during the day.

Children are not allowed to go alone to the beach, and consequently it is one of the peculiar privileges of even Peseadero children to spend a day there, one of their especial treats; so that the idea of a Sunday-school picnic to this favored spot was popular at once, and the whole plan was successfully carried out.

The home missionary's wife had the pleasure of sending to three different societies five dollars each, in the short space of four months. Then came sickness and bereavement. The good minister was called from his earthly home to a higher and better; and the little mission circle, but fairly organized, was left for a time with no one to care for it, and finally went the way of all earthly things. But some of these pebbles are still on hand, and are missionary pebbles. They will be gladly sent by mail to any who wish them for specimens, and who desire to help increase our missionary fund.

MRS. M. L. MERRILL,
577 17th Street, Oakland, Cal.



THE NEW YO
PUBLIC LIBRA
171970
ASTOR, LENOX AN
TILDEN FOUNDATIO
1901

VOL. XII JUNE, 1882. No. 6.

ROYAL SYMPATHY; OR, THE THREE MESSAGES.

We make no apology for giving so much space to the following article from the *Female Intelligencer*, as we hope it may enlist anew a strong sympathy for the suffering women of India, and possibly touch some one who can give them more than the Queen of England can give—her life to their service.

"WE should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

Such were the words addressed by Her Majesty to Miss Beilby, the lady medical missionary at Lucknow, who was admitted to the royal presence at Windsor Castle, Wednesday, July 13th, and permitted in person to deliver a message to the Queen of England from H. H. Maha-Rani, of Punna, which had been intrusted to her in April last, shortly before she left India, on her return to England.

The circumstances which led to this message being sent are full of interest, and merit our careful perusal.

Punna is the capital of a native State in Bundeleund, Central India, a city of twelve thousand inhabitants, situated about two hundred miles south of Lucknow and one hundred south of Allahabad.

The sovereign of this State, the Maha-Rajah of Punna, applied to Miss Beilby last year for medical attendance for his wife, the Maha-Rani, who had long been suffering from an internal disease. It would have been impossible for her to have obtained relief at

the hands of any but a lady doctor, as native customs wholly preclude an inmate of a zenana from being seen by any man but her father, husband or brother.

The call was an urgent one, and Miss Beilby went to Punna to attend this Maha-Rani, residing many weeks in this heathen court, and in a native city where there is no other European. Her skill and care in the treatment of this Indian princess were blessed of the God she serves, and a cure effected. She was also able while in attendance on the Maha-Rani to relieve many other poor patients in the city and in the native hospital; but, above all, she was able to speak to Her Highness and others of the Great Physician, and of their need of him. Of Jesus, and his love, neither the Maha-Rani nor her subjects had ever heard before, and it was Miss Beilby's privilege, with healing of the body, also to carry to them the blessed message of salvation in Christ Jesus.

When the time of her departure from Punna arrived, she was desired to present herself at the palace, to take leave of her royal patient, on Wednesday, April 13th last. The Maha-Rani received her in her private room, and almost immediately dismissed all her attendants and ladies, so that she might be quite alone with her.

The Maha-Rani then said she wished Miss Beilby to make her a solemn promise. Without knowing what it might involve, she was reluctant to do this, but at length the Maha-Rani said: "You are going to England, and I want you to tell our Queen and the Prince and Princess of Wales and the men and women of England, what the women in the zenanas in India suffer when they are sick? Will you promise me to do this?"

She explained that it was no social change in their condition she sought, but relief in their cruel sufferings. She charged Miss Beilby to give this message in *person* to the great Queen of England; not to send it through any other channel, but to take it *herself*, or Her Majesty would think less of it.

Miss Beilby represented to the Maha-Rani the difficulty she would have in getting access to the Queen; that with us it is not as it is in the East — that any one can go to the palace and lay a petition before the native sovereign.

Besides, she told her she did not know what good it would do if she could do as she wished, and take her message to our Queen. The Queen could not *make* lady doctors, nor *order* them to go out. It was not in the power of even the great Queen of England to do this. "But," said the Maha-Rani, "did you not tell me our Queen was good and gracious? that she never heard of sorrow or suffering without sending a message to say how sorry she was, and trying to help? Did you not show me a picture of a train falling into

the sea, where a bridge broke? and did you not tell me how grieved our Queen was? Well, it was very sad those people should have been killed, but our condition is far worse. If you will only tell our Queen what we Indian women suffer when we are sick, I am sure she will feel for us, and try to help us."

Miss Beilby felt she could no longer refuse to promise to convey this message, if possible. The Maha-Rani next bade her write it down at once (giving her pen, ink and paper), lest she should forget it, and added: "Write it small, Doctor Miss Sâhiba, for I want to put it in a locket; and you are to wear this locket round your neck till you see our great Queen, and give it to her yourself. You are not to send it through another."

When this was done Miss Beilby said, before she undertook to make so solemn a promise she must pray to her God to help her to keep it. The Maha-Rani replied that that was impossible then, for her carriage was at the door, waiting to convey her on the long journey to the railway station, and she could not go back to her room to pray.

Miss Beilby then requested permission to kneel down there, in the Maha-Rani's room, and pray. She had often before made this same request, but it had always been refused. The Maha-Rani had allowed her to read the Bible, and had read it herself, but had never allowed her to pray. This time the request was granted.

Miss Beilby then saw how truly in earnest this Indian heathen princess was, when her reluctance was thus overcome. She knelt down and asked God that this message should reach Queen Victoria, if it was his will, and that the way might be opened for her to deliver the message, if it would be for his honor and glory and the good of the poor suffering women of India.

When she rose from her knees the Maha-Rani remarked that she had been speaking as if to some one in the room, but she had not seen her pray to anything: she had taken nothing out of her pocket to hold in her hand while praying. "Maha-Rani Sâhiba," said Miss Beilby, "when you recovered from your sickness, after your bath you prayed to an unknown God; you did not pray to anything. *I* have prayed to that God, only he is my God, and I know him."

It was but a feeble prayer, weak in faith, and offered with but little expectation of receiving an answer. But God heard and answered. The cry of the poor suffering women of India had entered into the ears of the Lord of Sabaoth; his ears were open to the prayer of his servant the humble missionary, and he disposed the heart of his servant Victoria, our queen and governor, to see her, and listen to her tale of their woes and sufferings.

The Queen having been told by some of the ladies of her court of Miss Beilby's work and her message, determined, in spite of all difficulties and many engagements, to see her, and hear all for herself, and accordingly sent for her. It was exactly three months after her prayer, to the very hour and day. "Be not faithless, but believing," seemed to sound in Miss Beilby's ears.

Her Majesty listened with great interest, asking many questions and showing the deepest sympathy. Turning to her ladies, she said: "We had no idea it was so bad as this; something must be done for these poor creatures."

The Maha-Rani's locket with its message was given to the Queen, and her majesty intrusted Miss Beilby with a message in reply, which was intended for the Maha-Rani alone. But the Queen also gave Miss Beilby a message which might be given to every one with whom she spoke on the subject of the poor suffering Indian ladies, — the same which appears at the beginning of this paper: "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

Though it is not in the power of the Sovereign to make lady-doctors go out to India, or by the exercise of royal prerogative to put an end to the state of things she deplores, yet the Queen well knows her gracious message, telling of her womanly sympathy, will encourage those who are engaged in working for these Indian ladies, and stir up many more to help them. And perhaps, too, it will shed a ray of light in many a dark home in India, and cheer many a sufferer there, to be told how our great and good Queen, far away, feels for them, and wishes her people to help their Indian fellow-subjects.

The Maha-Rani, in parting with Miss Beilby, said, in solemn and earnest accents, "If you forget your promise your God will judge you." She did not say "the gods," or "this or that god," but "your God!" And besides her message — besides our Queen's — there is another message — a royal message, too — from the King of kings and Lord of lords! He bids us tell all people of his salvation. "Go ye into all the world, and preach the gospel to every creature," was his command.

And what of the sympathy of Christ, our King? Was He not touched with the feeling of our infirmities? Did He not weep at the sight of sin and suffering? He did what no earthly monarch *can* do — "he went about doing good and healing." And now, from His throne on high, he watches those who tread in his steps. He knows who remembers his message and who forgets it, and the day is coming when he will say to some, "Inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto *Me;*" to others, "Inasmuch as ye did it not to one of the least of these, ye did it not to *Me.*"

These three royal messages have been given to many of every degree, as Miss Beilby has gone about from place to place. May God's blessing rest on the words spoken in much humility and weakness, and may many hearts be touched and stirred to do something more than has ever yet been done for our suffering sisters, the heathen and Mahommedan women of India.

MICRONESIA.

JOURNAL OF MRS. PEASE, OF KUSAIE, CAROLINE ISLANDS.

July 28th. — Sikiak Sa came over last night, and presented us with an apple which some one on the Japanese man-of-war gave him. I tried to make him keep it, that he might know how an apple tastes; but he insisted on not doing so. It came from Sidney. We are keeping it to smell of, as a curiosity.

August 6th. — Yesterday was the closing day of school. The Ebon boys were all dressed in white shirts and pants, the Kusaian boys in white shirts and blue pants, and all had on necklaces of a bright scarlet flower, which grows abundantly here. The girls had sacks alike and orange-colored flowers, with a bunch of flowers in one ear, in place of ear-rings. It was their own idea, and they all looked very prettily. Their recitations were creditable. I have been pleased with the success of their attempts at map-drawing. They have done fairly in English, and their determination to master it seems to grow stronger. The Ebonites quite outsung themselves, and I am sure you would have enjoyed hearing the Kusaians sing, "Saviour, more than life to me," and "There were ninety and nine." They have sweet, plaintive voices, like the colored people at the South in the United States. We had quite a spirited discussion on the question, "Which is the better place for the Marshall Island Training School, Kusaie or Ebon?" Both sides did well; but when any allusion is made to the subject, those on the side favoring Ebon seem anxious to have us fully understand that their arguments went no deeper than their lips.

An event occurred after school which quite astonished us. The Kusaian scholars all went down to their houses on the beach, and we thought nothing of it, as that is what they generally do. In a little while Sikiak Sa came in and remarked that some presents

were coming for us. We looked out, to see the men and boys coming in procession with baskets of cooked food, a whole pig dressed, ready to cut up, and some shells. Then followed the women and girls with *tols*, — the native dress of both men and women in former times. They are made of banana-fiber, variously colored, and are woven on minature looms at which the women sit on the floor. Some of these are quite pretty. Such an exhibition of gratitude was new, and quite overwhelming, as you may imagine.

August 29th. — Thursday afternoon Torkusa brought us a letter from Mr. Young, which the "Caroline" had left the day before, on her way back from Jalney to Ponape. The "Morning Star" was seen about a month ago at Apaiang, and she would probably have been here now, but for calms and westerly winds.

We finished house-cleaning last week, and now that we are in order, we propose to be as merry as possible until "our ship comes in." But all the flies on the island seemed to have heard of our doings, and have arrived in swarms. Nearly all the necessary outside work is done, and I expect those of you who like bananas would enjoy sitting where I do, and looking out upon our large field of trees with their big green leaves open to the sunlight. We have been delighted with the faithfulness of our scholars during the vacation. In years past, when school has closed there has been a tendency to feel that the end had come, and that each might be a law unto himself; but this year a change has come over them, and they have been ready for anything that needed to be done. Long vacations do not agree with them, however, and they are to have Scripture translations to copy every day this week.

September 22d. — "It's an ill wind that blows nobody good." We had a gale on Tuesday, which blew down a good many bananas and made general havoc with the thatched roofs; but we felt sure it must be bringing our ship nearer to us. Wednesday was sultry, and teaching was a weariness to the flesh. Dr. Pease has been busy on the translation of Colossians since we began school, September 5th, and he concluded that the "Star" must be delaying her appearance, because he had not finished it. He left everything else, and worked as busily as possible all day. Laining came in to help after evening meeting: it was pronounced all right, and then we said, "We'll look out for 'sail ho!' in the morning."

This morning it was raining, but when Dr. Pease rose from the breakfast-table he went out on the porch, and returned from his field-glass saying, "There she is!" It was very quiet all about; several of the scholars were in the school-house, and when he lifted up his voice you would have laughed to see the feet fly. We

thought we should certainly have company to dinner; but the wind left them, and although she has been looking at the island all day, she will have to lie "off and on" to-night.

September 27th. — Not a trace of the "Star" all day Friday till a little after four o'clock, when one of the boys rushed up to the house from the beach with just breath enough left to say, "Boat!" He hadn't stopped to see who was in it, but Dr. Pease went down, and it wasn't long before he had an opportunity to give a welcome to Mrs. Snow and her companion, Miss Cathcart, Mrs. Bray and her daughter, and Mr. and Mrs. Walkup, from Apaiang. This was taking us by storm, wasn't it? Such pleasant storms are not as frequent as we wish they were. Capt. Bray succeeded in getting the "Star" to anchorage Saturday night, and came off in the morning for church and dinner. It is delightful to see how glad the natives are to see Mrs. Snow. The Kusaians would like to carry her off bodily; and the Marshall Islanders are so glad that one of them said on Sunday that he trembled all day, he was so full of joy.

October 21st. — Mrs. Snow seemed quite feeble when she reached here, but we feel that in no other place in the world could she have so fair a chance to live and rest as here. We are luxuriating on cows' milk once more, and we mean to make the most of it while it lasts.

November 18th. — Mrs. Snow and Miss Cathcart took their first meal in their own home on Tuesday. They have as comfortable, convenient and cozy a house as one could ask for, and the fresh furnishings make it a delight to look upon. Miss Cathcart enters enthusiastically upon the study of the language, and is teaching English.

November 26th. — The wise man says there is no new thing under the sun, if I remember rightly; but do you think he ever heard of a Thanksgiving-tree? That was what we had on Thursday last. So many of our friends are to be away at Christmas-time, we decided to celebrate both days now. We had the tree all ready before dinner, and unloaded it after dinner, so that the little folks might enjoy it. The natives had a good time, and manifested it as never before. The various boxes the "Star" brought us furnished abundant fruit, and left enough for another tree. We get a good deal of enjoyment out of the many things that come to us, but I really think "it *is* more blessèd to give than to receive."

December 23d. — How little we can know of what the future has in store for us. The "Star" was announced on the morning of December 8th, returning from the West. As soon as she was near

enough, Capt. Bray came ashore and told us that the ship was leaking, and it would be necessary to stop here for repairs; so the week has been spent in unloading and doing everything that can be done to make the vessel safe. There seems to be no other way but to go to Honolulu for permanent repairs, and then return to finish the work. I wish I could tell you that Mrs. Snow is better. We hoped she would improve rapidly when she was settled in her own home; but instead of this she has grown weaker. We all feel that her coming has done both us and the natives a great deal of good, and we regret exceedingly that there is no prospect that she will be able to remain — I had anticipated so much from her, because of her long experience and warm-hearted love in all that concerns us here.

December 28th. — We did have a Christmas-tree, after all. Miss Carrie Bray had been doing fancy-work, so we decided to have a family tree. It was a very pretty one, and from its branches — or underneath them — came tidies, pin-cushions and various other things. Christmas was a quiet, happy one, but we could not keep the thoughts of some of the new-comers from wandering back to their homes in America. Don't forget them when you think of and pray for us, that the Lord may make up to them the "hundred-fold" in their new home.

TURKEY.

LETTER FROM MISS CULL, OF MANISA.

* * * For a year or two past the mother of one of our older girls who died, has been wishing to place the younger sister, a child about ten years old, in the school as a boarder. At first she was put off, on the ground of her residing so near the school, and that the child, though very pretty and tidy, and apt to work, did not give much promise in her lessons.

A short time since, the mother came to me and said, "I am going back to my home; shall I take K—— with me, or leave her in the school?"

I told the mother my hesitation on account of the child's backwardness, but said, "We will give her a trial of a few months in a place which is temporarily vacant by the illness of one of the pupils."

"And afterward, if she makes progress?" said the mother, inquiringly.

"Then we shall see what we can do afterward," I answered.

K—— came into the school as a boarder a week ago. On Sunday, after Sabbath-school was over, I wished to visit a pupil who was ill, and took little K—— for company on the way. She has always been shy, so that I was quite surprised when she began of her own accord to talk to me.

"Our teacher told us such beautiful things — oh, such beautiful things, to-day!" she said.

"Indeed; what did she tell you?"

"She told us about a Christian who carried a heavy weight on his back, and a man who came and talked to him, and gave him hymns to sing, and said, 'Do you see that light? Go straight to it.'" And she went on and on, telling the story in her own racy vernacular. "And the teacher is going to tell the rest next Sunday," she added. "And she asked us, too, about our prayers — and we do pray. We have planned together that we shall pray four time a day, Anastasia and I — when we first get up in the morning, and then when Sophitza comes with her, just before school, and after school, and at night before we go to bed. I know praying helps me," she said, after a little pause; "for when I pray about my lessons I can learn them better." Then she told how her mother had sent her to a Greek school when they were living in their village, and the children had continually annoyed her because she would not make the sign of the cross. When her Protestant mother found that they were doing this, she took her from the school.

When we were coming home from our visit we crossed a little stone-bridge, a high arch over a winter torrent, and I stopped for an instant to point out the lovely sunset-light on the distant hills; then we walked on in silence until we had nearly reached home, when K—— spoke again: "Miss Cull, what caused that light?" This showed that the little mind was waking up; and so it was that in making my visit I made acquaintance with K—— by the way — for the little girl in her personality was quite unknown to me before.

I have been calling this week on the parents of the children connected with the primary school. Some of these are among the more prosperous citizens; others are very poor. It is astonishing, the little upon which they can live, and the respectable appearance they can make with that little. I often go to houses where families of six or more — father, mother and children — occupy but a single room, with a little court-yard adjoining, and perhaps a mere shed for some kinds of work; but if one goes in at any hour when a visit might be expected, — that is, at any time except the usual hour for meals, — one finds very good order. If it is winter,

we find the floor covered with native carpeting or matting; in most houses a high divan extending along the entire side or end of the room; a little charcoal brazier containing a very frugal fire; and nothing else visible in the room except, perhaps, a chest or two, and a few cushions to sit upon. The walls are whitewashed before Christmas and before Easter, and in many houses two or three times between, in the more important name-days in the family. The beds, which at night are spread on the floor, are snugly tucked away during the day in recesses built for this purpose in the wall, and inclosed by doors or curtains. In a house that I visited on Tuesday, the curtain was of fine texture, homespun, and woven of silk—probably of their own cocoons and cotton, grown in neighboring fields. The windows were few and small, but spotlessly clean. In other cupboards, also cut into the wall, are the few dishes and cooking-utensils.

The cases are rare in which the visitor is not pressed to take a cup of Turkish coffee; and if it is her first visit, or if there has been long interval since the last, the coffee must be preceded by a spoonful of jelly, or other carefully prepared sweets, and a glass of water. The more welcome the visitor the sweeter the coffee. At a place I visited on Monday, I found the mother cooking her evening meal over the little charcoal fire which served to warm the room. She instantly took the dish—a savory stew—from the fire and carried it out of doors. "You will spoil your food," I called to her. "Please bring it back, and put it on the fire again." "No, no; it does not matter," she answered; and it was with the greatest difficulty that I could persuade her to return the dish to its place; the fumes of the food, she said, would get into my clothes, and be disagreeable.

This woman looked very young, yet she had been married fifteen years, and had had eight children, four of whom had died. Neither she nor her husband could read, but they were very anxious for the education of their three little boys. When I knew that their only support came from the precarious wages of day-labor in the season for gardening, I wondered how the mother had got together the money for her children's schooling. In her I saw great delicacy of feeling, such as I have often seen here in connection with great poverty and ignorance. This family, like many others who send to us, feel no interest in Protestantism, but they learn that the poorest child will have the same care and attention as the richest: this makes them anxious to send to us. It is everywhere said that in the native schools the children whose parents can make presents to the teacher are favored in every way, while the poor are quite neglected.

There is one of our girls whom I have taught many a lesson, but not long since I learned one from her. We were all on the mountain, one day. As we followed a path along its side we came to a place where we could look down upon the Pasha's gardens, and from which the distant outlook over the plain was particularly fine. V——'s attention was attracted to some buildings near the Pasha's grounds, with groups of men outside. She inquired about them of the man who was with us, and learned that the buildings were prisons. Then followed many questions and much talk about the prisoners; to all of which I paid little attention, as I thought she was prompted by a mere idle curiosity. I was disappointed that she showed so little appreciation of the magnificent view before us, and I said so when I returned to the house, telling Miss L—— that V—— had seemed very indifferent where I had hoped she would enjoy a great deal; that she and the other girls had plied Nicholi with questions, preferring to dwell on what would feed a craving for atrocities and horrors, rather than open their eyes to what was about them.

The next night, however, when V—— was asked to lead in prayer, she poured out a most heartfelt petition for the prisoners, as though her whole soul were stirred in pity for them, and longing to help them, and I began to be heartily ashamed of my thoughts and words. On the evening following, — the first Sunday in the year, — we were speaking of what we would try to do in the new year; and V—— spoke again for the prisoners. Could we not send them some Bibles and good books to read? Could we not send a man to talk with them? It was suggested by some one that we could cook some food and send it to them, and a few days later the girls started to do it; but they were induced to postpone it, because just then there was a fast in the Greek church, and our teacher said, "Those men will murder, but they will not break their fast; and if you send them food these days you will be accused by enemies of a direct attack upon their church and its laws."

I wish I had time to mention some things told me by a Greek woman whose husband is a Protestant. She spoke of the difference of usage with reference to the giving and receiving of communion in the two churches, and that it honestly seemed to her that her own church exercised the greater care in refusing to give it to those who were not in love and charity with others. We often find in these conversations that we have a great deal to learn before we can begin rightly to impart.

Young People's Department.

MRS. GRUNDY.

BY MRS. GEO. M. BOYNTON.

[Read at the Annual Meeting of the Suffolk Branch.]

GOOD Christian people, the world over, have fallen into a way of mentioning this charming lady's name with a sigh and a groan. Every good work is felt to be hindered by her, and her influence seems to them like an undertow, whose stealthy back-set must surely be counted upon with every wave of useful progress.

We do not come here to decry Mrs. Grundy, however. She has many gifts and graces that fill us with admiration, and we regard her influence as a mitigated evil. Though we must reluctantly confess to the evil, we wish she might be with us now and here. We believe we could show her how good and elevating our work is, though we should make no mention of the faith and hope that animates it throughout.

Unhappily, however, we have little reason to believe that Mrs. Grundy is known to gatherings like this. Rather, we have come to realize, sadly, somewhat uncomfortably, a trifle indignantly, but very thoroughly, that Mrs. Grundy discourages women's meetings, — especially women's religious meetings. She mentions them with a lifting of the eye-brows, calling them "women's meetings," and all that sort of thing. "The women of this day put themselves forward too much," she says.

Considering this, it is somewhat remarkable that Mrs. Grundy invites to her house a large number of her choicest acquaintances to listen to the reading of Mrs. Arabella de Monde; and that delightful elocutionist, her intimate friend, enchants the audience of ladies and gentlemen for two hours with her mingled talking and acting. The entertainment is varied only by the singing of Mrs. Grundy's own daughter, whose voice is rare, and rarely cultivated.

But should we who know her well ask the use of her drawing-room for a gathering like this to-day, in our modesty counting out the masculine element of her other audience, those delicately penciled, but most formidable, eye-brows would again lift themselves to our discomforture.

Mrs. Grundy is the patron saint of private theatricals. For these, our young people gather, array themselves, and recite to each other and one or two hundred more the bright quotations they have committed to memory. But we do not ask Mrs. Grundy's aid in managing the Chinese or Indian entertainment projected by our Mission Circle. If we did, we should be quickly conscious of a frosty feeling in the air and a chill to our marrow-bones, and should withdraw shivering.

Mrs. Grundy cordially lends her influence toward the fostering of societies among the young for mental improvement. "Especially the dear girls," she says, "who, having left school, will so soon assume the greater cares of life, and find little time for those delightful pursuits."

And we, listening to the cultivated tones, are genuinely thankful that our Madge should belong to the charmed number who assemble in Mrs. Grundy's library for mornings with German authors. And Madge returns fascinated with the delightful hostess and her æsthetic surroundings, having received many ideas which result in the beautifying of our own home.

Without such beguiling accessions, a group of our girls meet fortnightly to study the foreign fields occupied by our own missionaries. Any one listening behind the door would hear bright and thoughtful, and often wise, words from these fresh young voices. How earnest they are! How carefully each one has prepared her morsel of food for the general entertainment! How eager they are to enter into the lives of those well-beloved ones who have left all to follow Him!

We chose our time carefully, and mentioned this little circle to Mrs. Grundy, one day. In trying to recall her response, we can only think of the words of poor Marian Earle, in Mrs. Browning's matchless Aurora Leigh: —

> Did she speak, or did she only sign?
> Or did she put a word into her face
> And look, and so impress you with the word?
> Or leave it in the foldings of her gown,
> Like rosemary smells, a movement will shake out
> When no one's conscious? who shall say or guess?"

Impalpably, but very certainly, we received the impression that Mrs. Grundy was not in sympathy with mission circles.

"Madge," we said, after breakfast this morning, "why don't you look in upon the girls at their missionary meeting this afternoon?"

"Oh, mamma, I will some day; but give me a little more time before I settle down to sober work!"

"How much more sober work will it require than you give to your languages every day, Madge?"

"Oh, well, you know they are a sober set of girls, and not particularly intelligent."

"Do you know all the girls?"

Madge mentioned two or three names of those least interesting, to which we appended others that we knew she would respect.

"Do those girls go?" she cried. "Why, Jack King says"—(ah! "Jack King says." We listened intently, but made no sign)—"Jack King says they are a goody set, who hold meetings, and take part and sing hymns," each of the opprobrious acts being mentioned with a fine scorn.

"Jack King has attended those meetings, I presume," said another voice; and we found a pair of quizzical eye-glasses lifted above the newspaper opposite, as the nefarious practices of our young friends were recited.

"Why, no, papa; of course not. But they were discussing the matter at that lovely dinner-party Mrs. Grundy gave to the Archery Club. She made Jack King and the other gentlemen laugh heartily when she described one of their meetings."

"Mrs. Grundy attends them, then?"

"No," somewhat confusedly; "she must have heard from some one."

"Ah, well, mother, if Jack King disapproves and Mrs. Grundy has heard something, Madge can't go, of course." With which Parthian arrow the eye-glasses disappeared again.

Now father ought not to tease Madge so; but she knows well how we love her, and how anxious we are not to cloud, prematurely, the brightness of a young life so dear to us. She knows, also, that we are very fond of Jack King, who, with a kindred group of eager, lovable young fellows, meets the girls weekly in our music-room to practice a cantata for one of Mrs. Grundy's "evenings at home."

But little do these young folks reck of the prolonged and grave discussions held by their elders over the subtle influence that they both dread and admire. For Mrs. Grundy is certainly the embodiment of the ornamental proprieties that restrain and grace many of our young folks. The influence that she exercises binds them unconsciously, but really; and the first effect of that influence is charming to us all.

"Is not Mrs. Grundy's work good, then?" we ask each other. "Yes," doubtfully. "Is it not enough for one person to accomplish?" "Yes," unequivocally. "Is it not enough in itself?" And then from the whole of this grave and elderly circle comes

such a ringing "No!" as leaves no doubt of the lurking and half-expressed dissatisfaction that has dwelt in the minds of us all. For is it not true that while the "mint, anise and cummin" of their lives are carefully cultivated, the weightier matters of character and duty are entirely ignored? Is it not dreadfully true that the æsthetic pursuits in which our young folks show such proficiency, serve to steep their minds in an oblivion of the real issues of life and death around them?

"It is not pleasant to regard the sufferings and want about us," say these artistic young friends. "It is trying to our nerves;" or, "the bad air injures our lungs;" or, "there is danger of contagious disease." So they drive swiftly on until they reach the new Vanderbilt mansion, where, in the study of architectural effects, suffering and want are quickly forgotten. "How discordant those cries of pain are," says another group. "Come away from this place. Let us go into Music Hall; they are playing 'Beethoven's Seventh Symphony,' now;" and in the wonderful witchery of that great composition their senses are speedily enthralled.

But the cries of pain! "It is rather depressing to meet so few bright and intellectual faces in the crowd," says another young friend. "The countenance of this great multitude is livid with care and anxiety. The expression is somber, and the effect cheerless. Come into Williams & Everett's, and forget it all." And in the study of lights and shadows and atmosphere and values, the care-worn world is forgotten.

We would that we might be content with these paths of pleasantness in which our young folks wander. But, alas! they are not also "paths of peace;" and we are earnestly thankful that many of our brightest ones are finding this out for themselves.

When Madge, scarcely six months away from her studies, stood listlessly at the window of the library, her face purposeless and dull, and a peculiar droop to the eyelids that meant discontent, her first remark was unnecessary.

"Mamma," she said, "life after you leave school is a kind of bore, isn't it?"

"But we thought your life peculiarly busy just now," we said.

"Oh, yes, busy enough; but what is the use in it all? At school we were getting an education. Now we are supposed to have it, and, so far as I see, that is the end of the whole matter."

"But you are still cultivating yourself, are you not, and learning many after-school lessons very pleasantly?"

"But what's the use, mamma? I supposed at school we were fitting for something; but if the something does not come, what's the use in more fitting?"

"Ah!" Nothing more.

By and by Madge turned and looked around inquiringly. "Oh, I see what you mean," she said,—"missionary societies, and charitable work, and all that sort of thing! I have no taste in that direction. Let those that want it do that work."

"Madge," we said, impulsively, "will you promise never to join the other girls in their home or foreign work until you feel you need their help more than they need yours?"

"Why?" she asked.

"Because, though their work is immature, and very faulty, their cause is a noble one, and God is behind it, and it does not need the half help of any half-hearted or critical workers. Because the privilege of living for a purpose is deeply felt by these girls, and caviling recruits will receive but a cold welcome among them. Will you not promise?"

"I promise," said Madge; and we know well that a few months more will find her pleading for honest, purposeful work; and once engaged in it, we shall implore her to utilize to her higher ends every graceful accomplishment she has learned in the service of Mrs. Grundy.

And Jack King? Well, we are not at liberty to say all we know concerning him, but we think he will be converted to missionary work; and if through him others from the circle of the cantata join our friends, there will be rejoicing among the elders, and great satisfaction at so happy an outcome of all our fears.

But oh, Mrs. Grundy, dear Mrs. Grundy! cannot you be persuaded to say less or more to the young people we both love? If there are cogent, and to you, sufficient, reasons why sin and sorrow should be left to themselves, state them frankly; our thoughtful young friends can well meet that. But the covert, unexpressed, insidious influence, varied occasionally by the open ridicule of what seems honest and noble in itself, baffles our utmost effort at comprehension.

After all, though we do not despair of sometime gaining Mrs. Grundy's co-operation in our good missionary work, we shall certainly gain it if the young people, whom she loves so well, will, in turn, exercise their influence over her. She is found everywhere, but, naturally, she is seen oftenest in the large centers. You young ladies of the Suffolk Branch meet her frequently. Will you not make it a study that some of the subtle beguilings she has taught you be used to bring her into harmony with missionary efforts? It is something for *you* to do. It is something more possible for you to do than for any one else. We met Mrs. Grundy not long since in the house of a friend. Perhaps

uxurious surroundings on that occasion wooed her to an
onted expression of opinion. For, seated in the depths of
tly cushioned chair, surrounded by rare works of art, soothed
ellow lights and the sweet fragrance of exotics, she gently
led her long-desired opinion in the following terms — and these
s were not imagined, but actually heard, by the writer: "I
: could understand the motive that actuates missionaries,
is it be an absorbing interest in the demonstration of their
theories. They experiment upon the first heathen, and fail-
o convert him, improve their method, heathen by heathen,
the fifteenth or twentieth yields to their treatment, and
onstrates their success."
Nevertheless," we cry in great indignation, "missionaries go
e heathen from nothing but downright consecration."
t the weather changed at once, and a chill crept over us.
urned from the subject with a sigh, and took refuge in a bit
aintness suggested by one of our own words — nevertheless.
ust have been written by some one under the influence of
Grundy's cool scorn. It was dear to our girlhood, and we
commend it to yours: —

"Nevertheless is a noble word;
Nevertheless my trust is;
Nevertheless from my lips is heard
Though my place in the dust is
Or on high in the sky.
Of blind Fortune's favor,
Nevertheless is my motto ever.

"Though I be a beggar born,
The rest in gay attire,
Though I neither will nor can
Do as they desire;
Though the World's lips be curled
Whenever it beholds me,
Nevertheless consoles me.

"Nevertheless I will be still,
Still in God's abiding;
Seek my heavenly Father's will,
Trust his gracious guiding.
Nevertheless, the Lord will bless
Them that seek his favor;
That's my motto ever."

Our Work at Home.

THE DAYSPRING FROM ON HIGH.

BY MRS. S. BRAINARD PRATT.

[Read at the Annual Meeting of the Board.]

WE are told by geologists that somewhere in the long ages behind us there was a time when this fair land of ours was wrapped in an icy winding-sheet, in which no life stirred; through which no sweet flower bloomed; over which no bird-song floated; out of which only the highest mountain-tops, like rocky islands, protruded. No sound broke the horrid silence but the harsh grinding of the rocks, the loud crack of the icy masses, or the scream of the hurricane as it flew over the awful solitudes! Death—grim, bald, desolate—reigned supreme.

Thanks everlasting to Him who rolled back the winding-sheet, brought life out of death, beauty out of desolation, and gave us this fair heritage. But colder than arctic winter in the physical world, darker than arctic night, would be our life if no "Dayspring from on high" had visited us—no warming "Sun of righteousness" on our darkness.

Can we, in imagination, take away from our life one thing after another for which we are indebted to Christ, and see what is left us? How would this year 1882 find us women of America? But stop at the outset: eighteen hundred and eighty-two years from what? From the first shining of the Dayspring over the Judean hills. No such sweet era now to date from!

Did you ever think that the most blasphemous infidel who declares Jesus Christ an imposter, and his religion a failure, stultifies himself every time he dates a letter or business-paper "*Anno Domini*, 1882." Not a skeptic book, not an infidel newspaper, but pays involuntary tribute to the Dayspring every time it puts upon its title-page, "The year of our Lord, 1882." Should we even be "women of America?" What brought our fathers to these rock-bound shores but a desire to worship in greater freedom Him who proclaims liberty and opening of prison-doors? Our country is ours no longer. It is needless to say that with the quenching of this light our churches are demolished: no more spires point from earth to heaven; no more sweet-toned bells call to prayer and praise. From the rudest log-church in the wilder-

ness to the cathedral standing with fretted arches and cloistered aisles, like a poem frozen in stone, they are all blotted out.

Do you remind me that the Tabernacle and the Temple, with their gorgeous ritual, existed before Christ came? Aye; but what had they been if rite and symbol, bleeding lamb and atoning sacrifice, had not pointed to Him who was to come? Take out from your cities and towns, at one sweep, all that has been done "in His name" to relieve suffering humanity, whether through that leavening influence which Christianity unconsciously exerts, or solely for his sake who calls the poor and wretched his brethren — your hospitals for the sick and insane, your alms-houses for the poor, your orphanages for the children, your mission and Sunday-schools, your temperance unions, young men's and women's Christian associations, your North End or Five Point Missions — all, all must go. None of these things are found in any soil not warmed by the shining of the Dayspring.

Take away from *music* all with which Christianity has enriched it, and what have you left? No more cradle-hymns of the heavenly Babe sung above your sleeping little ones; no more songs beside dying beds, or breathed by dying lips; no more grand oratorios. David's Temple choir would breathe no music were there no royal Son of David to have an everlasting kingdom; and Handel's Messiah would never sound in exalting strains, "His name shall be called Wonderful, Counsellor, the Mighty God," were there no Christ. Not more surely would blotting out the sun prevent all bird-songs, than would a Christless world hush all true music.

Take from *art* all with which Christ has enobled it, and how much have you sacrificed? Go through your homes, or any picture-gallery, and when you have taken away all that represents Christ, that suggests his teaching, that breathes his Spirit, that comes through the purifying influence of his gospel, and how have you robbed art of its greatest charm!

Take the Dayspring out of all *literature*, and never did *auto-de-fè* make such a burning. Poets and philosophers, historians, essayists, biographers, theologians — you have either banished them altogether from your library shelves, or left but a cold, pallid corpse, from which no soul-light beams.

Take Christ's religion from living lips, and how many golden-mouthed orators have you sent into silence. Take Him out of the world, and what becomes of our precious legacy of the honored dead? "The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs," no longer praise Him.

Year by year in every city street is a gladsome, hurrying crowd; happy, because following His example who "came not to be ministered unto, but to minister." Shop-windows reflect back the brightness from human faces. Once more the wise men bring gifts in the name of the heavenly Babe. The trees of the wood come to add their beauty and perfume to the joy. In thousands of homes all over Christendom little children's hearts are brimming over with happiness, and on earth there is peace and good-will — all because the Dayspring has visited his people. No Christmas if no Christ.

And what becomes of that Christian public sentiment which pervades the community insensibly as the sunshine, making things that are honest, true, pure and lovely, to be admired and their opposites hated — that preserver of morals, that safeguard of virtue? We owe it to Christ.

But, nearer still, our *homes* must go. Instead of that little bit of heaven upon earth where you each reign as queen, you might be leading a vacant, aimless life in a harem — man's unhonored plaything, whose name it were disgrace to speak to his friends; or a poor drudge, saying, "We are only women; we can't learn anything; women have no souls."

That daughter whose opening womanhood is your joy and crown, might be worse than dead in some heathen temple. That noble boy whose love is your light of life, might look upon his mother as only his slave. That sweet babe whose innocent smile is brighter to you than the morning, your own hands might sacrifice to propitiate some horrid idol. But your dear ones have gone out of your sight; true, but over the garden where you have laid them is written, "I am the resurrection and the life." Take Christ away, and you have left the ghastly "temple of silence," with its birds of prey, or the dishonored graves of those who have no future. Nay, take Christ away, and you still that wonderful song that floats down to us as the sound of many waters from the upper home: "Thou art worthy * * * for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation."

Beloved, for *us* this is all a fancy picture. The Dayspring from on high hath visited his people, and we are sitting in his light. Our homes, with all they represent of love and comfort and art and Christian literature, are ours. Our churches, our friendships, with all of strength and duty they bring us, are ours. Our Christ, with all he means to us for this world and the next, is ours. How much owest thou unto thy Lord? For millions of our sisters the picture is true: the Dayspring from on high hath not yet

visited them. By all that is dearest and holiest to us; by our joy in life and our hope in death; by our love to Christ and the gratitude we bear him, — can we sit idly down and make no effort to pierce their darkness? Shall we not with more loving zeal, more ardent effort, more earnest prayer, more Christlike spirit, spread this good news intrusted to us till it shall be true of all nations that "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

APRIL MEETING.

THE quarterly meeting of the Woman's Board of Missions was held in the chapel of Park Street Church, on Tuesday, April 3d. The exercises were conducted by the President, Mrs. Bowker. A feeling of tender interest was thrown around the meeting from the fact that at the same hour another gathering was held in the neighboring city of Chelsea, to pay the last rites of respect to the father of the beloved missionary Miss Ellen Stone, of Samokov. Tender and sympathetic mention was made of the bereaved family in the opening remarks, and after reading the Scriptures and singing, Mrs. Richardson, of Lincoln, led in prayer, making special request for them.

In the absence of the Home Secretary, the quarterly report was given by Mrs. Barnes. It spoke of renewed enthusiasm in all the branches, in most of which enlarged work is planned. The young helpers, too, are giving a fresh impetus to the work, and making their zeal felt in monthly concerts and other meetings.

In a rapid survey of the foreign work loving mention was made of the death of Mrs. Pierson, of North China, whose farewell words to her Chinese friends were, "I have tried to serve my Saviour;" of Mrs. Snow, reaching her much-loved Kusaie in such weakness that it was feared she would be obliged to return immediately to this country; and of the first missionary sent out by the Woman's Board to Central Africa, Miss Mawhir, who is now on her way there.

A financial statement was made by Mrs. Bates, the Treasurer, showing that the receipts for the quarter, including some unusually large legacies, had been thirty-four thousand dollars.

Mrs. Bowen, of Smyrna, took the audience with her in a half-hour's visit to her home in that ancient city, taking a look in passing at the "Smyrna Rest," the coffee-house, which she called

"Miss West's dream become a happy reality." Under the care of Mr. and Mrs. Constantine and two Christian ladies, this is doing a blessed work for Christ.

Twenty minutes' walk from the quay, is a new, commodious church belonging to the American Board, which has been made tasteful, not by increased outlay of money, but by time and thought. Two years ago there were but three church-members, and they were quarreling among themselves: now there is a harmonious, active body of thirty-five church-members.

Near by are the school-buildings, hired for the purpose, but which are already over-crowded, and needing to be replaced by something better suited to the importance of the work. English, Russians, Dutch, Jews, Greeks, Turks and Armenians, are all represented in the school. Mrs. Bowen gave urgent reasons why the work should be prosecuted with vigor in Smyrna, it being the center of a large population, and the key to the whole field. Mrs. Rand, of Micronesia, was to have been present, but was prevented by sickness. Mrs. Barnes read a letter from Mrs. Dr. Smith, giving a graphic account of a visit paid to Mrs. Gulick, at San Sebastian. Mrs. Thompson led in prayer, and the meeting closed with the doxology.

"I think," said a lady in the audience, "that every meeting of the Woman's Board is a little better than the last."

E. C. P.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Bridgton, Aux., $15; "Mayflower Band," $13.31; Wells, 1st Ch., $15.85; Gray, "Happy Gleaners," $40; Augusta, Aux., $50; East Machias, Aux., $20; Portland, State St. Ch., Miss Alice Bailey's Mite-box, $5; Cumberland Mills, Aux., of wh. $25 const. L. M. Mrs. John Wheeler, $30; Bangor, Aux., $67.15; Rills, $7.50; Rockland, Aux., $50; Garland, Ladies' Annual Col., $13; Skowhegan, Aux., $22.75; Greenville, Aux., $20; Ellsworth, Aux, $30; Mrs. L. A. Emery's Cl., $35, $434 56

North Yarmouth. — A Friend, 80

Total, $435 36

NEW HAMPSHIRE.

Webster.—"Maplewood Gleaners," $6 00

West Hampstead. — Daisy Clark, 2 00

Total, $8 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Rutland, Aux., $35; Miss Helen Page, $10; Mrs. S. Brainard, $5; Danville, Aux., $13; Castleton, Aux., $14; Underhill, Aux., $22.61; Woodstock, Aux., $15; Guildhall, Aux., $6; St. Johnsbury, North Ch., $35; West Westminster, Aux., const. L. M. Miss Emma C. Gorham, $25; Bridport, Aux., prev. contri. const. L. M. Miss Kate Doty, $1; Ex. $9.09, $172 52

Total, $172 52

MASSACHUSETTS.

Attleboro.—Mrs. G. D. Spaulding, $10; 1st. Cong. Ch., $2.85, $12 85
Berkshire Branch.—Mrs. S. N. Russell, Treas. So. Egremont, Aux., $50; Stockbridge, "Loving Helpers," $10; Adams, Aux., $48; Mrs. C. T. Plunkett's S. S. Cl., $14; Miss G. Stoddard's Cl., $9; Mrs. W. B. Green's Cl., $5; Mrs. M. A. Taylor's Cl., $5, 141 00
Berlin.—A Friend, 40
Chelmsford.—Aux., 1 00
East Falmouth.—Aux., $10; "Helping Hands," $1, 11 00
Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Haverhill, No. Ch., "Pentucket Mission Band," $70; Bradford, Aux., $50, 120 00
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. So. Peabody, "Do What We Can Mission Circle," const. L. M. Mrs. Elizabeth Friend, $25; Manchester Ch., Aux., const. L. M. Mrs. Deborah Crafts, $25; Salem Tabernacle Ch., Aux., $125, 175 00
Everett.—Aux., 5 00
Georgetown.—1st Ch., 1 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Northampton, 1st Ch., Div., $100; Southampton, "Mission Circle," const. L. M. Miss Kate E. Parsons, $28.74; Amherst, Aux., $20, 148 74
Lowell.—B., 1 00
Natick.—Aux., 10 00
Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Weymouth and Braintree, Aux., $21; "Willing Workers," $50; So. Weymouth, "Union Ch. Circle," $75; No. Weymouth, "Wide-Awake Workers," $32; Rockland, Aux., $20; "Mission Band," $20; Marshfield, 1st Ch., Aux., $4; "Mayflowers," $7.17; E. Marshfield, 2d Ch., Aux., $15; Brockton, Aux., $100; Randolph, Aux., of wh. $25 by Miss Abby W. Turner, const. L. M. Mrs. Sarah Hollis, $50; Holbrook, Aux., $25; Plymouth, Aux., $5; So. Plymouth, Aux., $7.50; Kingston, Aux., $20; Chiltonville, Aux., $20; Easton, Aux., $16; Braintree, Aux., $10.50, $498 17
Northfield.—Mrs. S. S. Drake, 5 00
Orleans.—Children's contribution, 2 50
Phillipston.—A. L. M., 15 00
Rehoboth.—Cong. Ch., 7 00
Rockport.—"Bird's-Nest," 10 00
Salem.—Miss L. A. Rhoades, 2 00
South Dennis.—Aux., 25 00
South Hadley Falls.—"Earnest Workers," 20 00
Springfield.—Olivet Ch., Mrs. Geo. A. Kibbe's Cl., 20 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield Memorial Ch., $21.50; So. Ch., $84.58; A Friend, $10; "Young Ladies' Mission Circle," $17.02, 133 10
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, A Friend, $5; Baby's Gift, $3.44; A Friend, $25; Old So. Ch., Add'l, $3; Mrs. Sam'l Johnson, $25; Shawmut Ch., Mrs. H. H. Hyde, const. L. M's Miss Mary E. Kimball, Miss Annie S. Wilkins, $50; Mrs. James Stone, $8.80; So. Boston, Phillips Ch., S. S., $97.18; Roxbury, Eliot Ch., Aux., $50.50; Olive Branch, $2; "Anderson Circle," $12; "Thompson Circle," $3; "Ferguson Circle," $3; "Mayflowers," $1; "Eliot Star Circle," $16; Immanuel Ch., $16.25; Somerville, Franklin St. Ch., $66.13; Brookline, Harvard Ch., Aux., of wh. $25 by Mrs. Langdon S. Ward, const. L. M. Miss Phebe P. Edwards, $212.36; "Gospel Messengers," $5; "Harvard Banner," $9.10; "Cheerful Givers," $5; "Faithful Workers," $5; "Honey Bees," $5; Brighton, "Faneuil Rush-Lights," $30; Watertown, Aux., $8.30; Newtonville, Cong. Ch., $66; Newton Centre, Aux., $5, 738 06
Wellesley.—College Soc'y, 200 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Winchester, "Seek and Save Circle," $400; Medford, "Mission Knights," $10, 410 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. No. Brookfield, "Happy Workers," $55; Ashburnham, Aux., $10; Worcester, Woman's Miss'y Asso., Union Ch., $38; Oxford, Aux., Mrs. A. W. Porter, const. L. M. Miss Sarah E. Burdon, $25; Mrs. A. L. Joslin, const. L. M. Miss Ada L. Joslin, $25, $153 00

Total, $2,865 82

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Pomfret, Aux., $23; "Little Women," $3.19; Colchester, $75; Norwich, Broadway Ch., $50; 2d Ch., $18.50; Wauregan, $12; "Dayville Mission Circle," $22, $203 69

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Glastonbury, Aux., $202.48; "Cheerful Givers," $38.12; West Hartford, Aux., $40; East Hartford, Aux., of wh. $25 by Mrs. Chas. Forbes const. L. M. Miss F. Genevra Griswold, $43.70; West Suffield, S. S. Penny Col., Boys' Cl., $1.35; Berlin, Aux., $5; Windsor, Aux., Mrs. M. C. Pierson, const. L. M. Miss Abby P. Peck, $25; Miss Olivia Pierson, const. L. M. Miss K. C. Wilson, $25; Marlboro, "Willing Workers," $26; Hartford, Pearl St. Ch., Aux., Add'l, $1, 407 65

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, of wh. $5 fr. "Ruby Circle," $58; Bethlehem, of wh. $2 for "Willing Hands," $37.65; Birmingham, $60; Bridgeport, S. Ch., "Mission Circle," $7; Chester, of wh. $25 to const. L. M. Miss Nettie Hungerford, $38; Clinton, of wh. $25 to const. L. M. Mrs. Edwin A. Dibbell, $41.14; Cornwall, $5; East Haven, $19.70; Easton, $16; Greenwich, $50; Haddam, "Willing Workers," $12.51; Higganum, to const. L. M.'s Mrs. Hiram Brooks and Mrs. A. H. Gladwin, $51; Kent, $28; Middle Haddam, "Whatsoever Band," $25; Millington, of wh. $6 for "Stella Band," $19; Morris, $15; Mount Carmel, $50; New Britain, Center Ch., $45; New Haven, Center Ch., $10; Dwight Pl. Ch., $63; Fair Haven, 1st Ch., "Young Ladies' Miss'y Soc'y," $50; "The Helpers," $18; Fair Haven, 2d Ch., $56.55; Howard Ave. Ch., $30; 3d Ch., $15; Newtown, $10; Norwalk, $200; Thomaston, "Free Givers," $58.84; Warren, $15.50; Westport, of wh. $25 fr. Mrs. Wm. B. Wright, to const. L. M. Mrs. Wm. Hart, and $4.58 fr. S. S., $58.58; Wilton, $100, $1,26

North Haven.—A Friend,

Total, $1,87

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Homer, const. Honorary Member Rev. William A. Robinson, $25; Binghamton, $25.50; Little Valley, $8; Ellington, of wh. $5 by Mrs. A. C. Rice, $13; Fairport, $20; Canandaigua, Aux., $265; Napoli, $10; S. S., $5; Rochester, "Mount Hor Miss'y Friends," $16.25, $38

Gouverneur.—Mrs. J. R. Crane, 5

Jamesport.—Mrs. T. N. Benedict, 5

Oxford.—Mrs. A. Watson, const. L. M's Mrs. Julia W. Bradford and self, 50

Troy.—"Desert Palm Soc'y," prev. contri. L. M. Mrs. Daniel Crosby, Waterbury, Conn., 5

Total, $452

PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. *New Jersey*, Newark, Belleville Ave. Cong. Ch., Aux., const. L. M. Mrs. A. S. Baldwin, $25; Orange, Grove St. Cong. Ch., Aux., $30; Trinity Cong. Ch., Aux., $30; "Mission Circle," $10; Jersey City, Aux., $66; Bound Brook, Aux., $20; Patterson, Aux., $9. *D. C.*, Washington, Aux., $20.75. *Maryland*, Baltimore, Aux., $24.35; Ex. $45, $19

Total, $19

MINNESOTA.

Clear Water.—Mrs. W. H. Webster, $

Medford.—Friends,

Total, $

General Funds, $6,00
LIFE AND LIGHT, 65
Weekly Pledge,
Leaflets,

Total, $6,67

MISS EMMA CARRUTH, Ass't Tre

Board of the Interior.

DAKOTA.

LETTER FROM MISS COLLINS.

I HARDLY know what it is best to do next year. These six years of trial and joy and labor, sickness and death, have told on my physical health. I am not ill, only I feel as a tired little child when, with outstretched arms, it runs to its mother with "Oh, I am so tired! Take me and rock me." So I feel toward my heavenly Father, "Oh, I am so tired! Take me and hold me." I am alone, as Mr. Riggs has gone to Standing Rock, and Miss Irvine to Good River. Theodore is with me. You know Mr. Harry Riggs and family have the Home this winter. I am now teaching both morning and afternoon. I ride horseback three miles every morning, and teach; then back at noon, and teach in the chapel in the afternoon. I have no housework, but still have all the care of the sick, which is a good many just now. Work is my only hope; I cannot be idle. Thursday I attend two meetings, beside my schools. Friday I attend the sewing society; and on last Thursday I went to school in the morning, and a woman called for me to attend a funeral and "have prayers." I went, and found the mother all alone with her dead babe, about two years old. I asked where the father was; they said he had taken another wife, and gone out to Spotted Tail's. So the mother was doubly bereft. After the services closed the mother put the baby in a box; and as it was two cracker-boxes nailed together, it was necessary to wind a rope around it to hold it together. She then tied it on two poles, and putting herself between, instead of a horse, as she had none, she drew the child out to the hill and set it down on the ground, and returned, wailing, to her home. Poor, poor woman! When I see such things I feel that there is no time to be idle, no time to be sick, when we are so few. Pray for us, that God may add numbers and strength to this little band of workers.

TURKEY.

LETTER FROM MISS LAWRENCE.

I AM just entering on my third year in Manisa, and the place has lost none of its charm for me. On the contrary, I have a stronger appreciation of its beauties and a love for its delights.

The broad, fertile plains watered by the River Hermus, and surrounded by rugged, rocky hills, is as beautiful now as it was a thousand years ago when, perhaps, Homer looked upon it. Mount Siphylus, rocky and grim, looks full of mystery, especially in the winter-time, when the clouds lie over it heavy and low. This mountain is said to be magnetic; and it certainly is very "attractive," whether it be hid from view in the clouds, or veiled with purple mists which reveal, and at the same time soften, its rugged outline. It is continually taking on a new aspect — now seeming very near, now far away; and when I think I have learned its face thoroughly, I suddenly discover some new feature before unobserved. The city looks indescribably insignificant, lying at the foot of these grand hills. The tall, white minarets, and the solemn, dark cypress-trees, are its redeeming features. The storks'-nests on the domes of the minarets and the Turkish baths are now deserted; but they will soon be inhabited, for the spring is not far distant.

We enjoy taking long walks with our scholars, and we can wander up the hill or out on the plain with safety. Indeed, Manisa seems to be more quiet and safe than most Turkish cities. All our girls are very fond of walking, and they have a real love for the beautiful scenery about Manisa. We encourage this appreciation of nature as an educating influence not to be overlooked. The girls have also become very much interested in astronomy this year, and they have taken great interest in studying the stars. The heavens have indeed "declared the glory of God" to them. It seems to me I never saw them so beautiful before.

We have only Greek girls in our boarding-school this year, the Armenian department having been removed to Smyrna. We began last September with ten boarders, — two of whom have been obliged to leave, on account of ill-heath, — and one new girl has been received; two more are expected next month. Two of the girls now with us are from Cesarea. They came last May to remain two years, in order to learn their own Greek language, which is not spoken very much in the interior of Turkey. The Greeks are making efforts to establish schools in their own tongue in the interior cities; and these two girls, Maria and Calliope, will go back to teach in schools that are being opened. They are both true Christian girls; and they have sacrificed much in order to become so.

Our girls are all of them poor in this world's goods, but it might be a spur to girls in America to know how they are trying to earn money to give to the cause of missions. Not one of them has a *cent of* money to spare, you would think; but they have each

pledged themselves to earn a certain amount to put into the mission-box the first Sunday of every month. Amalia can earn some money by sewing out of school-hours; the two little girls, Anastasi and Catarina, bring wood and kindling for us, for which we pay them a few paras; Cleanthe will do my room-work, and so earn something. It is quite gratifying to have them trying thus to do what they can. Our girls give us as little trouble as any girls could, I think.

We have a day-school of thirty children, both boys and girls, taught by a former pupil of ours, who began her teaching for the first time this year, and has done very well. The children are very restless, and require constant watching. Whoever teaches them needs an inexhaustible supply of that rare virtue, patience, as well as tact and invention. They try my patience to the last degree; but I am fond of them in spite of it, and I see much improvement in those who have been with us for some time. I hope to learn by experience how to reach them most easily and help them most effectually.

We have very little personal contact with the Turks. They give us no trouble; and, on the other hand, they are not likely to be influenced by us at present. We have Turkish neighbors all about us; indeed, our house was once the harem of the old family of Kara Osman Oglon, formerly a powerful prince among the Turks. The only surviving member of his family, a girl of fifteen, now occupies the inhabitable rooms of the old *konak* joining our place. This girl is a little beauty, and you would have enjoyed seeing her when she called on us the other day. She was dressed in the Turkish fashion; her outside garment being a very full, loose robe of purple, gathered in at the waist by a belt. Her feet were very small and pretty, and she wore high-heeled velvet slippers. The lifting of her veil revealed a very winning face, oval and fair, with regular features, and large, soft, brown eyes. Though only fifteen, she has been married over a year, and her manner is a most charming mixture of dignity and childishness. She would be found attractive in any country. There were three women with her, one of whom was a most picturesque figure — a little, short, fat old woman, with indescribable features, and hair dyed a brilliant red. You can hardly imagine the effect of this red hair falling over the wrinkled face of an old woman. She sat with her feet curled up under her, rolled up her eyes, sighed heavily, took snuff profusely, and was irresistibly comical. She holds the same position in this Turkish family that the jester held in the court of the old English kings, and she performed her duties to perfection. She kept us laughing nearly all the time. The contrast between

this old dame and the fair little Kharnum, her mistress, made a picture not soon to be forgotten. We entertained them to the best of our ability, and they seemed to enjoy their call. I am sure we enjoyed it, and we intend to return the compliment soon.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

NORTH AMERICAN INDIANS.

(Lesson No. 3.)

BY MRS. J. C. FRENCH.

"HE shall break in pieces the oppressor."

Our fathers fled from oppression, and with a mighty struggle threw off the yoke and declared their freedom; and then, as if forgetting the principles which actuated them, allowed an evil in their midst which became so great that only the life-blood of the nation could wash it from the land. But we are not yet wholly cleansed, for the cry for justice still rings in our ears, and we turn to see another people, whose revengeful spirit awakens less *pity* than the more suffering negro, yet whose *rights* should be none the less regarded. And if he does not love civilization, and sometimes abuses our kindness and often avenges his wrongs, does that release *us* from our *duty* toward him?

As these people are our *wards*, the study of mission-work among them assumes a two-fold form; viz., our duty toward them as *Christians;* our duty as a *Nation.* Under these two heads we will review the work that has been done from 1810 to 1882.

TOPICS.

1. Mission work of the American Board among the Indians. When, where, and by whom were the first mission stations established? How many stations at present? Contrast between the homes of Christian Indians and others. Give some account of the Dakota Home. See "Bartlett's Sketch;" "Life and Writings of Jeremiah Evarts," former Secretary of the Board; June num-

ber (1881) of *Gospel in all Lands; Missionary Herald* and *Life and Light;* Works of S. R. Riggs.

2. Work of Presbyterian Board among the Indians. See "Garritt's Sketch;" also back numbers of *Woman's Work for Woman.*

3. Work of Baptist Board. See April number of *Baptist Home Mission Monthly.*

4. Work of Methodist Society. See "History of Methodist Mission Work," by J. M. Reid. 2 vols. $3.00

5. Our dealings with the Indians. See again, "Life of Evarts;" also, "Century of Dishonor," by H. H; "Our Indian Wards," by Manypenny; "Reports on Indian Affairs."

For any of the above books or for Catalogue of Books on Missions, send to F. H. Revell, 150 Madison St., Chicago, Ill.

A few copies of "Protection of Law for the Indian," by Gen. J. B. Leake, can be obtained at our office, 75 Madison Street.

We echo the hope of our Home Secretary that "some day in the not-distant future we may have a complete History of our North American Indian Work."

A GIFT FROM THE OLD WINDMILL.

FORTY-THREE years since, the old mill was finished. It was erected by three gentlemen, pioneers from New England, two of them being deacons in the Congregational church. In that early day there were none but horse-mills in this region; so the Windmill became a great blessing, and in time a noted curiosity, built as it was of massive stones in the form of a pyramid, seven stories high, with its four huge arms flying around with the wind. It was usually visited by strangers coming to the town, who, after climbing the seven flights of almost perpendicular ladders, felt richly paid by the magnificent view of country widely extending in every direction, while on the west were the beautiful woods and bluffs skirting the Mississippi, twelve miles distant.

The old Windmill has changed hands several times, the present owner being a young German not long from the Fatherland. After residing here a few months his sweetheart came across the sea, and since their marriage they have lived in the frame wareroom of the old mill. This young man is a Christian, so the idea came to him to have a missionary-box, and last March he placed one in the very top of his mill. Surely it was in keeping that so good a thing should have an exalted place — toward heaven. He resolved to put five cents a day, or thirty cents a week, into the box, and also to ask visitors to contribute to its contents.

But alas for the old mill! During the past summer the owner

came to the conclusion that his business prospects would be
advanced if the old mill was taken down, and a steam-mill
in its place. So the work of demolishing began; but amo
first things taken down was the missionary-box. It rema
the care of his wife for some time; for in what way to se
money to the heathen world he did not know, not being con
with any church in the place. A solution came to him, ho
a few Sabbaths since, while listening to an essay on "Christi
man's Work," delivered by the pastor of the Congregational C
On returning home and talking the subject over with his wif
thought it best to give the money, nine dollars and five cen
the hands of a lady who they knew was much interested
sionary work, and request her to place it where she tho
would do the most good. This lady, being a member of the
auxiliary society and a leader in the juvenile band, conclu
give half of the amount to each society; so through these cl
the nine dollars and five cents go to the Woman's Board
sions of the Interior.

This offering from this young man and his wife is enhan
value by the fact that as yet his mill is in its torn-down con
his business suspended, and winter before him, with his re
still in the old open wareroom.

May we not call this little offering one of the choicest re
the erection of the old mill? And we hope and believe that
be used by the Divine hands for spiritual feeding, as were t
loaves and two fishes for temporal, by the hands of On
"blessed, and brake, and fed five thousand men, besides
and children."

PAYSON, ILL., Nov. 18, 1881.

QUESTIONINGS.

[Written for the Annual Meeting of the Illinois State Branch, at Ga
April 20, 1882.]

I.

O West Winds, are there tidings? Whisper low!
The still small voice is sweeter to the ear
Than sound of tempest rushing to and fro.
Sing, O ye winds! We lend a listening ear.

The West Wind, sweeping through the Golden Gate,
Sped out upon its mission far and wide—
Down through the mighty canons; up the side
Of mitred mountains glittering in the snow,
And through the vales where laughing rivers flow;
Still speeding on it touched the mighty stream

Of emigration, from Old World and New,
That, like the fancies of a fitful dream,
Pours its wild, surging waters to and fro,
Ebbing and flowing, like a restless tide,
From glittering sands on the rough mountain-side
To pregnant prairies, drawing near the birth
Of glorious harvests, waving far and wide.
And onward still, in restless, fitful mood,
It shook the miner's hut, the cabin rude;
Kissing the white-haired children at their play;
Toying with wild flowers springing in its way;

Breathed lightly where the lingering twilight falls
Upon the Montezuma's crumbling halls;
Sped onward where Columbia's waters pour,
And onward still to wild Alaska's shore,
Adown the Mississippi's swelling tide,
And over grand Superior, blue and wide,
Where broad Ohio's stately waters flow,
And Illinois' sparkling rivers go
Whirling and eddying; — till, with circuit done,
Its light wing folded 'neath the genial sun.

O winged winds of the West,
  What tidings do ye bring,
Where the blue skies bend so lovingly,
  And the earth is blossoming?
Say, winged winds of the West,
  What tidings do ye bear?
But the answer came like a chilly breath
  Out on the soft spring air

Over the prairies grand and vast,
  Out from the mountains cold,
The West Wind saith that the heart of the West
  Is beating for gold — *for gold!*

II.

North Wind, with your icy breath,
  Sweeping down from the realms of snow,
Do ye bear for us in your frozen breast
  A thought, as ye come and go?
The North Wind rose in its wrath,
  With a deep and sullen roar,
And the icebergs trembled with sudden fright,
  From Greenland to Labrador.
You can send your steel-ribbed ships
  To the heart of the frozen sea,

And life and treasure are in your hands
  To grapple with mystery;
But ye send no word of life and light
  To the dark-skinned Esquimaux,
As he plods his weary, hopeless way
  O'er the drifts of the northern snow.
And up from its mountains bleak and bare,
  And out from the frozen main,
The North Wind saith that the snows of the North
  Are trodden for gain—*for gain!*

III.

South Wind, with your balmy breath
  Sweet-scented with bud and bloom,
Come out from your orange and citron groves,
  Bearing us sweet perfume!
But the South Wind said the foeman's track
  Is still in my garden fair;
And slavery's curse, like a serpent's trail,
  Has left its impress there.
And the floods have lifted up their hands
  To the skies that are cold and gray;
And Pestilence waits, with his fiery breath,
  Like a vulture for its prey.
And up from its balmy orange groves,
  And up from its sunny sky,
The South Wind saith that the heart of the South
  Is sore for the days gone by.

IV.

O stormy winds of the East,
  In your pathway over the sea
Do ye bear a message of rest and peace,
  O Wind of the Prophecy?
"Deep answers to deep," the East Wind said,
  And the crater-fires are at play;
And the Old World shakes like a serried host
  On the eve of a battle-day.
And up from the Himalaya's height,
  And out from the Afric shore,
The East Wind saith that the heart of the East
  Is waking to life once more.

V.

O winds of the North, South and West!
  O Wind of the Prophecy!

Shall the dry bones live? Is there aught of hope
  For the days that are yet to be?
A voice apart from the wind or wave
  Fell soft on my listening ear—
A voice from the old-time Word of truth,
  Gentle and sweet and clear:
The hearts of the nation are mine, it said;
  They are coming back to me:
'Mid the lust of gold and the lust of gain
  My Word shall yet fruitful be.
Not long shall the furrows seedless lie,
  Nor the harvests wait in vain;
For the reaper shall follow the sower's track
  As the sunshine follows the rain—
Shall come in the wealth of these harvest years
  Laden with full, ripe grain.

CKFORD, ILL. MRS. S. B. HERRICK.

e following words from a revered clergyman in Connecticut, whose might excuse great conservatism of thought and speech, but whose known initials, T. L. S., suggest his character,—that of a True Light-r,—will, we are sure, interest our readers. They refer to the little card ed in our last issue, which was the hidden seed that, germinating in his , blossomed after many years into fresh and fragrant love for the an's Boards.—ED.

STEAD of bequeathing the inclosed gem, I mail it to-day to address. If bequeathed it would soon be on its way to you, t might never reach you. The fact that I have kept it more sixty years, shows how I have valued it; but it belongs to you I am happy to put it into your hands. It was sending "coals wcastle" to direct a copy of LIFE AND LIGHT to this house. vife, and a sister who hails from our house, would about as think of living without a Bible under our roof as of dis-ing with the presence of this quickener of the missionary —the spirit of Him who came from heaven to earth "to seek o save that which was lost."

is is our proper work as His followers, and we are not doing ill when we are not, in person or by proxy, fulfilling the com-on, "Go ye into all the world, and preach the gospel to every ure." Having been a home missionary for a short period at was then "the West,"—think of calling Huron County, , "the West,"—I have a home-feeling in reading whatever I nder the head, "Board of the Interior." As I write a very ble hand I will not try your patience longer, but I should be if you did not spell out this much—that it is with a twinge e from my sight a gem which has grown brighter and brighter ten as my eye has rested upon it.

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents. "Literature of Missions," by Mrs. L. C. Purington; "Parish of Fair Haven," by Mrs. Emily Huntington Miller,—5 cents a copy, or 50 cents a dozen. "Birthright of the King's Children," by Miss H. A. Hillis; "Tamil Women," by Mrs. H. K. Palmer,—3 cents a copy, or 30 cents a dozen. "Mothers and Homes in Africa," by Mrs. Geo. H. Hull; "Responsibility of Christian Women Respecting Culture," by Mrs. M. D. Newcomb; "Individual Responsibility," by Miss M. D. Wingate; "Thanksgiving Ann," by Miss Kate Hamilton; "Mrs. Purdy's 'Parquisites,'" by Mrs. S. E. Henshaw; "How to Manage a Missionary Society," by Mrs. S. J. Rhea; "'Come Jewel' and 'Glory,'" by Miss Ada Haven; "For Christ's Sake," by Mrs. E. E. Humphrey; "The School at Hadjin, and its Teachers," by Mrs. A.W. Wood; "Why Organize Foreign Missionary Societies in Home Missionary Churches?" by Mrs. A. Morse,—each of the above 2 cents a copy, or 15 cents a dozen. "Life Membership—What does it Mean?" 1 cent each, or 10 cents a dozen. "Annual Report of W. B. M. I.," 15 cents each.

Single copies of the following furnished gratuitously, or for 12 cents per dozen: "Shall we Combine Home and Foreign Work?" "Constitution for Mission Bands"; "Missionary Parable for Children," by Miss Sarah Pollock; "How they Build in China," by Miss Mary Porter.

For distribution, "Statement of the Policy of the W. B. M. I.;" "At Home and Abroad," an outline of the work of the W. B. M. I.

Carefully drawn plans of the Hadjin Home, furnished by Mrs. Coffing, have been copied by hektograph, and can be obtained at 75 Madison Street; also a ground-plan of the Bridgman School buildings, with notes by Miss Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM MARCH 18 TO APRIL 18, 1882.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Chardon*, for Miss Parsons, $13; *Cincinnati*, Primary Class of Fowell Buxton S. S., $5.80; *Cincinnati*, 7th St. Ch., for Mrs. Coffing's School at Hadjin, $62.67; *Cleveland*, 1st Ch., for Samokov Sch., $24;

urg, $35, of wh. $25 for 'armelee, $10 for Miss ; *Elyria*, for Miss e, $39.82; *Harmar*, $5; *n*, for Misses Collins armelee, $10.22; *Iron-* 7.60; *Madison*, for Miss ıs, $25.10; *Medina*, $10; *rnon*, "Young Ladies' Soc'y," $10; *Paines-* 1st Ch., for Miss ıs, $109.02; *Ravenna*, of wh. $10 for Miss ; Mrs. M. A. Wood-, $25, for Miss Parme- rs. A. M. Hills; $10; *ster*, for Miss Maltbie, *heffield*, for Miss Malt- ; *Springfield*, $24, of wh. r Miss Collins; *Wads-* $4; *Wakeman*, $11.40; *gton*, for Miss Parme- 5. Branch total, $512 08

zti, Vine St. Ch., for ov, $60; *Marietta*, ıg Ladies' Miss'y for Marash College, *Newark*, Plymouth Ch., *me*, "Mission Band," for Marash College, 135 73

Total, $647 81

INDIANA.

n City, $13 25

Total, $13 25

PENNSYLVANIA.

y City, Plymouth Ch., Soc'y, const. Mrs. L. L. M., $30; "Little ers," $5; as the "Laila Memorial Offering," $35 00

Total, $35 00

MICHIGAN.

N BRANCH.—Mrs. Geo. ırop, of Jackson, Treas. *t*, for Miss Pinkerton, *nn Arbor*, Aux., for Hollister's Ass't, $19.03; ıg People's Circle," for $18.82; *Detroit*, Wood- Ave. Ch., for Bible- at Adana $50; 1st Ch., for Mrs. Coffing, *aton Rapids*, for Miss er, $9; "King's Young ters," for Marash Col- ; *Grand Rapids*, Park r Sch. at Monastir, $60; *n*, for Miss Hollister, Young Ladies' Circle," rly payment for Ma- ollege, $25; *Kalamazoo*, ıth Ch., $8.20; *Stanton*, toward scholarship in Sch., $10; "Young Ladies' Circle," for Marash College, $10; *Union City*, for Miss Irvine, $25. Branch total, $372 05

Galesburg, "Young Ladies' Mission Society," for Marash College, $25; *Laingsburg*, members of the "H. M. Soc'y," $4.56; *South Haven*, "S. S. Mission Bank" (Par.), $8.09; Spring Creek S. S. (Par.), 75 cts.; *Watervliet*, Woman's work at Harpoot, under Mrs. H. Barnum's care, $7.23, 45 63

Total, $417 68

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Alton*, Ch. of Redeemer, $10; *Aurora*, 1st Ch., for Miss Dudley, $33.07; New England Ch., $24; *Bowen*, for Bible-reader at Battalagundu, $8.50; *Chenoa*, $7.50; *Chicago*, U. P. Ch., for Miss Haven, $112.50; "Mission Band," $40; "Young Woman's Soc'y," 1st Ch., for Marash College, $89; Chicago Total, $241.50; *Danvers*, $10; *Dundee*, for Kobe Sch., $15; *Elgin*, for Miss Dudley, $46.50; Elgin Ass'n, offering of Mrs. S. J. Rhea, of Lake Forest, for Kioto Sch., $10.25; *Galesburg*, 1st Cong. Ch., $50.57; "Philergian Soc'y," of 1st Cong. Ch., $15; *Granville*, $21.50; *Jacksonville*, for Miss Evans, $25; *Malden*, $7.05; *Marseilles*, for Bible-reader at Albustan, $6.50; *New Milford*, for Bible-reader near Harpoot, $8; *Oneida*, $16.25; *Payson*, Aux., for Miss Porter's teacher, $28.50; "Cheerful Workers," $10; *Pittsfield*, $11; *Quincy*, $15; *Rockford*, 1st Church, for Miss Diament, $21.90; 2d Church, for Miss Diament, $122.35; *Summer Hill*, $4.25; *Waverly*, for Miss Evans, $8; *Wayne*, $3. Branch total, $780 19

Canton, "Young Ladies' Miss'y Soc'y," for Bible-reader in Turkey, $22; *Chesterfield*, $5; *Chicago*, Clinton St. Ch., $29; 1st Ch., for Miss Patrick, of wh. $25 from Mrs. Sarah L. Lull, const. herself L. M., $100; South Ch., Aux., const. Mrs. T. E. Kimball, L. M., $25.50; "Mission Band," $1.20; Tabernacle Cong. Ch., Mothers' Meeting, $3; total from Chicago, $158.70; *Des Plaines*, "Coral Workers," for Marash

College, $5; *Englewood*, $6; *Evanston*, Aux., for Miss Porter, $60.97; S. S., $50; *Galesburg*, 1st Ch. of Christ, for Elizabeth Winyan, Dakota, $20; *Geneseo*, "Band of Sisters," for Marash College, $10; *Hamilton*, for Bible-reader near Harpoot, $10; *Normal*, Widow's mite, $1 (Par.), 5 cts.; *Roscoe*, $12; *Oak Park*, for Manisa, $20.10; *Sycamore*, $17.84, $398 66

Total, $1,178 85

Correction. In April LIFE AND LIGHT the Young Woman's Miss'y Soc'y of 1st Ch., Chicago, is credited with $12.05. It should be $22.05.

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Arena*, Aux., $3.92; birthday gift, Mrs. S. J. Yorkers, $1; *Brandon*, $5.31; *Ripon*, $25; *Rosendale*, $3; *Shopiere*, for Hadjin Home, $5; *Whitewater*, for Japan, $1. Ex., 88 cts. Branch total, $43 35

Bloomington, birthday gift, E. J. M. Newcomb, $1; *Brodhead*, $2.60; *Ripon*, College So., for Marash College, $10, 13.60

Total, $56 95

Correction. In April LIFE AND LIGHT, $12 credited to *Platteville*, should be credited to *Lancaster*.

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Alden*, Three Ladies, $3.15; *Durant*, Aux., for Miss Day, $7.50; S. S., for Miss Day, $9.16; *Decorah*, $10; *Denmark*, $25; *Davenport*, for Miss Day, $9; *Grinnell*, "Busy Bees," for Bridgman Sch., $30; *Iowa City*, for Miss Day, $12; *Oskaloosa*, $7.85; *West Liberty*, Mrs. L. R. Sisson, $1. Branch total, $114 66

Brooklyn, birthday gift, from A Friend, $2; *Glenwood*, $23.60, 25 60

Total, $140 26

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, Northfield, Treas. *Minneapolis*, 2d Ch., $10; *Minneapolis*, special gift by A Friend, for the Hadjin Wall, $35; *Minneapolis*, Pilgrim Ch., for Miss Cathcart, $12.50; *Northfield*, Carlton College, Aux., for Hadjin Home, $8.35; *Northfield*, Cong. Ch., Aux., for Miss Cathcart, $9.39; *Waseca*, for Miss Cathcart, $15, $90 24

Total, $90 24

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *St. Louis*, 1st Ch., Aux., $86.35; "Ready Hands," $50 of wh. for Marash College, $50 for Miss Kellogg, $100; Pilgrim Ch., Aux., $85.10; Pilgrim Workers, for Marash College, $50; Third Ch., $17; Plymouth Ch., $25; St. Louis total, $363.45; *Webster Groves*, $25; *Springfield*, $38.25; *Republic*, $5; *Hannibal*, for Marash College, $10.35; *Bevier*, $2; *Breckenridge*, "Little People's Soc'y," $20, $464 05

Total, $464 05

KANSAS.

Eureka, for Miss Wright, "Young People's Soc'y, for Christian Endeavor," $10 00

Total, $10 00

DAKOTA.

Sisseton Agency, Mrs. M. R. Morris, $5 00

Total, $5 00

COLORADO.

Denver, 2d Ch., for Marash College, $5; *Bethany*, S. S., for same, $8.44, $13 44

Total, $13 44

AFRICA.

Umzumbe, Natal, from a few little children (Par.), $7 84

Total, $7 84

MISCELLANEOUS.

Sale of leaflets, envelopes and sketches, $9 11

Total, $9 11

Receipts for the month, $3,105 48
Previously acknowledged, 8,886 00

Total since Oct. 22, 1881, $11,991 48

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Recording Secretary.
MRS. S. S. SMITH.

Treasurer.
MRS. R. E. COLE.

Auditor.
E. P. FLINT, Esq.

MEETINGS OF THE BOARD OF THE PACIFIC.

OUR JANUARY MEETING.

How it did rain that Wednesday! We looked in vain for that proverbial bit of blue till nine o'clock, when we unfortunate Oaklanders, protected by rubbers, ulsters and umbrellas, left our homes for the Woman's Board meeting. Such a struggle with horse-cars, local trains, and horse-cars again, before we reached our journey's end—Dr. Beckwith's church! But our drooping spirits revived as we were warmly welcomed by our San Francisco ladies. Soon after, our President led us in a short, fervent prayer for God's blessing and guidance in our business meeting, which then followed. At noon we gladly accepted an invitation to a lunch that the ladies of the church had prepared, which was most bountiful, and thoroughly appreciated.

On leaving the dining-hall we were each presented with an envelope, which proved to contain, not a New Year's card, but a very dainty leaflet, on which was printed the hymns to be sung at the afternoon meeting. The leaflets were of rich sea-green cardboard, the outside cover having engraved upon it a lovely child's face—one of Lowell's most exquisite designs. They were presented by Mr. John W. Howard, of the Third Church, whose wife wrote one of the hymns—"Consecration"—a New Year's gift to our Board. May it be the first of a long list of favors shown us to be chronicled in 1882.

At two o'clock a goodly company had assembled in Dr. Beckwith's cozy prayer-meeting room—the piano invitingly open; a

large vase of calla-lilies was a surprise to our Eastern friends; growing plants adorned the deep window-sills. The Third Church ladies made us feel at home everywhere.

After the usual opening exercises we learned that Stephanos would probably leave for the East next week. Mrs. Noble proposed a vote of thanks to the ladies for their delicious lunch, which was enthusiastically responded to. Mrs. J. M. Parker, of the Third Church, was declared elected a member of the Executive Committee to fill the vacancy caused by Mrs. E. P. Baker's having gone to the Islands.

Mrs. Armstrong, mother of Mrs. D. Beckwith and Gen. Armstrong, then gave us a very interesting chapter from her experiences in the Sandwich and Marquesas Islands. She went with her husband to those Islands in 1833, and found "every prospect pleasing; man alone was vile." She gave us a vivid picture of the filth and degradation everywhere prevalent. She also said that the article in the January *Herald* on Cannibalism, represented so well the condition of affairs in the Islands fifty years ago, that she would like to have it read — which was accordingly done. Mrs. Armstrong showed us a number of sketches, or rather water-colors, which she took of the Marquesans. Most of them were covered with tattooing, some of their faces being almost obliterated by heavy triangles of black paint.

The history of blind Bartimeus interested us particularly. When a babe he was buried alive by his mother, who did not wish the trouble of taking care of him. Some kind neighbor unearthed him, and he was passed around from family to family till he grew to manhood. He then became a Christian preacher, and his portrait looked quite civilized beside that of Vokaima and Koko, and others of the natives. He often came to hear Mr. Armstrong preach, "to get his bottle filled," as he expressed it. Then he would go back to his own little church and give the discourse almost without any deviation from the original, so good a memory had he.

Mrs. Armstrong described the native houses, whose frames were tied with strings, then covered with grass and bread-fruit leaves. She also showed us the picture of the first church in Honolulu. It was built by Mr. Bingham, — who went to the Sandwich Islands in 1819,— and would hold three thousand people. No nails were used in its construction, it being built like the native houses. She described their native houses of worship as rude huts, thirty or forty feet long, containing a number of idols. The native women were mostly degraded, and constantly hampered by "taboos." They could not step on a threshold, nor could they enter the houses for

idol-worship. Little by little, however, they found these "taboos" were entirely arbitrary. They began to come to the missionaries' houses, and a new world of ideas gradually dawned upon them.

At the conclusion of Mrs. Armstrong's remarks we sang Mrs. Alice Howard's beautiful hymn, and said good-bye to the hospitable Third Church.

OUR GOLDEN GATE MEETING.

It was *such* a pleasant change to be invited to the Golden Gate Academy for our February meeting. So, though the north wind blew as only a north wind in California can blow, many breasted their way to the appointed place, and a full attendance and a very pleasant gathering rewarded their efforts. "Pleasant" seems to be the adjective which best suits our description; so let us add that our very pleasant hostess, Mrs. Jewett, welcomed us to a very pleasant room, bright with ferns and flowers and sunshine. How beautiful the outlook was! As we gazed off at the Bay, lying at our feet, we seem quite a distance up toward heaven. The portals of the Golden Gate stood open, revealing the purple vapor, and the golden glory of the invisible beyond. How could we help thinking of all which they seemed to symbolize?

Mrs. Noble took the chair, and in a few strong words expressed the deep sympathy felt for our President, in the indisposition which compelled her absence, and asked that she be tenderly remembered in all our supplications. Mrs. Jewett read the Scripture selected for the occasion, and Mrs. Watkins, whose presence is such a stimulus to us, led in the opening prayer. When we sang, Miss Lucy Mooar accompanied with the piano, and the voices of the wind joined with ours, and everything that had breath seemed to praise the Lord. In the absence of the Secretary, Mrs. Warren read the minutes of the last meeting. Mrs. Cole gave report of the slowly filling treasury, and also, on request, made a statement concerning Stephanos, the little Greek boy brought hither by Miss Rappleye, and adopted by the Board. This child's story will be told in a future article.

It had been expected that Mrs. Gulick would be present and address the meeting. Unfortunately "steamer-day" came a day too soon, and carried her away. But Mrs. Watkins was with us, and knowing from experience her ability to meet such an occasion impromptu, all turned to her with confidence, while the Chair preferred request that she should occupy the time. Her narrations were *more* than interesting — they were quickening; and we trust that all who heard, felt desire strengthening within them to have a part in making known Christ's saving love to the people of whom we have been listening.

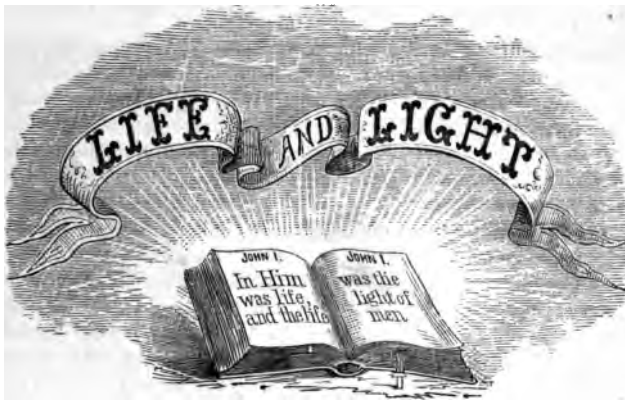
A conversational turn was afterward given to the exercises. Questions and answers in regard to Mexico and the mission at Guadalajara were interchanged between Mrs. Watkins and her auditory. "What classes do you reach in your mission-work?" "Chiefly the middle and lower classes." "Do you influence more of men or women?" "We are able to reach them about equally." "Can they all read?" "Yes, for the most part; and yet, not unfrequently the women cannot read, even those above the lower classes."

After singing, and a vote of thanks to Mrs. Jewett for the pleasure conferred by her invitation and entertainment, the meeting closed with fervent prayer by Mrs. Merritt, in which she remembered our loved President, our dear missionary here present, and invoked a blessing on all of us.

OUR MARCH MEETING.

Was at the New Plymouth Chapel, and a cozy Sunday-school room it has, with its warm red carpet, its framed mottoes, pictures and maps: all answer to our ideal of what such a room should be. We again missed our President, and anxiously await her recovery. The meetings can never be quite the same without her. It was unfortunate that at Plymouth Chapel we should have neither Mrs. Noble nor Mrs. Smith with us, both being detained by sickness in their families.

Mrs. Ijams opened the services by reading from the Bible. Miss Hall prayed earnestly for God's blessing upon the meeting, for our absent sisters, and for Stephanos, whom she named as "lent to the Lord" by the Hannahs of our Board. Mrs. Cole's report informed us of the low state of the treasury, and yet six months of the year have passed. Of course we have great faith in what the last six months will bring in. Mrs. Jewett read the latest news from Miss Starkweather, telling of the opening of the school at Kioto, with forty-two pupils more than ever before. "We are in full outward prosperity, but we do all of us need the quickening, abiding influences of the Spirit every day and hour. Pray that the pure Word of God may lodge in every heart." Mrs. Jewett also read a letter from Mr. Baldwin, of Broussa, giving an account of the new building, which was built under the direction of our lamented Mrs. Rappleye-Colby. He also sent a very fine photograph of the building, which we were all very glad to see. It is truly a building to be proud of, and we wish that all who have contributed to our Broussa fund might see it. Later was read a very interesting article from LIFE AND LIGHT — "The King's Daughter." Our next meeting is to be at Bethany Church, by invitation of Mrs. Pond.



FOR WOMAN.

VOL. XII. JULY, 1882. No. 7.

TURKEY.

CITY AND VILLAGE WORK.

BY MISS C. E. BUSH.

THE early days of winter saw us cheerily wending our way over hill and valley, in almost spring-like warmth and sunshine, to the city of Malatia. It was with the intention of a two-weeks' stay; but *five* weeks later the same travelers, rather used up and homesick, were to be seen plunging through snow-drifts, crossing the Euphrates on the ice, and thinking that they never knew the three-days' journey to Harpoot to seem so utterly wearisome.

The city of Malatia contains about forty thousand inhabitants. It has a great abundance of water, and is a city of gardens. The Protestant chapel is one of the prettiest and most church-like in our field. They also have two schools for girls and three for boys, —the latter a primary, a normal, and a high-school.

The Week of Prayer commenced with meetings which daily grew in interest, though at first the state of the church seemed quite disheartening. That week the brethren improved their chapel vastly, as well as the comfort of their wives and daughters, by building a pretty railing, cutting off a third of the audience-room for the women, who had formerly sat up in the gallery, after the fashion of the Old Church. We were most grateful for this step in advance, and felt that the Lord would bless them for it; and I am sure he did. That next Sabbath was a happy one. The next week

saw many inquirers daily asking for prayers, or coming for private conversation with us at the pastor's house. Toward its close we had a day of fasting and prayer, in which there were great "searchings of heart." Many at its close said, "I never knew such a day. It was a holy day;" and their faces shone as if they had indeed been on the mount with God.

Strong men were undergoing a bitter struggle — the world and Satan still claiming them on one side, and heaven and Christ on the other. Many, and it seemed as if ALL, *who were brought under our notice, and for whom we prayed*, came out on the side of Christ. "There was great joy in that city."

There was also a great stir among the Gregorian Armenians. Mr. Brown was twice invited to preach to them in their schoolroom, and received the most marked attention and respect from audiences of three hundred or more. His last sermon was on the text, "For the Son of man is come to seek and to save that which was lost," and closed with a prayer! How many of those wealthy, worldly Armenians had heard prayer, not read from a book, on the sweet but sad story expressed in the words, "Seek, save, lost."

There was, after the first sermon on "Search the Scriptures," much inquiry about the Bible, and much reading and commenting upon it in their Sabbath gatherings. So much was the attention of the Gregorians attracted to the work going on among the Protestants, that, after thirty of those "esteemed to be faithful" had united with the church, among them being one high in office in the Government, he was one day called from the street up to the room of the bishop, where he was greeted with the exclamation, "So you, also, have become a member!" But he hushed their scornful laughter by preaching to them Christ.

The last of the second week I went with the preacher at Old Malatia over to that place, about two hours' ride. Could only find a handful of believers in that ruined city, now almost left as the sole possession of the followers of Mohammed. With these, Mr. Brown, the next day, had a meeting; and some of them joined us on foot, and we returned to New Malatia, for the Sabbath, in the midst of a wild and driving snow-storm.

In the meantime the brethren and sisters had laid hold of us, and, two successive weeks, telegrams to Harpoot announced to waiting friends that the work demanded a longer stay. After the evening services and inquiry meetings, the brethren went to different houses to read, and sing, and pray. They were full of gladness. An old man, who for twenty-five years had heard Christ knocking at the door of his heart, through God's great mercy was enabled to come like a little child, weeping and

repenting, back to God, bravely confessing the sins of his past life before the people. How tender were his prayers and confessions.

A young man, the son of a wealthy Protestant, himself not a Christian, one evening made the great decision, breaking into Mr. Brown's words of counsel with the exclamation, "I am saved! I am saved!" and then himself offering a prayer of consecration. The next morning he told us in the meeting that his joy was unspeakable, and his face told us that he had been with Jesus."

Little boys prayed in the meetings, and one who was to have united with the church on that Sabbath-day lay very ill, and soon after was called to be "forever with the Lord." "Welcome to the meeting," I said to a woman whose husband was a Protestant church-member. She turned with a bright face, saying, "And my mother-in-law is also here." I was surprised to hear the latter say, "What a sweet meeting," because for years she had resisted all the efforts of her son to bring her to the chapel; and when, in the time of awakening, she was drawn there, Satan kept her away many days by means of a *dream* of a neighbor, in which this woman's house was seen filled with corruption, which denoted Protestantism.

My calls at the houses were of the deepest interest, even Armenians of the Old Church receiving us joyfully. At one place, where a mother and grown son had just died, about forty women, non-Protestants, listened to the Bible and prayer most eagerly; and the widow stopped her wailing, and begged me to prolong the reading; "for," she said, "then I can keep from crying."

But I must turn from these blessed scenes, from the final perfect Sabbath, with its installation services for a new deacon, and its evening "praise-meeting," and from the sad parting, and tell you of Hulakegh, which I next visited, and a very different place—a little village, with low, dark houses, the people very poor, and with cares and burdens seemingly heavier than they can bear. The women here are very intelligent, most of them knowing how to read, and attending the chapel in great numbers. Often at a daily meeting at noon of the women, there were one hundred present, and on the Sabbath nearly or quite two hundred. Fortunately the people, last summer, built a new chapel, and even that was crowded for the evening preaching services, and on the Sabbath.

Again we heard heart-broken confessions of sin from both men and women. The inquiry meetings were large, and new inquirers constantly came all day long to find an opportunity for private conversation. After the daily meetings, in which three or four

would often be on their feet at once, and new voices would constantly be heard, many remained to talk and pray with me alone.

The work of the Spirit did not lead to mere *feeling*. There was a putting away of sin, and a desire to work for others. There was an eager attention to the preaching of the truth, and often a shudder or groan would pass through the whole assembly, as some heart-searching truth pierced like a sword, while the "Amens" in prayer were deep and fervent. As practical results of this awakening many will be added to the church. A large number of different parts of the Scripture were sold, and money raised for a bell for the chapel, which now rings out its sweet call for prayers.

The good work in both these places still goes on, and time would fail to tell of a multitude of cases of the deepest interest, causing us to live in daily wonder, and to exclaim, in gratitude, "What hath God wrought!"

I cannot forbear adding a brief extract from one of the joyful letters just received from Malatia.

"We continue our meetings in the morning, and they are very sweet. I believe the Holy Spirit is working. Many of the newly-converted ones, and some of the old converts, go from house to house and preach with great earnestness. Very often I am perplexed as to which way I shall go. If I go to one person ten remain behind. If I were divided into forty pieces, and each piece sent to a house, still I would not be enough. Thus, also, say the other brothers who are laboring. 'To which one shall we go? The whole city is ready to receive us with love.' We are constantly using new means. The brethren read many religious books, and give them also to the non-Protestants to read, and they are of great benefit."

INDIA.

THE THANK-OFFERING.

BY MRS. W. B. CAPRON.

It was five silver rupees. They were unspeakably precious. I wanted to feel their sure presence every little while, and for three days I changed them from one pocket into another, whenever I changed my dress. My blessed Master has had such gifts, and been moved with tender love at every thought of the giver. It is the impulse that prompts the giving that sweetens it so.

This is the way of it: In a large house of comfort, in comparative but not rigid seclusion, lives a woman who has for a long time

read the Bible with us. Quiet and undemonstrative, she revealed but little of her own thoughts; but to visit her was an unceasing pleasure to the Bible-woman and to me. She fell into a long and exhausting illness, and was so reduced in strength that I always found her lying on a cot, unable to sit up. She was under the treatment of native doctors, and my conversations were always directed to her sin-sick soul and the Great Physician. The parables of "The Lost Sheep" and "The Prodigal Son" were made impressive to her.

Finally, as I was going to the Hills, I made, as I supposed, the farewell visit. She herself thought it was our last meeting. I brought up again the parable of "The Lost Sheep," and having endeavored to show her that she herself was the missing one lying under the dark shadow of Menâdchi's great Temple, I said to her:

"Will you keep quite still here all alone, or shall He hear your weak, faint voice calling to him, 'Oh, save me, also! Thou hast saved many; save *me!*' He will hear you, and save you to life everlasting. I am going to kneel here by you and tell Him where you are; and tnen when we are all away you can call him, and he will come."

"Oh, do!" was her reply. Her mother was standing at the head of the bed leaning upon it. I asked her daughter to be guard at the open door, and then followed the committal of her case into the Saviour's hands, and he was earnestly entreated to care for her and never leave her. There was something peaceful and grateful in her smile as I ceased, and said a few parting words.

As the Bible-woman, also, had gone away from the city during vacation, I had no way of learning about this precious woman until we again met. She was as eager to tell as I was to hear.

"Just think," said she, "she is entirely well. She has just returned from the sea-side."

Of course, I soon went to see what these things should mean. It was good to find her alone, and to see her, and, still more, to hear her.

"How did such a change come?" I asked.

"It was the Lord Jesus," was her reply; and she went on to tell me how it was that she was brought back to life. Said she: "While you were praying, the Lord Jesus seemed real to me. I was sure that He was real to you, and it was like strength to me. I was afraid to die. I believed there was a heaven. I was afraid there was a hell. I was not sure of going to heaven, and I was in continual trouble. I had no strength to read, and I was in sorrow. In the night, after you went, I was thinking about the prayer, and I said it over. A courage came over me, and seemed to give me

strength. I felt it all over; for you know that happiness gives strength to the body always. I began from that time to get well. The next morning some new pills were sent to me from a long distance; but I refused them. I did not wish to be confused by anything. When I could sit up, I was taken to the sea-side."

Of course, some of this narrative was elicited by questions. "My dear child," I responded, "don't you see that the Lord Jesus will make a change in your soul as real as you feel that he has done in your body?"

"Yes; I believe that. I would like to do something for a thank-offering to Him."

Instead of the gaudy procession into the temple, so common on such occasions, the beloved Master was to receive the sincere offering from her heart. This was a departure, indeed!

"What do you propose to do?" was my next question.

"I have been waiting for you," she answered. "I can give Him some money for you to use, and if you think best I will send you five rupees."

"You can begin with that," I replied; "but you can do more than that for Him. He will show you what, if you will ask him."

This was how the five rupees came: When I went again I asked her how she got the money. She told me. "When my husband came home with his quarter's salary, I said to him, 'I wish to send a thank-offering to the lady. It is her Lord who gave me life again.' He asked me how much, and I said, 'Five rupees.' He said that was a good deal; but that he would give me a rupee a month. I told him that this was not the way to make a gift to the Lord. It should be all given at once. He gave me the five rupees without another word."

This is the way the thank-offering came. It was precious to me, because I felt sure that it was precious to the Saviour Jesus.

AFRICA.

LETTER FROM MRS. S. W. TYLER.

* * * It is only occasionally that we meet with incidents among our heathen people which seem worthy of recording, they are so indifferent or afraid to express their thoughts; and those who we hope are Christians, are not always sufficiently awake for us to say anything about them. We do sometimes, however, have little joyful touches of encouragement, which enable us to hold on our way with hope.

This afternoon, just as I had seated myself to write, two heathen women came to get medicine for their children. I was very glad

indeed to see them, as they had not been here for a long time, and they live too far away for me to visit them. When they came I sat down determined to sow a little seed in those two hearts, whether I had time to write my letter or not; and we had a good talk about the life here, the life hereafter, and about God as our Father.

"It is dreadful to think about God," said one, "and to know that he is looking at us all the time, and that he may be angry with us when we did not mean any harm."

"Shall we see our friends in the other world, and really know them?" asked the other. "Shall I know my father?" she asked, eagerly. "Then I shall not be afraid to die, because I want that more than anything else." I afterward learned that her father was an influential man among the people, and though not a chief, was greatly beloved.

Just then my washer-woman came, with the bag of clothes from the river, and sat down with us. She explained in her own simple language just what I wanted them to know, and told them that she loved to think of God as a father, more than anything else; that if they would only try to be his obedient, humble children he would love them, and they would be happy here and hereafter. Her plain face quite beamed with joy, and they must have felt that she gave evidence of the truth she was pressing upon them — that she was truly happy. They left without any expression of personal interest in the matter, though assenting that it might all be true. I wonder if our sisters at home realize one trial which meets us every day, and sometimes dampens our faith when we try to win these poor degraded women to the love of a Saviour — it is so often forced upon us that the smooth words of assent spoken are only a prelude to a request for some little thing which is worth more to them than all our earnest talk.

As I sat resting after dinner, not long ago, a fine-looking middle-aged man came in and introduced himself as the brother of a man from whom I had recently received a letter dated "Durban Jail." He had come to have me read the letter to him, that he might be able to "rest" the father's heart; for he was a sickly man, and worried about his son, who had been condemned to prison for four years on account of the theft of three watches. Having lived with white people from childhood, he had learned to drink the white man's liquor, and probably was under its influence when he committed the theft. His object in writing the letter was to ascertain how his sick child was. Of course I inquired about the child, and the man said: "It was very ill for five weeks, and we all thought it would die; but we tried hard to save it, and at last I bought a goat for a pound, and killed it as an offering to the

spirits, and they accepted it, and the child is now fast recovering." "Do you really believe this offering of a goat saved the child?" I asked. "Yes; it was saved by my offering," he said, with great reverence and satisfaction.

Then I talked with him about the all-sufficient sacrifice made by Christ, and he said he knew we believed all that; but he had been brought up the other way, and he should not like to grieve his old father by leaving him to die alone: he wanted to live and die like him. At the same time, he wished to tell me that he tried to do all the good things he knew about. He had lived with white people many years, but he had never stolen from them nor deceived them. He was very anxious that his own son should learn to read and write, and when he could read in the Bible, he might come home and tell them all about the wonderful things written there, and be a Christian, if he liked; he would not oppose him. I was thankful for these words, and shall try to take great pains with the boy when he comes to school again. I had missed him lately, and his father said he was obliged to accompany his grandmother on a visit to the Zulu country, as she could get no one else to go with her.

It is a great joy to know that you who are praying and laboring for the extension of the Master's kingdom, do not forget our humble efforts; and though we may not have much encouragement to report, we all feel that it is good to work here, and that the Lord will own some of these people in the last great day as his true followers.

FROM THE DAKOTAS.

LETTER FROM MISS WEBB.

As the "Dakota Mission" is to be the subject in LIFE AND LIGHT for several months, I have felt, very strongly, what a good opportunity it would be to bring before the public the work of our native women, we feel they do so nobly with the little they have.

There has been an increasing interest on the part of the women of our native churches to do something toward raising money to send the gospel to those still in darkness.

There is a Woman's Missionary Society connected with every one of our native churches. The report this year shows an offering, on the average, of about twenty-five dollars from each of these societies.

Of our eleven native churches, only one is reported without an offering from the women. The sum of all these offerings amounts to $278.90 — more than one-half of the money raised in the eleven churches toward the spread of the gospel.

Of course, it will be understood that these statements do not include the native pastor's salary.

These figures, showing woman's work, are very remarkable when one considers the degraded position of Indian women in the unchristianized and uncivilized state.

They work with zeal, interest, and pride. Their homes are often so far away from the place of meeting, that the number in attendance from week to week or month to month is not very large, but a great deal of work is accomplished in their homes. In our society at Santee we have two women who are seldom absent, although they have to walk between four and five miles. One of them has lived in a tent most of the winter, in order to be able to attend in all weathers. Some of the societies take a whole day for their meetings, the women going in the morning, and carrying their dinners with them.

We at Santee meet once a week, in the afternoon, beginning our meetings with a half-hour's prayer-meeting. This year, in reorganizing, we formed a branch society at the Creek, about nine miles from us, where is a little church and quite a little settlement.

As secretary of all these societies, the letters I receive are often very interesting. I would like to quote from one I have in mind, but must postpone for another time.

To many, I can imagine, the question will arise as to how these women raise the money. About as in the societies at home. They make moccasins, pin-balls, money-bags, scissors-cases, needle-books, quilts, comforters, aprons, holders, and children's garments of all sorts. These are bought among themselves, and also their white friends, who are interested for them and the cause. We have many of our Eastern friends to thank for the materials with which to make the above-mentioned articles.

I would like to say right here, with an expression of our thanks, that pieces of velvet, silks, woolen, calico, papers of needles, spools of cotton, remnants of calico and cotton cloth, are always helpful, and most thankfully received. The women work in silks, ribbon, and porcupine, besides their well-known bead-work.

We often take various articles with us when we go to see those who do not often, if ever, attend our meetings. They seldom refuse to take them, but, on the contrary, are always pleased to do so.

We went a few days ago to visit some homes about six miles from us. I asked one of the young women I saw, about the meeting. She told me she could not come so far. When I asked if she would like some work to do, her face brightened, and she looked as if I had conferred quite an honor upon her. Oh, these

women have such warm hearts, and it is such a blessed privile to have them opened to us, as from time to time is done!

Pray for us, that we may have wisdom and strength given us know how we may best reach them, that we may help them i their spiritual growth.

Young People's Department.

A SANDWICH ISLAND QUEEN.

MORE than a hundred years ago, when th country was only a British colony, there can into existence, in a small grass hut on one the Sandwich Islands, a little brown bab girl, very small and weak, but destined play a most important part in the transform tion of a heathen people into a Christian n tion. Though the child of royal parents, — th King and Queen of Mauni, who at the time her birth, through the fortunes of war, we in extreme destitution, — from her very infancy she was inured

NATIVE GRASS HOUSE

hardships and to scenes of violence and bloodshed. When bu few months old she had a narrow escape from a midnight deat when her parents were fleeing from one island to another. S

was wrapped in a roll of white *kapa*, and laid on the top of a double canoe, and by a sudden tossing of the waves she fell off into the sea while fast asleep. Her parents noticed the white *kapa* on the top of the water, wondering what it was, till it finally occurred to them that their child had fallen overboard, when they quickly paddled out to her and drew her out of the water—a second Moses, rescued to become the leader of her people.

The little girl bore the name Kaahumanu, and it was during her childhood that the white foreigners, with all their attendant benefits or evils, made their first appearance at the islands in the person of Captain Cook and his followers. We can imagine the scantily-clad child, catching the spirit of her elders, gazing half in admiration at the wonderful strangers, with their white foreheads, their bright eyes, and unintelligible language—half in fear at the fire and smoke in their mouths from pipes and cigars, giving unmistakable evidence that they were gods; and we can imagine her joining in the worship and offerings that the simple-hearted natives gave to those very human creatures as superior beings.

In the midst of excitement and peril, spending much of her time on the battle-field, Kaahumanu grew rapidly in mind and body, and at the age of thirteen was taken into the number of the wives of Kamehameha, the chief ruler of the whole group of islands. The prowess which her father had developed, his weight in council, and her being the daughter of the Queen of Mauni, contributed to give her consequence in the nation and in the eyes of her husband. She became the favorite of the king; but since he had twenty other wives, in the course of his life, and since it was thought lawful and respectable for a chieftain to have as many wives as he could get, and to turn off any of them at his pleasure, it required much sagacity and ingenuity to retain her place in his affections, and her share of happiness in this polygamist family, which was by no means large. How it would be possible for a barbarian warrior to manage from one to two dozen ignorant, degraded wives, some young, some old, some handsome and some ugly, without despotic violence, it is difficult to conceive. It is certain that he did not. Foreigners testify to having seen Kaahumanu cruelly beaten for the simple offense of speaking of another man as handsome.

Under these influences the young wife soon developed an indomitable ambition, and energy, and strength of will that was very remarkable, and by the time she had reached middle-age she had become the ruling power in the kingdom. At her husband's death, in 1819, she was made guardian of the realm, and commissioned by him to manage it herself, if his son did not do it well.

Her first act in this new position was to induce the new king, her step-son, to abolish the system of tabu. Tabu was the conservation of any object or person or period of time for some exclusive purpose. Sometimes a whole district, or an entire island, was placed under tabu, during the continuance of which it was excommunicated, no canoe or person being allowed to approach it. "In the tabu season, if it were strict, every light and fire was to be extinguished. No one might be seen out of doors; and, as the purpose of tabu would be frustrated by any sound made by animal or

IDOLS.

bird, the mouths of dogs and pigs were tied up; and as for the poor garrulous fowls, after having their eyes bandaged they were put under a calabash, and so made quiet by their double darkness." The system served the twofold purpose of preserving a person from intrusion from unwelcome visitors and to place him in a most trying isolation. The system was used by the chiefs and priests in a most arbitrary way, and, as usual, the heaviest burden of it fell upon the women. One thing after another was pronounced tabu, or forbidden to them, until their position became intolerable, and their bondage such as the high-spirited Kaahu-

manu would not endure. She determined to assert the rights of woman for herself, her royal sisters and step-daughters, and for the people. She claimed equal privileges with men in eating and drinking, and the termination of other degrading and oppressive restraints. The new king was easily persuaded to abolish a system that was a constant restraint to his passions and appetites, and "freedom from tabu" was soon proclaimed far and wide. The abolishment of the ceremonies of tabu was followed by the desertion of the idols and ancient gods of the people, and the spirit of

KAAHUMANU.

irreligion took possession of both rulers and people. At the command of Kaahumanu, all the idols, which, though extremely hideous, had been cherished as sacred from time immemorial, were destroyed. Governmental sacrifices ceased, the stone temples were deserted, and frail, thatched houses of worship burned. Heathen amusements, licentiousness, and revelry abounded, and atheism took the throne.

By a most remarkable providence, it was just at this time that

the missionaries of the American Board arrived at the islands, bringing to this religionless people the pure gospel of Christ. As soon as possible the missionaries sought out the royal family, desiring to obtain their permission to remain to teach the people. These royal personages "sat, like Turks, on mats spread on the ground, dipped their fingers in the dish to eat their fish-poi and dog-flesh, without knife, fork, or spoon. They stretched themselves at full length on the mats, to play at cards and otherwise kill time."

Kaahumanu was disposed to be friendly with the missionaries from the very beginning of their labors, and soon opened a pleasant social intercourse with them that continued till the day of her death. It was some time, however, before she showed any personal interest in Christianity. Her first approach to it was caused by the same feeling that brings so many in all lands to believe and trust in divine power—her utter helplessness. In abolishing tabu, and throwing aside all the restraints of religion, she had opened the flood-gate for the entrance of violence and crime that she was powerless to resist. The king gave himself up almost wholly to debauchery and profligacy, and Kaahumanu, being far from satisfied with his mode of life, seemed to turn her thoughts to the possible aid that might be obtained from a higher power, and asked the missionaries to pray for the king. She did not pretend to pray herself, or to obey the divine commands, nor had she yet shown the least desire to read and write.

[*To be continued.*]

Our Work at Home.

HINTS TO COLLECTORS.

It requires tact, patience, and prayer to be a good collector. Let us contrast two ways of doing this duty.

One collector has been harassed for some time with the feeling that "collecting ought to be done." At length, perhaps at the end of the half-year, she sallies forth. She has not been to the missionary meeting lately, and so scarcely knows for what the money is to be used when she gets it. The first lady she calls upon is sick, and cannot be seen. The next has nothing to give. She sees the next lady, and tells her that she has come collecting for the Woman's Foreign Missionary Society. "What do you do with the money?"

"Well, I scarcely know — only, it goes to the missionaries." The lady gives fifty cents or a dollar, as she may happen to have it, and the collector goes on. Perhaps at four or five houses she gets nothing. She returns home feeling discouraged, and saying, "I never was made to be a beggar."

Another says: "All the ladies in my district prefer to be called upon but once a year." So she waits until the end of December. Then come the Holidays, bringing their hurried round of visits, present-making, family reunions, and perhaps fairs. So the collecting easily slides over into the next year; and with what result? The ladies who are faithful in laying by something, finding that no collector comes, hand their money in to the treasurer. Others say, "No collector ever comes to our house;" and the money which would have been given is spent for Christmas gifts; while others, to whom the collector finally goes, say: "Why, I thought I paid my money last year. I'd rather have what I pay now go for this year." So that district is disorganized, and the treasury suffers.

Let me show you, my dear sister-collector, a different and a better way. Keep yourself fully informed as to what your auxiliary is doing. To do this you will find it necessary to be present at every monthly meeting of your society. Then, when your heart is warm from one of these, go forth with an earnest prayer that God will help you to cultivate your district, not only to the giving-point, but, more important still, so that you will know that there is at least one in every house you visit who would not miss going to the missionary meeting. Say to the ladies: "I have come to tell you what a good time we had at our meeting yesterday; or what, as a society, we have promised to do next year." Do this over and over again, until you infuse into your contributors some of your own enthusiasm. Remember that you are in a large measure responsible for the size of the monthly meetings.

Do not make the mistake of paying the most attention to the wealthy. They may give semi-annually, or annually, as they prefer; but there are some in your district whose means are small, some who are not in the habit of giving, and some who know very little about missions. Devote yourself to these. Call on them quarterly, and talk to them about the missionary work. Tell them of any interesting things you have heard, or of letters from the field. Only last month a lady said, after the collector had been trying to interest her in this way, "And is that the way the missionaries live out there, by what is sent to them from here?" And collectors had been calling at that house for years!

Do not confine yourself to the names in your book. In the dis-

trict just spoken of, three families were found who attended the same church, but who had never been called upon by the collectors, and knew nothing of the ladies' meetings. It is a good plan to ask if any attending your church live in the neighboring houses. And, lastly, be sure to give something yourself. We have heard of a church where the collectors never give anything. Perhaps they think that their services are sufficient. Shall we ever be sorry that we have given too much?

Now let us sum up the above. Be always present at your missionary meetings; collect regularly; pay special attention to the uninterested ones; give yourselves; and, above all things, pray over your work.

M. E. M., in *Woman's Work for Woman.*

ELEVENTH ANNUAL MEETING OF THE NEW HAVEN BRANCH OF THE WOMAN'S BOARD OF MISSIONS.

MAY, which had scarcely smiled before, welcomed the eleventh annual meeting of the New Haven Branch with a day that was all sunshine. Clear, balmy air and lovely flowers seemed fitting tokens of the gladness with which the Branch welcomed back its beloved president, Mrs. Hart, to the office from which she had been so sadly missed.

The annual report showed an advance all along the line, especially among mission circles, thirteen new ones having been received, and excellent work done among many, both old and new. Much that was cheering was reported from auxiliary societies.

The treasurer reported receipts of over $10,000; the offerings of mission circles showing an advance of some $650 upon last year.

Mrs. Barnes brought greetings from the Boston Board in an address that inspired us with a delightful sense of our oneness in this work, and the privilege and sweetness of having a share in it.

Abstracts of county reports were given by Mrs. Prudden. A list of topics for missionary papers, fresh, spicy, suggestive, was read by Miss Hart. Miss Anna Felician, soon to return to her work in Marsovan, spoke with her usual simplicity and warmth, telling of the grateful and affectionate regard with which the converted Armenians hold their American benefactors.

Miss Shepard, with her little Ponca Indian girl, then claimed our attention and interest, and the Dakota Home will hereafter seem far more like a reality to us, by reason of what we have heard and seen of its workers and its work.

A devotional meeting of marked fervor and tenderness com-

the morning exercises, and sent its hallowing influence on
gh the day — and, we trust, far beyond it.
›r the usual collation the afternoon session was convened,
ficers for the ensuing year elected. Greetings were presented
·s. Whiting, from the Baptist Board, and Mrs. Jewell, from
artford Branch.
. Hume, the corresponding secretary, gave a full and inter-
· report of the foreign work of the New Haven Branch,
ally in India. Mrs. Hart spoke tenderly and appreciatively
: Invalid Corps of helpers, and their valuable services.
aper of great interest describing some of the results of mis-
y work in Marsovan, and prepared by Mrs. Leonard, was
Miss M. Cady read a poem, "Only an Earthen Vessel."
Bowen, of Smyrna, was fresh and animated, and her address
anded close, eager attention.
der allusion was made to the dear young missionary who, a
go, seemed about to be restored to her work for us in Ahmed-
, but who was so soon called to a higher service. Prayers were
for her sister-in-law, Miss Hume, just setting forth for India
e for the motherless little ones; and a deep interest mani-
l in the missionary mother who thus sends three of her chil-
to the front, and then in her own home here does an equal
nt of work for the cause.
· second decade seems thus far to lack none of the elements
ıave made the first ten years, years of fruit-bearing and of
h. As in the past, so yet more in the future, may God bless
'ew Haven Branch. L. W. B.

A BUDDHIST LEGEND.

In a far-off Eastern city,
  Inside a garden wall,
On a bed of blooming orchids,
  In the shade of palm-trees tall,
A Hindu mother was kneeling
  Beside her dying child;
And on the air her wailing
  Rang out in accents wild.

In the gray stone-wall above her
  An image of Kali stood—
The hard and cruel goddess
  Whose delight is human blood!
Before her knelt the mother—
  A frantic suppliant — there;
To appease her vengeful anger,
  She offered gifts most rare.

Her choicest, costliest jewels
  She laid at Kali's feet,
In desperate, wild endeavor
  Her dread demands to meet.
"O Kali, take these jewels!"
  With streaming eyes she cried;
"Oh, let me keep my darling!
  I've naught on earth beside."

For hours the mother pleaded;
  But Kali's face of stone
Not once with pity softened,
  Not once with kindness shone;
And ere the evening shadows
  Crept o'er the orchids sweet,
A little lifeless body
  Lay silent at her feet.

The babe was with *our* Saviour,
  But the mother was left behind;
A broken-hearted woman,
  In weariness she pined.
Helpless and sad she wandered
  About her prison home—
A dreary, dark zenana,
  In which no light could come.

At last there came a morning—
  A grand, high festival—
When Buddha's followers gathered
  Within his temple wall.
With quick determination,
  Into the crowded street,
This fair, secluded woman
  Went out her god to meet.

With timid, faltering footsteps
  She mingled with the throng;
And toward the gorgeous temple
  Was swiftly borne along.
There patiently she waited,
  Hard by the temple gate,
Where Buddha's faithful worshipers
  Appeared in lofty state.

But soon within she ventured,
  And sought a quiet spot,
Where alone her prayer she offered,
  The great crowd heeding not.

Before the dark-browed idol
She knelt — but all in vain;
With meaningless petitions
She sought to ease her pain.

But now, with sudden impulse,
All forms and rites defied,
With all a mother's yearning,
From out her heart she cried,
"Great Buddha! oh, have pity!
Oh, give me back my boy!
Must I live without him ever —
My child, my only joy!

"Oh, tell me how to bring him
Back to my arms once more!
If I my gold and jewels
Will add to thy great store —
If I my length will measure
To thy far distant shrine,
And shrink from no dread penance,
Oh, may he still be mine?

"From other happy mothers
I stand alone — apart;
No sorrow like my sorrow
Rests on another heart.
He was so strong and beautiful,
So lovely and so fair!
And now he has gone from me:
Oh, pity my despair!"

And then — behold a wonder! —
The stone-god moved and spoke;
Forth from his eyes flashed lightnings;
His mouth breathed fire and smoke!
From out the hideous image
There came a gentle voice,
Which said, "Fear not, my daughter;
Arise! arise! rejoice!

"A very simple penance
I lay on thee to-day;
I ask no painful wand'rings
To temples far away.
And yet, this simple penance —
So seeming fair and light —
Has never been accomplished
By labor or by might.

"Bring me one grain of mustard
From any happy home
Where not one blight of sorrow
Was ever known to come.
When once the seed you bring me,
I pledge my mighty power
Thy boy once more shall greet thee,
Be thine from that glad hour."

Ah, then, what joy unbounded
Thrilled through that mother's frame!
With rapturous exaltation
She praised great Buddha's name.
Upspringing from the pavement,
Like prisoner 'scaped from doom,
With light, exultant footstep
She fled the temple's gloom.

Without a moment's doubting
She started on her quest,
Her whole soul fondly yearning
To fulfill her high behest.
In all her radiant beauty
Unharmed, because she bore
The sacred badge of Buddha,
She went from door to door.

Throughout the crowded city
She passed from street to street—
This strange but earnest seeker,
This childless mother sweet.
Through lofty, broad zenanas,
In humble bungalow,
'Mid shrines where countless pilgrims
Make ceaseless ebb and flow;

By the holy Ganges river,
Whose waters ever bless
The faithful saints of Buddha,
She searched for happiness.
In many a distant village,
In many a lonely spot,
She sought the wondrous talisman—
She sought, but found it not.

But, ah! it was so pitiful—
The misery she found;
No house without its sorrow,
No heart without its wound.

Each day her hope grew fainter,
  As she fathomed human pain;
At last, footsore and weary,
  She homeward turned again.

The talisman so potent
  She long in vain had sought
But, lo! she had found anothe.
  With wondrous beauty fraught!
It had put away her sorrow;
  Her heart had lost its pain;
Her eyes had ceased their weeping,
  Her voice its sad refrain.

What was this beauteous secret
  That wrought a change so fair?
'Twas this: in all her wanderings
  She had seen such dark despair,
Had met such desperate sorrows,
  Such misery dark and grim,
Her own had paled in contrast,
  Had softened and grown dim.

A thousand tender sympathies
  Had filled her heart each day,
As she scattered gentle ministries
  Along the weary way.
Ah! she had found the secret—
  The sweetest and the best—
She had learned to live for others:
  Her sad heart was at rest.

THE "MISSION DAYSPRING."

E wish to call the attention of our friends once more to the messenger that goes out monthly from the American Board the Woman's Board,—our *Mission Dayspring*. From comications received with reference to it, we have reason to be- that it meets a felt want in our Sabbath-schools and mission es. During the first six months of its existence it has been ived most cordially; but we wish to bespeak for it a much er circulation for the remainder of the year. While we feel uraged at the number of subscribers already obtained,— 0,—yet its proportion to the number of scholars in our ath-schools—440,000—is very small.

May we be permitted to ask a few questions to each one who reads these lines? Is the *Mission Dayspring* introduced into your Sabbath-school? If it is, cannot the number be increased? If it is not, can it not be placed there by the first of July? Is there any one who can see to it as well as yourself? For the sake of the cause; for the sake of the suffering little ones in heathen lands: for the sake of rousing an interest in missions among children in our own land, — will you not take the pains to see that it has a place in your school as soon as possible?

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Norway, Aux., $3; Calais, Aux., $10.92; Madison, Aux., $3; So. Paris, Aux., $15; Center Lebanon, "Little Cedars," of wh. $25 const. L. M. Miss Abby L. Horne, $30; Union, "Ladies' Circle," $5.45; Blanchard Ladies, $6; Thomaston, Aux., $10; New Gloucester, the Misses Bailey, $10; "Milltown Mission Band," of wh. $25 const. L. M. Mrs. Geo. F. Todd, $30.20; Saco, 1st Ch., $7; Waterford, Aux., $14; So. Berwick, Aux., $25; Bath, Central Ch., $35; Greenville, Aux., $5; Yarmouth, 1st Ch., Aux., $49.06; Wells, 2d Ch., Aux., $30; Kennebunkport, Aux., $20; Portland, Aux., High St. Ch., $238; Plymouth Ch., $17; Bethel Ch., $13; West Ch., $1.50, $578 13

Searsport. — A Friend, 5 00

Total, $583 13

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas. Antrim, Aux., $10; Bedford, Aux., $8.78; Brookline, Aux., const. L. M. Miss Jennie E. Peabody, $25; "Cheerful Givers," $50; Charlestown, Cong. S. S., $3; Concord, Aux., $30; North Ch., const. L. M.'s Mrs. F. D. Ayer, Miss J. P. Jewell, $50; An Invalid, 35 cts.; Danbury, Aux., $4; Durham, Aux., $27.50; East Jaffrey, Aux., $10; Hanover, "Rainbow Band," $30; Hillsboro Bridge, Cong. S. S., $5.50; Keene, 2d Ch., "Birds and Flowers," $30; Manchester, 1st Ch., Aux., $100; Meredith Village, Aux., $21; Piermont, Aux., $10; Portsmouth, "Rogers Circle," $40; So. New Market, Aux., $10, $465 13

Milford. — "Willing Workers," 40 00

Newport. — "Workers," 75 00

Total, $580 13

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas. Weston, Friends, $6; Barton Landing and Brownington, Aux., $9.60; East Poultney, Aux., $11.47; Milton, Aux., $10; Springfield, Aux., $19; Norwich, Aux., $4; Quechee, Aux., $15; East Corinth, Aux., $11.25; "Mission Circle," $1.75; Chester, "Mission Circle," const. L. M. Miss Ida F. Learnard, $25; Rutland, Aux., of wh. $25, by Mrs. Charlotte L. Haven, const. self L. M., $33.24; St. Johnsbury, Miss S. T. Crossman, const. L. M. Miss Martha J. Hall, $25. Ex., $10, $161 31

Ludlow. — "Mission Circle," 30 00

Total, $191 31

MASSACHUSETTS.

Acushnet. — 1st Ch. of New Bedford, $31 00

Berkshire Branch. — Mrs. S. N.

ll, Treas. Pittsfield, ., $27.19; Lee, "Willing ers," $36.50; Hinsdale, $17.33; Mountain Rill, . $25 const. L. M. Miss e Tuttle, $60; Barring- .ux., $8; Dalton, of wh. from Mrs. James s' S. S. Cl., $51.73; So. nont, prev. contri. const. Mrs. Norman Bills, $200 75

ord. — A Friend, const. Miss Emily Reddington y, 25 00

o. Conf. Branch.—Mrs. nmond, Treas. George- 1st Ch., Aux., const. L. iss Sarah E. Horner, Haverhill, No. Ch., Aux., . $25 const. L. M. Mrs. Beeley, $60; West Hav- , Aux., $11; "Girls' on Band," $5; Ames- Aux., $65, 166 00

o. Conf. Branch.—Miss Osgood, Treas. Lynn, al Ch., Aux., const. L. ss Susan Boynton, $25; Ch., "Young People's Soc'y," $5; Salem, Tab- le Ch., Dr. Choate's S. S. 0; Georgetown, Memo- Ch., $34; Ipswich, So. Aux., Young Ladies', Beverly, Dane St. Ch., Leaves," $75, 195 00

n Co. Branch.—Miss L. arhawk, Treas. Bern- n, $5; Rockland, Aux., Coleraine, Aux., $11; ield, Aux, $14.48; Shel- Falls, $40; "Little n," $20; Sunderland, side Gleaners," $40; eley, Aux., $6; Shel- , Aux., $12, 156 13

hire Co. Branch.—Miss la G. Clarke, Treas. mherst, Aux., of wh. nst. L. M. Miss Helen nt, $35; Northampton, 1st Ch., Div., $50; Ed- Ch., Div., $14.87: "Mis- ircle," $105; So. Hadley, ion Circle," $6; Hadley, $41.48, 252 35

ce. — "Willing Work- 10 00

d.—"Morning-Glories," 37 91

ex Branch.—Mrs. E. H. en, Treas. Framing- Plymouth Ch., Aux., o. Framingham, $31, 116 00

ue. — 1st Cong. Ch., 6 14

— E. M. D., 20 00

and Pilgrim Branch. . Franklin Shaw, Treas. y, Aux., $35; Mr. Hard- S. S. Cl., $50; Cohas- ux., $20, 105 00

North Middleboro.—Cong. Ch., Aux., $10 00

Norton. — Wheaton Seminary, const. L. M. Miss Josephine E. Bruce, 25 00

Sudbury. — Aux., 11 00

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Winthrop Sargent, M. D., $10; Park St. Ch., Aux., of wh. $50 by Mrs. Jacob Fullerton, const. L. M.'s Miss Hariette S. Carter, Miss Angie A. Tead, $25 by Mr. J. B. Hagar, const. L. M. Miss Carrie A. Hartwell, Foochow, China, $25 by Mrs. G. N. Coburn, const. L. M. Mrs. R. A. Ware, $675; "Echo Band," $70; Union Ch., $1.50; Mt. Vernon Ch., Aux., of wh. $25 const. L. M. Harriet S. Proctor, $146; Central Ch. S. S., $82.50; "Mission Circles," $3.75; East Boston, "Maverick Rill," $20; Roxbury, Eliot Ch., Aux., $26.25; Chelsea, 3d Ch., Aux., $25; Jamaica Plain, Aux., Amelia C. Gould, scholarship, $30; Florence Clark, sholarship, $30; Boylston Ch., "Young Ladies' Soc'y," $4; Brookline, Harvard Aux., $1; Waverly, Aux., $29.35; Hyde Park, Aux., $21; "Heart and Hand Mission Circle," $46; Newton, Eliot Church, Aux., $283, 1,504 35

Wellfleet.—1st Cong. Ch., Aux., 6 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Woburn, Aux., $35; "Woburn Workers," $30; Malden, Aux., $57, 122 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Westboro, Aux., const. L. M. Mrs. Henry D. Staples, $35; Spencer, "Riverside Helpers," $30; No. Brookfield, Aux., $40; Worcester, "Woman's Miss'y Ass'n," Central Ch., $50.58, 155 58

Wrentham. — Aux., 33 00

Total, $3,188 21

LEGACIES.

Berkshire Branch. Legacy of Mrs. A. C. Morley, Pittsfield, $75 00

Salem. Legacy of Miss Caroline Baldwin, 500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Washington Village, $4; Nayatt, "Little Children," $1; Pawtucket, Aux., of wh. $25 by

Mrs. H. M. Blodgett, const. L. M. Miss Ellen F. Bliss, $140.75; Central Falls, Aux., $50.69; Providence, "Beneficent Foreign Mission Circle," $300, $496 44

Total, $496 44

CONNECTICUT.

Farmington.—S. S., $61 60
Hartford.—A Friend, 40
New Haven Branch.—Miss Julia Twining, Treas. Bethel, $42; Bridgeport, So. Ch., "Dew-Drops," $5.75; Centerbrook, $32; Cheshire, of wh. $10 fr. Miss Baldwin's S. S. Cl., $42; Darien, of wh. $5 fr. "Sunbeams," and $25 fr. "Busy Bees," $60; Derby, $34.75; East Haddam, $17.75; East Hampton, 1st Ch., $25.20; Ellsworth, of wh. $18 fr. the "Golden Links," $41.50; Essex, $10; Falls Village, $12.50; Georgetown, of wh. $7.61 fr. "Buds of Promise," $19.11; Greenwich, $40; Guilford, 3d Ch., $10; Haddam, $12.75; Meriden, 1st Ch., of wh. $40 fr. "Cheerful Givers," $50; fr. S. S., $75, to const. L. M.'s Mrs. S. C. Pierson, Mrs. E. I. Merriman, Mrs. E. C. Allen, $225; Meriden, Center Ch., to const. L. M.'s Mrs. Maria P. Bradley and Mrs. Jane M. Ward, $50; Middlebury, $22.50; Milton, $10; Monroe, $12; New Britain, So. Ch., "Little Helpers," $86.52; New Haven, Center Ch., $61; Ch. of the Redeemer, of wh. $40 fr. S. S., $100; College St. Ch., $18; North Ch., $5; Third Ch., of wh. $70 fr. "Young Ladies' Miss'y Soc'y," $45 fr. S. S., $117.50; New Milford, of wh. $15 fr. "Golden Links," $50 fr. "Star Circle," $189.54; North Branford, $30; North Stamford, $15; Orange, $15; Redding, to const. L. M. Miss Emma E. Olmstead, $25; Ridgefield, $31; Salisbury, $13.90; Saybrook, "Seaside Mission Band," $32; Sharon, $30; Southbury, $1.25; Stamford, $80; Torringford, $22; Wallingford, $48.63; Waterbury, 2d Ch., of wh. $125 fr. "Young Ladies' Mission Circle," to const. L. M's Mrs. Charles Pyke, Miss Joanna Judd, and Miss Hattie Johnson, $225; Watertown, of wh. $25 for Mrs. M. F. Curtis, to const. L. M. Mrs. James L. Loveland, $77.25; Westbrook, $51; Westchester, of wh. $5.18 fr. "Young Ladies' Mission Circle," to comp. L. M. Miss Jane Almira West, $15.18; West Haven, to const. L. M's Miss Lida Richards, Miss Addie M. Smith, $25; fr. Mrs. S. P. Beardsley, to const. L. M. Mrs. E. C. Kimball, $87; Whitneyville, $46; Woodbury, No. Ch., $30; Woodbury, So. Ch., $10; Mrs. O. P. Hubbard, $5, $2,12
West Winsted.—"Mountain Daisies," 1
Windsor Locks.—A Friend, 1

Total, $2,26

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Jamestown, $25; Triangle, "Mission Circle," $5.60; Antwerp, $25; Moravia, $6.25; Binghamton, "Doers of the Word," $25; RensselaerFalls, $13; "Young Ladies' Mission Band," $5; Gloversville, $30; Saratoga Springs, Mrs. J. M. Davison, const. L. M. Miss Susan W. Davison, Neponset, Mass., $25; Rodman, $10.50; Poughkeepsie, "Opportunity Mission Circle," $30, $20
Mt. Morris.—1st Presb. S. S., 3
Sandbank.—Cong. Ch., 1
Troy.—"Desert Palm Mission Circle," 2
Yonkers.—Elizabeth C. Haydn, 3

Total, $28

WISCONSIN.

Waupaca.—A Friend, $

Total, $

CANADA.

Montreal.—A Thank-offering, $5

Total, $5

FOREIGN LANDS.

Cape of Good Hope.—Miss Gilson, $2
Turkey.—*Bitlis:* The Misses Ely, 20

Total, $22

General Funds, $7,86
LIFE AND LIGHT, 31
Weekly Pledge, 1
Leaflets, 1
Legacies, 57

Total, $8,75

MISS EMMA CARRUTH, Ass't Trea

Board of the Interior.

A VOICE FROM THE PAST.

By the courtesy of the New Haven Branch, we are permitted to publish in connection with our lesson on the Sandwich Islands, the following extracts from the private journal of Mrs. Whitney, one of the first band of missionaries sent out. They were compiled by her daughter, Mrs. Rev. S. McCall, of East Haddam, Conn., for the use of the New Haven Branch.

January 30th, 1820. — This morning, Sabbath, we passed Cape Horn. At the close of public worship we sang,

"With joyful hearts and grateful praise,
Our Helper, God, thy name we hail:
Our Ebenezer here we raise,
While round the stormy Cape we sail."

We are daily called upon to offer the sacrifice of thanksgiving. Though in this cold and dreary region, and at this point which is thought to be the most dangerous sailing on the globe, we can sit down with cheerful hearts to our frugal meals, and arise with gratitude to the Giver of our mercies.

February 27th. — This has been a precious, interesting day to us. Though surrounded by an ocean of water, God has permitted us to enjoy a feast of love. He has kindly spread for us His table here on the great deep, and we have enjoyed the first communion season since we left America. Perhaps it is the first time this ordinance was ever celebrated on the Pacific.

March 30th. — Awoke at an early hour, and heard one of the officers say, "Owhyhee is to be seen." It was then forty miles distant. As we neared the island we saw the mountain of which you have heard so much. Its appearance was sublime, reaching above the clouds. Streams of water were running from it in torrents, and its top was covered with snow. We soon saw green grass and cultivated land. (Evening). — Thomas Hopoo and John Honoree, with some of the ship's crew, have been on shore, have learned that King Tamaahmaah was dead, and his son Rehoreho was king, that he had burned all his father's idols, and that the Taboos, or religious laws, are abolished. Well may we exclaim, "What hath God wrought!" The Lord has verily gone before us, and the isles are even *now waiting* for his law. Have we not

occasion to rejoice? Yes; but it is with trembling, — for though the idols are destroyed, probably idolatry is not utterly abolished. We shall have to struggle with many difficulties, and meet with much opposition, before the standard of the Cross will be erected in this heathen land.

March 31st. — A boat has just come from the shore bringing fruits and vegetables. The men visited the Morai, or Idol Temple, and saw the ruins of idolatry. The bones of human victims, with those of horses and dogs, were strewed on the ground with the ashes of the idols. The reason the natives gave for destroying their idols, was, that they could not save the life of Tamaahmaah and his fathers, and therefore they were good for nothing. What we expected would be the labor of years, God has accomplished before our arrival. He orders all the events of providence in such a manner that no flesh may glory in his presence.

April 1st. — Krumakoo, the principal chief, his wife, the two widows of King Tamaahmaah, and a great number of attendants, have visited us. The chief was dressed in a short dimity coat, a silk vest, and nankeen pantaloons, with a hat, cravat, stockings, and shoes. His wife and the queens wore loose gowns, without stockings, shoes, or bonnets. Those who were with them were nearly naked; some with only a small bit of cloth about their middle, others with a piece loosely thrown over their shoulders. I think the queens the largest women I have ever seen.

April 6th. — To-day we have had the honor of dining with the king and his queens. He has five wives; one is his mother, and two are his sisters. One of the latter is his favorite. The king was in his usual native dress — a small piece of cloth about his middle, a piece of green silk put over one shoulder and under the other arm, and tied before by the corners, and a yellow wreath about his head. Two strings of beads about his neck completed his costume. His queens were very large women. One was dressed in a figured pink-silk gown; the rest were in native dress. Not long after they came on board the ship, the king requested us to sing, and have a prayer. Though nothing but the sound now reaches their ears, we hope the time is not far distant when the Spirit of God will enlighten their minds, and show them the beauty and excellency of the gospel.

April 12th. — For the first time have set foot on heathen ground. We went to the house, or rather hut, where some of our brethren are to reside. It is about twenty feet square, and has but one room, with two windows and a door. In one corner was a bedstead, fastened on two sides to the walls, the other two supported by the stump of a cocoanut-tree. Upon it were laid a few round

sticks, and upon these a thick bed of straw, over which a mat was spread. After tea we took leave of them, and on the morrow are to sail for our future home on another island.

DAKOTA.

THE BEAR WITH THE WHITE FUR.

BY MISS IRVINE.

LET me tell you the story of an evening visit we received not long ago. The husband of a sick woman, whom we had seen in her hut, came up a few days after for her medicine. He is one who came in from Sitting Bull's people last summer. He is a tall man, with a very fierce, cruel face. He came in and sat with us awhile, admiring our room, and talking of his coming in and surrendering his men and ponies in the summer. We asked him why he did not come to the meetings, and send his children to school. He said he was afraid it would make them sick; and besides that, when the Dakota children became a little skillful, they were sent away off East to school, and that some of them died there; and as he was afraid of this, he kept his children at home. We told him that his children could go home at noon, and that he could always have the oversight of them; but he would not be convinced. I told him to come again for more medicine when that was used up, if his wife was not well.

Last Saturday evening he came again. He went first to Mr. Renville's room, and as it was just supper-time, ate with them. Elizabeth came and told me that his wife was well, but their boy had a cough now, and so he wished some more of the medicine. I took it to him, and then came back and sat down to our supper. I said to Elizabeth, "He will probably come in here before he goes; and if he does, we will give him something to eat, and then we will both talk to him again." And sure enough, before we had finished supper he came. I fixed a place at the table for him, and he sat down with us, and he had no sooner begun eating than Elizabeth opened fire on him. She said, "Have you heard that the President is going to stop giving rations to those who do not send their children to school?" He replied, "No." And then she talked to him about why we wish them to learn: that it may lift them up; that it may advance them in both a worldly and a spiritual point of view. She said, "They all say you forbid your children to come." He interrupted, "Who says so? What woman has been talking to you?" She said, "Oh, we hear it; we go about from house to house, and we ask what your name is, and they tell

us what you are called, and that you will not let your children come to school. Do you think we do not know who you are?" He smiled, and said, "And *what* do they say I am called?" She answered quickly, "Your name is 'The Bear with the White Fur.'" At this he knew not what to say. Not waiting for him to reply, she went on: "You say you hold your children precious; but you go out with war-parties, and kill, perhaps, many enemies; you hunt; you go to the meetings; you attend the dances; but what good have you from it all? You and your children are often without food; you have few blankets; you suffer from hunger and cold. Nothing good has ever come to you from all the enemies you have killed. But if you should work all the summer — cut wood, work, work — never minding though you might be tired, and sweat — work, work — by fall you would have a house built; and if you should plant and cultivate the ground, and work hard all summer, by fall you would have much corn and potatoes; and then, when your house was finished, the agent would give you a stove, and bedsteads, and chairs, and you would have plenty of food, and all winter you and your children would live well. When they were hungry they would not have to go from house to house to get enough to eat; but from what you had raised you could give them all you wanted. You say you love your children; why do you not do this way, then?" So she went on, finally ending with, "We shall not stop talking to you until you come to the meetings, and send your children to school." When we had finished eating, I said, "It is our custom, both morning and evening, after we have eaten, to read some of the Bible, and to sing, and to pray; and we will do so now." He moved back, and said to Elizabeth, "Do you never allow any one to go out before you have done this?" She said, "Sit down there; we will soon be through, and then you can go." I read the Beatitudes, and then we sang a native air, and then Elizabeth prayed. Immediately after we had finished, our guest left. So, though perhaps he never thought to hear the words of prayer and song, or of the Bible, he was obliged to do so. God grant that some little thing may have touched his heart.

At first he listened to Elizabeth with the air of one determined not to hear with his heart; but when she spoke of his having been on many war-parties, of having killed many enemies, of its having brought no good to either him or his children, whom he professed to hold so precious, it seemed to touch a tender spot, and he listened less defiantly. We have not seen him since; but I mean to go there the first time we go visiting.

Pray for us always, and for this Dakota people, that they may *speedily* come out of their darkness into light.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

LESSON ON THE SANDWICH ISLANDS.

BY MRS. S. H. CLARK.

THE Hawaiian, or Sandwich Islands, have been so long before the public as a missionary field, that few if any of the leading facts in their history need to be repeated to the readers of LIFE AND LIGHT. As a wonderful instance of the mighty power of God in leading the dark pagan minds of a nation to the knowledge of his truth, they will ever stand out in strong relief.

In 1820, when the mission was commenced, the inhabitants were savages, upon whom no ray of gospel light had shone, without even a written language, or any knowledge of the God who made them. The same overruling Hand which had so remarkably brought this people before the minds and hearts of Christians in America, had also, in a no less remarkable manner, prepared the way for the gospel messengers to them. The first news that reached the ears of the missionaries on their arrival was, "The tabus are broken." The reigning king, Kamehaha II., had abolished the system, and by so doing had prepared the way for the introduction of Christianity.

The first missionaries left Boston in 1820. A voyage of five months *via* Cape Horn brought them safely to their destination. In 1824 a re-enforcement was sent them. Another left Boston in November, 1872, for the same purpose. Other companies continued to arrive at intervals of a few years. The language was reduced to writing, portions of the Word of God translated and printed, schools opened, books prepared, and pioneer work done in many ways. Gospel teaching and preaching soon began to bear precious fruit, so that the hearts of the workers were made glad with the thought that their labors were "not in vain in the Lord."

The fields of labor in which the American Board of Commission-

ers for Foreign Missions were then operating, were fewer than they now are. This fact, with other causes, tended to deepen the interest felt by the churches for this mission. A larger force of workers was sent to this field than to most others occupied by the Board. Much prayer in its behalf went up from earnest hearts to Him who always hears the cries of his children. A marked blessing seemed from the first to rest upon the efforts of the missionaries. In a comparatively short time souls were converted, churches formed, and many of these recently darkened minds were opened to see and receive Him who is the light of the world.

About the year 1828 a work of grace commenced which resulted in bringing some hundreds into the churches in the different islands. After two or three years this interest abated somewhat, only to recommence with increased power about the year 1836. From that time to about 1848, there was an onward movement of power and strength which has few if any parallels in either ancient or modern times. During this period about twenty-seven thousand are reported as taken into the churches. Much watchfulness and care were exercised by the leaders that no one should be taken into church fellowship who did not give decided evidence of a changed heart and life.

The next twenty years brought in some twenty thousand more to the churches. While some of this large company have fallen out by the way, a far larger part have continued faithful. Most of those who were then their leaders and teachers have now gone on to their reward, and, together with those whom they were instrumental in bringing to Christ, have joined the Church triumphant, "to be forever with the Lord." The influence of this work not only reached on to eternity, but was followed by most substantial and encouraging results, as manifested in that spirit of love which reaches out to take hold of those in the regions beyond who are without the light of the gospel. And here I gladly bear testimony to their liberal giving of their usually scanty means for the support and spread of the gospel. In proportion to their means, they give much more than do our home churches. It is nearly always out of what would seem to us deep poverty that they give.

In 1863 the mission ceased to be a dependency of the American Board of Commissioners for Foreign Missions, and assumed its own support. Up to that time about fifty thousand had been received into the churches. From the diminished population and various other causes, there were then but about twenty thousand in the churches. To speak of the causes of this decrease in the population in these and other Pacific Isles, would require more time and space than can be given here. Suffice it to say, that all

candid investigation shows that Christianity has retarded, rather than accelerated, this decrease.

The missionary work in the Micronesian Islands, which was commenced by the American Board of Commissioners for Foreign Missions, in 1852, has been largely aided and carried on by laborers from the Hawaiian Islands, supported by the Hawaiian churches. They are better able to endure the debilitating effects of the climate than our own people. In love for the souls of those to whom they go, and in adaptability to the work in various ways, they have proved a great power for good.

A mission to the Marquesas Islands has also been sustained for many years by the Hawaiian laborers, though on a smaller scale, and with less marked result for good, than in Micronesia. For information on the physical geography, government, language, and the various matters which go to make up their history since their discovery by Capt. Cook, about the year 1778, see articles in Cyclopedias; "The Hawaiian Islands," by Rev. Dr. Anderson; "Missions of the American Board of Commissioners for Foreign Missions in the Sandwich Islands," by Rev. Dr. Anderson; "Bartlett's Sketches of Missions;" "Six Months in the Hawaiian Islands," by Miss Isabella L. Bird; a recent work by Rev. Titus Coan, entitled "Life in Hawaii;" "Life in the Sandwich Islands," by H. Bingham. Books on this subject may be found at the Public Library in Chicago, also at F. H. Revelle's Bookstore, 150 Madison Street.

ANNUAL MEETING OF THE MISSOURI BRANCH.

BY MRS. BRADLEY.

THE eleventh annual meeting of the Missouri Branch of the Woman's Board of Missions of the Interior was held on Friday, April 7th, in the parlors of Pilgrim Church, St. Louis, with a large attendance.

The meeting was opened at 10 A. M., by singing the hymn "Christ for the world, we sing." The president read the sixty-seventh Psalm, followed by prayer; the minutes of the last meeting were read; "The Light of the world is Jesus," was sung; and the president spoke briefly, taking for her theme the words of Jeremiah, "Behold the voice of the cry of the daughter of my people, because of them that dwell in a far country." She said it seemed as if these words were being fulfilled in these days. Twenty-one years ago, when it was proposed to establish a Woman's Board, there was much doubt concerning the expediency of doing this, and much uncertainty whether the movement would be a

success. But it was God's own work, and he had given success, and would continue to hear our cry in behalf "of them that dwell in a far country," if we were willing to work in his own way.

Extracts from a letter from Miss Kellogg were read describing her experiences in a recent journey. She is much better in health, and is making real progress in the language.

The report of Mrs. Edwards, recording secretary, noted an increase of donations; also, that fifteen hundred pages of copied manuscript have been distributed to auxiliaries in the State.

Concerning LIFE AND LIGHT, one had said, "I can never get hold of it till my husband has read it, and he is an unbeliever."

The corresponding secretary, Mrs. Starkweather, reported forty-six auxiliaries, five young ladies' societies, and seventeen juvenile bands, — six organized during the year, — and a great increase of interest.

The Woman's Board of Missions of the Interior was represented by Miss Wingate, who made an interesting appeal for Marash College, and left in our memories these words, which we too often forget: "We hear of duty and responsibility in missionary work; but to me it comes in the light of a privilege." May the time soon come when every woman in our churches may see it in the same light.

The officers of last year were re-elected, with few changes, and the treasurer's report was listened to with great interest. Total receipts, $1,627.05. Mrs. Drew said she had been asked if Missouri could not do something for Marash College, and had replied that one hundred dollars more than last year must be raised for the salaries of our missionaries; and how could Missouri do more? But the money had come, unexpectedly, from the juvenile societies, and one hundred dollars had been appropriated to that college.

Mrs. Scales reported the churches more united and interested in the cause of missions.

A paper on Africa, a report from the "Juvenile Society" of the First Church, and an exercise by that band of young workers, interested every one. Other reports, a letter from Miss Brown, — vivid and striking, as her letters always are, — a paper by Mrs. Stagg, and one by Mrs. Stickney, followed. With a few words from the last, we must close: —

"Let us never forget that one-half the human race is still in heathen darkness, and that half of this number can never be reached by the ministrations of men. If we cannot go to them ourselves, let our sisters who have gone, and who may go, lack no support. May we realize that what we would do must be done quickly, or other hands than ours will take up the work. Thrice

l those whose lives abroad are consecrated to this work, or prayers, means, and influence are given to it here at

---

UAL MEETING OF THE ILLINOIS STATE BRANCH.

fifth annual meeting of the Illinois State Branch of the n's Board was held in the First Church, Galesburg, April 20, 1882.

emed, as we opened our eyes on Wednesday's dripping morn- at storm was a necessary accompaniment of our meeting; ı assembling at one o'clock, sunshine came, and kept gain- ıtil our second day was all we could wish. Many delegates ›resent, and took notes with a diligence that promised a of home interest. After the welcome, by Mrs. Elsworth, ply, by Mrs. Collins, we heard from the Mother Board, h Mrs. Noble, and the Presbyterian Board, through Mrs.

secretary's report, and those of the vice-presidents, showed work all along the line, and more systematic reports. We ne hundred and ninety-eight auxiliaries, forty-five of which rganized the past year. Mrs. Skeels said, in her paper on ıs of LIFE AND LIGHT," that we think our work done if we h lady in the church to take it; but a father might take it for hter, or a young man for a sister. Give it in place of the nas card, or to your Sunday-school scholars, or for a wedding- t: make the bride a life member.

treasurer's report showed, instead of $10,000, to which we l, $9,450.05, with a dime fund for State expenses of $91.35.

uching memorial of Mrs. Mary Bliss Chambers was read, to be published.

Bateman and Col. Davis gave stirring addresses on the eve- f Wednesday. Col. Davis said that we might, possibly, in nfortable *homes*, ask the heathen to wait, but *on the spot*,

'hursday morning, as each lady responded to her name with of Scripture, our hearts were filled with gratitude that such agement is ours. Mrs. Case, in her annual address, said ıe fact that *only* woman can preach the gospel to the "shut- omen of India, Turkey, China, and Japan, is good reason ıe *foreign* work is *peculiarly* woman's work. She advised e pledge more than our worldly wisdom dictates; so we will lod for help. She asked, "Have you the control of money? *ought* you not to have?"

Mrs. Clark's advice for monthly meetings was: "Have a few short, earnest prayers; make the business brief; use LIFE AND LIGHT programmes; have a good map; have original papers, followed by discussion; be prepared; the third week in the month is the best time for the meeting; take magazines."

The five-years' review showed progress, and gave renewed courage. Greetings were sent to the Presbyterian Board, in session at Minneapolis, and a message of love and sympathy to Miss Greene. The former officers were re-elected, and an assistant secretary, Mrs. W. A. Tolcott, of Rockford, was added to the list. It was voted to hold the next annual meeting at Rockford.

The committee on treasurer's report recommended that we pledge $15,000 for next year. After earnest discussion, and prayer for guidance, the report was accepted and adopted. Mrs. Noble's inspiring paper on "Standards of Giving," urged that we take "heart-stock" in the work. Miss West, out of a full heart, told of personal experiences in Mission Bands, and Miss Rice, of Union Park Church, Chicago, followed with a well-written paper on Young Ladies' work.

Then came Mrs. Purington's delightful address; we had the pleasure of looking into Miss Pinkerton's face; and Mrs. Herrick's delightful poem, entitled "Questionings," was read. Then we voted our genuine thanks for the hospitality shown us, and separated, feeling that we had been privileged to sit at a rich feast, whose bounties were more than we could grasp or appreciate.

DEAR readers of the Department of the Interior, the friend whose words have been so stimulating to you in past days, is hoping to take up her editorial pen again with the next number. Miss Greene is still confined within doors, but hands, head, and heart are once more enlisted in the work she has loved so long.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM APRIL 18 TO MAY 18, 1882.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Atwater*, for Miss Parmelee, $25; "Mission Circle," $14.12; "Willing Workers," $3.18; *Bellevue*, $27, of wh. $25 for Miss Parmelee; *Ceredo, W.*

Va., $5; *Cincinnati*, Vine St., $50; *Cleveland*, Euclid Ave., for scholarship at Samokov and Hadjin, $25; *Cleveland Heights*, for Miss Maltbie, $32; *Conneaut*, for Mrs. Renville, $30; *Conneaut, Penn.*, for Mrs. Renville, $11; *Cuyahoga Falls*, "Young Ladies' Mission Circle," for Girls' College at Marash, $25; *Geneva*, $30; *Hampden*, for Miss Parsons, $8.15; *Huntsburg*, for Miss Parsons, $9; *Lyme*, $26.40; "Young People's Miss'y Circle," $9.77; *Marietta*, $50, of wh. $25 for scholarship at Samokov, $25 to const. L. M. Mrs. M. R. Andrews; *Mesopotamia*, for Miss Parsons, $5.50; *Oberlin*, for Miss Newton, $170.13; "Willing Workers," for Bridgman School at Pekin, $32; Lottie E. Hall, toward educating girl in Hadjin Home, $1; *Parkman*, for Miss Parsons, $5; *Randolph*, for Miss Parmelee, $12.50; *Ravenna*, comp. L. M. of Mrs. S. J. Parmelee, 55 cts.; *South Newbury*, for Miss Parsons, $13; *Springfield*, $1 with am't prev. cont. toward support of Bible-reader at Harpoot and Maratha; "Busy Bee and Waste Not Soc'y," $10, for Bible-reader at Harpoot; *Steubenville*, $13.70; "Young Missionaries, $20, of wh. $10 for Miss Collins; "Boys' Soc'y," $12; *Sullivan*, $6.50; *Toledo*, 1st Ch., for Miss Lawrence, $63.63; *West Williamsfield*, for Mrs. Renville, $20; "Mission Band," for Mrs. Renville, $5. Less expenses, $8.56. Branch total, $763 57

Cincinnati, Vine St. Ch., "Willing Workers," for Miss Pinkerton's Sch. in Africa, $35; *New Waterford*, Pres'n S. S. (Par.), $6, 41 00

Total, $804 57

PENNSYLVANIA.

Allegheny, "Young People's Miss'y Soc'y," with prev. cont. const. Mr. E. S. Gray, L. M., $21 00

Total, $21 00

INDIANA.

Bremen, $10; *Indianapolis*, "Mayflower," Aux., $27.43, $37 43

Total, $37 43

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Alpine* and *Walker*, to complete L. M. of Mrs. Catherine Averill, $7; *Armada*, for Miss Pinkerton, $14; *Charlotte*, for Miss Spencer, $20; *Detroit*, Woodward Ave. Ch., "Young Ladies' Circle," for Marash College, $45; *East Saginaw*, for Miss Doane, $75; *Goodrich*, $7; *Grand Rapids*, So. Cong. Ch., S. S. Boys, for Hadjin Wall, $4; *Greenville*, $27.45; "Cheerful Toilers," for Hadjin Wall, $10; *Jackson*, for Miss Hollister, $50; *Muskegon*, for Kobe Home, $50; *Pontiac*, $13.90; *Port Huron*, for Miss Pinkerton, $10; *Sandstone*, for Miss Irvine, $9.65; *South Boston*, $15; *South Haven*, $7; "Three Oaks," Aux., for Kobe Home, $30; "Young Ladies' Circle," for Marash College, $3.50; *Waconsta*, $8; *Webster*, for Miss Irvine, $5.19. Branch total, $411 69

Kalamazoo, "Day-Spring Mission Band," for Hadjin Wall, 10 00

Total, $421 69

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Champaign*, for pupil at Samokov, $10; "Coral Workers," $6; *Deleware*, $14; *Elmwood*, $20; *Farmington*, $35; *Geneva*, $5.32; *Granville*, $6; *Lyonsville*, "Seed Sowers," $5.42; *Oak Park*, "Young Ladies' Society," for Marash College, $10; "Little Sunbeams," for Hadjin Wall, $5; *Ottawa*, of wh. $25 for Samokov Sch., $40; *Peru*, for Miss Porter, $5.62; *Providence*, $18.25; *Rockford*, "Young Ladies Soc'y," of 1st Cong. Ch., for Marash College, $50; *Springfield*, Aux., for Miss Evans, $25; "Jennie Chapin Helpers," for pupils in Bridgman Sch., $25; *Stillman Valley*, for Manisa, $10; *Turner*, "Cheerful Workers," for pupil in Manisa, $5.67; *Udina*, $6; *Waverly*, "Earnest Workers," for Marash College, $15. Branch total, $317 28

Chicago, 1st Ch., for Miss Patrick, $60; New England Ch., for Miss Chapin, $15.15; Tabernacle Cong. Ch., Mothers'

Meeting, $2; Western Ave. Ch., $10. Total from Chicago, $87.15; *Greenville*, Aux., for Hadjin, $10; S. S. (Par.), $5; *Lake Forest*, Mrs. S. J. Rhea, formerly missionary in Persia, $7; *Prospect Park*, Aux., $10; Union S. S., for Miss Dudley, $15; *Wheaton*, S. S., for Marash College, $10, $134 15

Total, $451 43

WISCONSIN.

WISCONSIN BRANCH. — Mrs. R. Coburn, of Whitewater, Treas. *Beloit*, 2d Church, $18; *Delavan*, $15.35; *Fulton*, $8; *Ft. Atkinson*, $5; *Grand Rapids*, $3.60; *Koshkonong*, $4.59; *Milton*, Aux., $11.50; S. S. (Par.), $1.30; *New Lisbon*, Aux., $4.48; "Young People's Soc'y," $3.62; *Steven's Point*, Mrs. Montague, $5; *Stoughton*, $5; *West Salem*, $5; *Whitewater*, for Miss Taylor, $1. Expenses, $1.82. Branch total, $89 62

Beloit, Mrs. S. M. Clary, const. Miss Nellie Rolfe, L. M., $25; *Sheboygan*, Mrs. L. H. Chase, $2, 27 00

Total, $116 62

IOWA.

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, $7.47; *Dubuque*, "Young People's Benevolent Soc'y," for Marash College, $43; *Des Moines*, for Miss Hillis, $25; *Grinnell*, "Missionary Gleaners," for Bridgman Sch., $50; for Marash College, $25; *Logan*, for Miss Hillis, $10; *McGregor*, $11.27; *Prairie City*, $11.30; *Newton*, for Miss Hillis, $10; *Sabula*, for Miss Day, $5; *Traer*, for Bridgman Sch., $15.70; *Tabor*, const. L. M., Mrs. L. J. Geer, $25; *Waterloo*, "Mayflowers," for Hadjin Home, $10. Branch total, $248 74

Winthrop, a few ladies, 2 00

Total, $250 74

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, Northfield, Treas. *Austin*, for Miss Barrows, $18; *Minneapolis*, Plymouth Ch., for same, $75, Plymouth Ch., Young Ladies' Aux., for Miss Cathcart, $33; 1st Church, for Miss Barrows, $25; *Sauk Center*, for Miss Cathcart, $24; *Northfield*, Carleton College, Aux., for Hadjin Home, $34; *Wabasha*, for Miss Cathcart, $10. Branch total, $219 00

Hawley, "Young Ladies' Miss'y Soc'y," 1 00

Total, $220 00

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *St. Louis*, Pilgrim Ch., for Miss Kellogg, $149.15; *Kansas City*, "King's Workers," for Miss Tucker, $18.65; *Kidder*, for Miss Brown, $5; *St. Joseph*, $15.35; *Pauldingville*, $5. $193 15

Total, $193 15

KANSAS BRANCH.

Mrs. A. B. Norton, Atchison, Treas. *Awonia*, $1.25; *Paola*, $1.40; *North Topeka*, $5; all for Miss Wright, $7 65

Total, $7 65

COLORADO.

Colorado Springs, "Pike's Peak Mission Band," for Kobe Home, $30; S. S. for Marash College, $10; *Coal Creek*, Mrs. Morris S. S. Cl., for the same, $3.15; *Highland Lake*, for the same, $10, $53 15

Total, $53 15

FLORIDA.

Daytona, from "The Soldiers of the Cross," $5 00

Total, $5 00

MISCELLANEOUS.

Sale of history of "Jenny Chapin Helpers," for Marash College, $5; sale of leaflets, etc., $12.78, $17 78

Total, $17 78

Receipts for the month, $2,600 21
Previously acknowledged, 11,991 48

Total since Oct. 22, 1881, $14,591 69

Board of the Pacific.

OUR MAY MEETING.

QUITE a number of ladies must have remembered Mrs. Von Blascom's invitation, last year, to those who wished to enjoy the æsthetic side of a missionary meeting, as well as the practical, to be present at the May meeting of 1882, at Mills' Seminary; for the numerous carriages and omnibuses in readiness at Seminary Park Station to accommodate this large gathering of "beneficiaries" (for it seemed each face told of a missionary spirit within) were insufficient, and several returned for those left waiting. Two missionary boards, the Occidental and the Pacific, were making their annual visit to "Mills'," *not* on separate days, as heretofore, but keeping each other company in good sisterly fashion, in response to Mr. Mills' most generous and hospitable invitation. Such a cordial greeting! and we felt the welcome everywhere; whether sauntering about the spacious, ornamented grounds, admiring the thousand-and-one rare and beautiful shrubs and plants, or visiting the school-rooms, the young ladies' rooms, so tastefully arranged, the museum, art-room, and gymnasium. We cannot describe the pleasant dining-hall, the bountiful lunch, and only mention a few points in the meeting proper, but will refer our readers to a more extended account in our columns in the Pacific.

Our president, Mrs. McLean, having again to keep her darkened room, Mrs. Noble prevailed on Mrs. P. D. Browne, of the Occidental Board, to preside.

The fortieth chapter of Isaiah was read, and Mrs. Sadler offered prayer. In a few well-chosen words Mrs. Mills welcomed the two Boards, and was responded to by Mrs. Von Blascom for the Pacific, and Mrs. Condit for the Occidental.

After singing by the school, Mrs. Noble introduced Mrs. Jewett, who read a brief report of the Woman's Board of Missions for the Pacific during the nine years since its organization. Then one of the teachers of the Seminary reported for the Tolman Band. They have raised two hundred and fifty dollars this year, fifty of which was then handed to Mrs. Browne and Mrs. Noble, with the request that Mr. and Mrs. Edward Kimball be made life members — one of each society. Mrs. DeForest, who is now on her way East from her mission-work in Japan, talked very instructively about work in Japan, and only time for the train brought this delightful May-meeting to a close.

REPORT READ BY MRS. JEWETT AT OUR MAY MEETING.

I HAVE been requested to give a brief report of the work of our Woman's Board of the Pacific since its organization, nine years ago.

I can only *mention* the various parts of our machinery: our column of missionary intelligence supplied to the *Pacific*, each week since November, 1875; our fairs and festivals; our envelope system, and our monthly meetings. Probably what we have been enabled to accomplish will be of most interest.

We have secured and sent to the American Board of Commissioners for Foreign Missions, $21,000. This money has been appropriated by them to school-work in Mexico, Turkey, and Japan.

Our first funds were given toward the erection of a school-building in Kobe, Japan, where Miss Dudley and Miss Talcott were then teaching.

The second year after our organization we became interested in Mrs. Watkins' work at Guadalajara, Mexico, and were glad to be able to assist in her support, and so have her for our missionary. During her four years of life in a Roman Catholic country she has seen many persecuted "for the faith's sake," and often her own life and that of her husband and child have been endangered. Yet her letters have told of her numerous labors in visiting, teaching, and caring for the sick and destitute. They have also told us of her school, averaging about eighty scholars. They study the common branches of learning in their own language. English is also taught. Every afternoon, as is the custom in their native schools, they are instructed in various kinds of fancy work, linen lace-work, and silk embroidery. We sent the girls last Christmas one hundred and nine pounds of aprons, collars, handkerchiefs, dolls, books, and other luxuries, and received a graceful acknowledgment of the box from one of their number. We also sent Mrs. Watkins an organ: its varied experiences on the way thither, could its tones have been vocalized, would have made an entertaining story. It finally did reach Guadalajara, at an expense of more than twice its cost, and has been a valued helper in the good work. Mrs. Watkins has written us that "more than one person here has been led to Christ by hearing our beautiful hymns sung; and 'though they may forget the singer, they will not forget the song.'"

She has also written that five of her girls have been received into church-membership, and are likely to know what it is to suffer for the gospel's sake. We need to pray most earnestly for that worse than heathen country, Mexico, that "that the Word of God may have free course and be glorified."

Miss Rappleye (whom many of us knew personally) was also in

lopted by our Board. She was at this time organizing a school
osa, Turkey, which soon assembled in a miserable building
aky roof, worm-eaten timbers, and such cold floors as to cause
ls much distress from chilblains. Our sympathies being
ghly enlisted in behalf of her work, when the suggestion
rom the American Board that we should erect for the school
building, we were delighted with the idea. Our Broosa
as started. As a result, Miss Rappleye writes first of the
se of a site — an old mulberry garden. There, under date
y 5, 1880, she writes that she has just given permission to
olars to go to the windows to see the large black buffaloes
g the first loads of lumber for their new school-house. It
refully planned, and built at a cost of ten thousand dollars.
special gifts toward its furnishing were an organ, and a fine
ade by the "Busy Ring" of Plymouth Avenue Church,
d.

hristmas-time of the same year the building was dedicated.
appleye writes: "You will be proud of the building. The
superb, and the building is no nicer than it should be on
site, and built by California.

e school is full. We have new applications every day."

next we have from Turkey is that our loved missionary is
g to America, in part to secure the last five thousand dollars
necessary for the building: with a more important and
ignificant intention in view, however — that of exchanging
reign for the home missionary field.

was not willing to leave the Broosa School until those were
who could carry it on successfully. But when Mr. and Mrs.
in, who had been many years in Constantinople, came, and
iss Twitchell, of Hartford, she soon sailed for America.

rest of the story is only too well-known to us — first, her
ge to Mr. Colby, of Benicia, and then her death, four months
of pneumonia.

me as a great calamity to a large circle of Christian workers.
ife so inspiring, so useful, ended! It seems as if she must
ow be in the midst of her loved school.

Broosa building (as has been well said) is her monument.
er, grander monument no one could wish for. It is, at the
ime, her legacy to us, and as such will always be entitled to
ost tender interest and prayers.

Rappleye left us another legacy — little Stephanos, a very
Greek boy, nine years old, whom she brought with her to
untry in the hope of his being educated, in order to return
key, in his Christian manhood, to benefit his fellow-men.

As Mr. Colby died soon after his wife did, this child was left, in a strange country, without any home, and without any legal guardians.

Our ladies felt that here was missionary work at their very doors that could not be neglected. It was soon agreed that we would carry out Miss Rappleye's plans for him, as far as we were able. As a first step in this direction we have fitted Stephanos out, and sent him to Mr. Moody's school, at Northfield, hoping some good friends will be raised up to help us keep him there. His expenses will amount to about one hundred and fifty dollars a year.

Those of us who knew him best became very much attached to him, and we shall all watch with interest for good news from him in the future, and shall hope and pray that he may realize all the best wishes of his friends.

Our third missionary, Miss Starkweather, of Hartford, Conn., has been at work in Kioto, Japan, for the last six years.

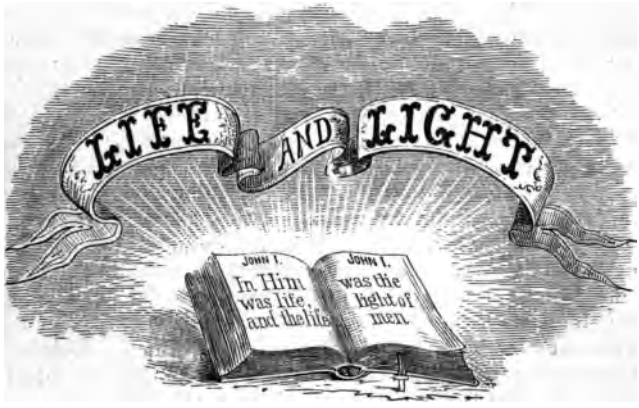
Kioto, once the home of the Mikado, is a large city of a quarter of a million of inhabitants. It is beautifully located, and contains many parks and temples. It is chiefly known to us, however, on account of its system of missionary schools, consisting of a boys' school, a girls' school, and a theological seminary — all under the same board of trustees, of which Mr. Neesima is at the head. The girls' school is under the charge of our missionary, Miss Starkweather, with whom are associated Miss Parmelee and Miss Davis. They have two gentlemen Japanese teachers; also a Japanese matron, Mrs. Neesima, who, besides her other duties, instructs the girls in Japanese etiquette. There are forty boarders in the school.

The matron keeps account of the whole cost of their rice, meat, and tea, of fuel, and such expenditures; which sum total is apportioned among the girls. They each pay, also, fifty cents a month for tuition. They have a very pleasant house, containing rooms enough for fifty boarders. It makes a very inviting picture, with its wide piazzas and spacious grounds.

I have just received a photograph of Miss Starkweather's girls and their teachers, in which we are much interested.

We have thoroughly enjoyed our part in the work of Mrs. Watkins, Miss Rappleye, and Miss Starkweather, and are grateful for all that we, through them, have been enabled to do for the advancement of Christ's cause, so dear to us all.

We hope to greatly enlarge our work in the future, and it is not too much to hope that some day among our missionaries may be found the names of some of the present students in this Christian seminary.



FOR WOMAN.

VOL. XII. AUGUST, 1882. No. 8.

CEYLON.

LETTER FROM MISS LEITCH.

We make the following extracts from a letter of Miss Leitch to the secretary of the auxiliary which provides her support. We insert the few opening sentences, though somewhat personal, to show the comfort that a warm-hearted letter can carry to weary missionaries. We trust the article will move our readers to earnest prayer in behalf of the faithful workers in Ceylon.

I THINK our heavenly Father, when he allows us to feel peculiar trials and discouragements, sends, also, peculiar encouragements to counterbalance them. Such was your letter to me this morning. It was like "the shadow of a great rock in a weary land;" for, truly, I am weary in body and mind with the conflicts of a week which has been the hardest I have ever known in Jaffna. I think God knew I should need help, and so put all those loving, helpful words into your heart for me a month ago — another proof of his great, tender, ever-watchful care. I thank Him, over and over, with glad tears, for you and for loving Christian hearts who are praying for us and for Jaffna.

We need your prayers more than ever. Just when in all our schools and villages there was unusual interest, and we seemed almost on the eve of a blessing, what should Satan do but raise up what the heathen call a learned man, a holy man, a great Sivite preacher, who was a most bigoted, bitter, and unceasing

enemy of Christianity. He has sprung up quite suddenly, like a mushroom in the night, and is going about the country breathing out blasphemies and falsehoods against Christianity, and abuses of missionaries and Christians. Preaching is a new thing to the Sivites. Their priests never preach nor teach; their religion consists in forms and ceremonies, and knows nothing of spiritual worship or of edification. His plan of preaching he had copied from Christianity. Because this is something new, and because he appeals to men's worst passions, — pride, hatred, selfishness, — he draws great crowds. I suppose he has preached ten or fifteen times in the last few weeks to audiences of from one to three hundred. So long as he attends to all the ceremonial purifications, bathes his body if he touches a low-caste man, eats neither flesh nor salt, and can speak in high-flowing Tamil, which four-fifths of his audience cannot understand — so long as he does all this, the people think he is a very great man, and the temple managers throw open their doors to him.

This preacher has spoken twice in the Manepy temple. He began at seven in the evening and continued till nearly twelve o'clock, — this is his custom, — in a voice loud enough to be heard nearly a quarter of a mile. Do you wish to know what he said? These are his principal points against Christianity: The God of the Christians is not omnipotent, for he took six days to make the world, when it might have been made in one. Jehovah is not omniscient, for he put Adam and Eve in the garden of Eden with Satan, and he ought to have known that he would sin: because he did not prevent their sinning, he is not all-powerful nor all holy; and therefore Satan is stronger than God. The angels sinned, and fell from heaven: therefore heaven is a place of temptation and sin, and hell is the better place of the two. God is not all-good, because he saves only Christians. It is said that Christ came to bring peace to the earth; but at his birth Herod killed thousands of infants, while he did nothing to prevent it, but ran away to Egypt, to hide.

You can imagine what an effect these things would have upon a crowd of the low and ignorant in Boston. How much greater is the effect on the seething, utterly ignorant and unreasoning masses here! His last talk was on Saturday night; and on Sabbath morning we found our Sabbath-school boys full of his arguments. We thought that, as wise doctors, we should deal with the disease in hand at once; so, after hastily going over the lesson, we told them they might ask questions; and for half an hour we answered one after another, until they seemed to see that there was another and better view on all these points. We carried them with us

in every step, and never left a point until they understood it. It was the same at Ariakotty, where we go to Sabbath-school at half-past ten o'clock, and at Navaly, where we go at three o'clock. In this way we met, in the course of the day, between forty and fifty boys whose minds are in a formative state, and who are peculiarly susceptible of impressions. The next few days, Monday and Tuesday, we visited some of our large English schools; and, being prepared, we took up the Sivite preacher's points one by one, and answered them. We were surprised to see how full they were of his skeptical teaching, and how "men love darkness rather than light, because their deeds are evil."

We told them there were two powers contending for their souls — good and evil; that they might know which was good, because it was always unselfish, and the evil, because it was always selfish. We told them how much had been given and done for them, freely and unselfishly, and asked if they could show a parallel in Sivitism. We told them that the teacher who sent them away with new reverence and love for God, with new longings after a holy life, a determination to fight against sin, was their truest friend, and asked if they left the Sivite meetings with these feelings. We took up the great problem of why God permitted sin, and tried to explain it as best we could, and show how it was better and grander for us to personally, freely, gladly choose the right and refuse the wrong, than to be a mere machine, compelled to do right without will or choice. We tried to meet the other points, also; but it was a hard task, because the tide against us and Christianity was so strong. Think for yourself what it would be to go into a school of one hundred, all but half-a-dozen of them strong Sivites, from Sivite homes, — in some cases one or more of the teachers of the same persuasion, — all bristling with objections, and see if your heart would not be faint and trembling. My sister was the strongest of us all. She has a wonderful way of winning the love and trust of the older boys, and in these days her whole soul has been in what she said; and it was a strange sight to see tears glistening in the eyes of those who were almost men, as she pictured the grandeur of a life devoted to God, urging them to choose that life, and live not for self, but for Jesus.

There was one cheering circumstance: the Sivite preacher had said among other things, "The missionaries do not really care for you; they are not your true friends," etc. Over and over, however, the teachers and the boys, and even bitter heathen, have assured us that he was mistaken; that he did not know us; that everybody in Manepy knows that we really love the people, and are their

friends. I think God has blessed us in winning the confidence and love of this people. To His dear name be all the praise. I realize more than ever the importance of character to support our words, and I am resolved to be doubly careful in all my words and actions, that in everything I may honor Him. My sister says: "Our work for a few days has been in sucking the poison out of the veins of those who have been bitten by the serpent; and we must keep on, day by day, and week by week, until it is thoroughly done."

We are planning to have all the best speakers in Jaffna go around to the central points in the field and answer his arguments. There is much work for us in the future, for we cannot know just what his movement may bring about, or whether others will join or copy him; but if we will be true soldiers we must contest every inch of ground, and the sight of the enemy will only rouse us to fresh endeavor. We are on the winning side; there is no fear of the result; but the thing that troubles us is the harm that may come meanwhile to some of these boys and girls who are not wise enough to distinguish the false from the true. You at home, who have so many strong and wise workers on whom to lean, can hardly know what it is to stand alone against such a tide, with the added responsibility of directing many native Christians who are leaning upon us.

Whether it was that by sucking the poison from others we have had a touch of it ourselves, or whether it was being out many days in the midday sun, when the thermometer runs up to the top, 140°, and I know not how much higher, probably to 160° — whatever is the cause, last night and this morning I was feeling very tired, and, I confess, a little blue; but your letter came to do me a world of good.

At later dates Miss Leitch writes:—

I think this movement on the part of the Sivites is resulting in good to the Christians. It is stirring them up to be more prayerful and earnest, and to watch more carefully over their lives. I do not think they are at all affected by the arguments brought forward, — they went all over the ground for themselves before they became Christians, — but, with us, they are troubled for the results such preaching may have on the young. We arranged two meetings for the 6th and 7th. Two of our ablest native workers, men of recognized ability and learning, came for both nights. One meeting was held in Manepy, and one at Ariakotty. The total attendance was between two hundred and fifty and three hundred, a majority of whom were high-caste, educated people. The low-caste people — men, women, and children — were, in great numbers,

busy in the harvest-fields, where the rice harvest has just begun, and where they work during the moonlight. So our audience was a thinking one of the higher classes. Two addresses in each meeting were candid, careful answers to questions; the third gave some strong reasons in favor of Christianity; and the fourth was an earnest appeal to seek salvation and a Saviour now.

On account of the harvest, we shall delay further meetings till the new moon. People who would not otherwise come may perhaps be attracted to hear objections answered, and so be brought under the influence of earnest appeals in behalf of the truth. Will you not pray that the result may be a new awakening in religious matters, and a real turning to God? Oh that He would make the wrath of man to praise him by bringing many new souls into the kingdom of his dear Son.

March 18. — I think God has heard our prayer. Our meetings seem to have affected the sober-minded people, and the temple manager has said that he will not invite the Sivite to speak again; he only deals in abuse, and the missionaries are the true friends of the people, and ought not to be disturbed in their good work, though they may be wrong in their religion. One boy who has tried to induce others to stay away from Sabbath-school, came yesterday to say he had done wrong, and he was very sorry. A heathen school has been refused registration by the Government, and the children, eighty in number, will, by and by, we hope, be drawn to ours.

Best of all, the children have been roused to work for Jesus. Last week several came to us privately, asking us to kneel down and pray with them for their class-mates, who, they feared, were being drawn away from Christ. We had a number of little seasons of private prayer with them. Last Sabbath, in the afternoon, the children prayed specially for their friends; and at four o'clock three little companies, of their own accord, went into the villages to hold children's meetings. One company had eighteen, and another twenty-four children, as an audience. They came back very much encouraged. I felt that Jesus here, as of old, had taken a child and set him in the midst, and was telling us to be more child-like, earnest, hopeful; and I remembered that other saying, "If these should hold their peace the very stones would cry out."

Oh that all our lives and words may more clearly ring out the glad cry, "Hosanna: Blessed is he that cometh in the name of the Lord!"

AFRICA.

LETTER FROM MISS M. W. TYLER

. . . As I write, the sweet sound of a beautiful hymn, dear to Zulu hearts, floats out on the clear evening air. It is similar, we think, to "What a Friend we have in Jesus," and is sung to a new rhythmical tune. Such a hymn as this, telling of our blessed Saviour as a friend ever near and helpful, could not once have been sung in this dark land; and it is with joy that we see these former benighted heathen enjoying words so precious and comforting to us all.

The singers' voices are more carefully modulated than many we hear, because they are possessed by the thirty teachers from the various mission-schools, who have come to this station to learn better how to teach and to gain useful hints for their work, as well as stimulus and inspiration. Imagine ten white teachers and three times as many black ones at a teachers' convention, and think of all the topics brought up at such an occasion, like "How to Organize a School," "Methods of Keeping Small Children Employed," "Best Methods of Teaching, Reading," etc., and you may be able to see us more plainly. We meet in Mrs. Edwards' school-room, and Rev. H. Goodenough, who has lately come out, is the organizer of this institute, or convention.

Some of the teachers are very interesting, and all are interested, although the sessions are many and long. Just fancy one at half-past six in the morning lasting until eight; one from ten to twelve, a third from three to five in the afternoon; and a fourth after tea, including queries and drill in singing. It is wearisome to the body but joyful to the mind, to watch the eagerness and attention, and to see the thoughts kindle and illuminate the faces; and it is specially gratifying to me to find that so many are Christians, and anxious to make their schools truly Christian schools. My topics have been "Gymnastics," "How to Write Numbers," and "How to Amuse Little Children, and keep them interested and profitably occupied during other recitations;" so that I have had comparatively little to do, and have had time to listen. All my kindergarten knowledge is a great help here.

I have also spent some time with Rev. Mr. Richards, looking over his curiosities from Umzila's Country, and hearing of his trip there. How wonderfully God is opening this land. It is interesting to hear how bright and ingenious Umzila's people are. Their bead-work, in beauty of design, excels any that our Zulus make, and their native dresses, of skins, are more elaborate than any that we see here. The varieties of cotton cloth used for barter interested *me*. Those with red margins can never be worn by women, as

that is a color denied to the weaker sex. The articles of commerce, brought to the coast in largest quantities, consist of cylindrical rolls of gutta-percha which oozes not from trees, but from vines that twine and coil across the road. Mr. Richards found them in a leafless state, and the twenty miles of rubber-vine, or bush, through which he passed was the most difficult part of his route. Occasionally he would ride on his donkey through seven or eight coils or twists of the same vine.

Everything I hear of that new land makes me quite enthusiastic to hear more. The population must be quite dense, and they are inclined toward civilization; so we trust that Christianity may be speedily received. It was pathetic to hear of Umzila's joy and interest when Mr. Richards handed him a Testament. He had never seen a book before, and he touched it with reverence and care, fearing to open it, and looking closely at the well-worn binding, and turning it over and over. Mr. Richards told him to open it. He seemed to think it was a box, and expressed great amazement when Mr. Richards turned the leaves one by one. Mr. Richards read to him some of the words of love and instruction in it, and said it was his wish to come to his land and teach his people of Christ. Umzila replied: "Come, and show me, too, how to read this book. White men and travelers have come and gone, have been over my kingdom, but no one has ever given or shown me a book before." Can you picture it—an African monarch for the first time learning the uses and the value of a book, and that very book being the greatest treasure we have on earth—the words of our Lord, our blessed Redeemer!

It has been a pleasure to have this teachers' association here at Inanda, in the old station hallowed by so many memories, and specially dear to me as being the scene of Mrs. Lindley's labors. Her name is treasured in many a heart, and "though dead she yet speaketh," in many a renewed life. Mrs. Edwards and Miss Price have given us very cordial greetings, and their words have been listened to with great respect and attention.

Later.—The meeting is over, and God grant that great good may arise in all our schools from our being together. The votes of thanks were original, hearty, and earnest. One man rose on tiptoe, stretched out both hands, and said, "I thank you for coming, with my whole body." Their parting words were strong, appreciative, enthusiastic. One expressed sincere gratitude for his food and good bed, as well as his intellectual help. Mrs. Edwards had the closing session in charge, and I am sure none of those assembled can ever forget her concise, faithful, earnest address. It was calculated to aid and strengthen, to stimulate and encourage, every one.

GLEANINGS FROM RECENT LETTERS.

From Miss Garretson, Kalgan, North China.

. . . We have been trying very hard to rent a small court where we may gather a few girls under regular instruction, and I am not without hope that it may be accomplished in a few months. There seems to be so much work all around us if we could but gain access into the houses. Yet, were even that obstacle removed, it would be hard to persuade these mothers that either they or their daughters need anything different or beyond the time-honored customs of their people. The boys may go to school, but for girls, it is an unnecessary and an unheard of thing. Notwithstanding all discouragements, however, it is evident that the work of the past year has not been in vain. The people are beginning to know us, and their prejudice against us as foreigners is gradually wearing away. Those who become personally acquainted with us learn to like us, and we can work upon them individually, as opportunity offers. We cannot hope to raise these women in the mass, as the mountains were raised in the geological stages of the world, but can try to reach the same grand result, by dealing with the units as essential parts of the whole, resting on the sure promises of God.

The field belonging to our Kalgan station contains an area of about twenty-four thousand square miles. There are forty cities and sixty thousand villages embraced in it, and the entire population is estimated to be between four and five million. Surely, this is a field sufficiently large for four missionaries.

From Mrs. S. M. Schneider, of Constantinople.

. . . I wish you could see our Sunday gatherings, as they are absorbed in the lessons of the day. Pausing at the top of the staircase, you would see a class of Greeks, on settees in the hall, taught by Mr. Brooks' helper. This is an experiment, there being no Sabbath-school class of Greeks in Constantinople. In the room at the left of the hall are two large classes of men, one under the care of Baron Stephan, the teacher of the Protestant school; Mr. Labarre's Persian helper has the other class. Teachers and scholars are deeply in earnest, as you may infer from their animated tones and gesticulations. The Turkish *effendi* brought a Mussulman friend of his, and asked to have "Away the bowl" sung, in which he joined heart and soul; he also closely followed the lesson, Bible in hand. On the right of the hall is the class for women; the girls, large and small, are in the upper rooms; and the boys, often in two divisions, are in the hall and dining-room below. This study of God's Word by all nationalities, in numbers from

inety to a hundred and twenty and more, is an inspiration to all ho see it.

I have been waiting to speak of the enlargement of our work in curing one or two rooms on one of the wharves of the Marmora, ar us, where the fishermen and boatmen vegetate, but hardly e. My plan was to begin with a religious service once or twice week, putting it in charge of the Protestant brethren. If we cceed in finding a place, we hope that, with God's blessing, a eat transformation will follow in that wretched, filthy street, here swarms of children run wild, as in the slums of London New York. We have tried to find a room in a community shoe-makers; but they closed their doors, as they had their arts, to the entrance of light. The foundations of work here ust be made slowly, and mainly through personal influence; but e are more and more hopeful, though not in ourselves. May e keep nearer our Leader, guarded and guided by him day by y.

Young People's Department.

A SANDWICH ISLAND QUEEN.

[CONCLUDED.]

IN 1821 Kaahumanu was married to Kaumualii, the King of Kauai. By this union of the "windward queen and the leeward king," the two parts of the kingdom were more strongly cemented together, and the event was considered of great importance to the inhabitants. But there was another event, that occurred soon afterward, which in reality had a far greater effect on their future welfare: this was the severe illness of Kaahumanu, and never perhaps was such an unwelcome messenger of mercy ore opportunely sent to a haughty ruler. The missionaries lled upon her repeatedly, and Mrs. Bingham, sitting by her side, unfeigned sympathy for her suffering and danger, bathing her hing temples, bound a silken cord about her heart that she never roke loose while she lived.

"I trust you are thinking seriously of the great God and our

Saviour," said Mr. Bingham to her one day; and her answer was, "I think more about him in my sickness."

"He can preserve you, body and soul," continued Mr. Bingham; "he can restore you to health; or, if you trust him, he can take

A SEMINARY IN THE SANDWICH ISLANDS.

your ransomed soul to heaven, even though your body be laid in the grave."

To this she answered, "*Maikai*" (It is well).

When it was proposed one day that the missionary should pray

with her, she commanded silence in the room; and in the solemn stillness the minister of Christ kneeled by her couch, and implored the health-giving mercies of God upon her body and soul. When he had finished, she said, "*Maikai*"(It is well).

She was soon restored to health, and from that time there was a marked difference in her demeanor toward the missionaries.

KAPIOLANI.

After this quite a number of the royal family placed themselves, one after another, under the teaching of the missionaries, but the female of highest rank had not deigned to give her attention to a book. She was nearly fifty years of age. She was tall and portly, with black hair, a swarthy complexion, a dark, commanding eye, a deliberate enunciation, a dignified and measured step, an air of superiority, and a heathen, queen-like *hauteur*. Some-

times, however, a full-length portrait of her might have presented her stretched out prostrate on the floor, where a large pet black hog was allowed, unmolested, to walk, or lie, or grunt, for the annoyance or amusement of the inmates. She would amuse herself for hours at cards, or in trimming and stringing the bright yellow nuts of the pandanus for odoriferous necklaces or rude coronets, or listening to vile songs and foolish stories. Her stiffness toward the missionaries, to whom her little finger, instead of her right hand, had been sometimes extended, had unbent since her illness, and there was reason to hope that continued kindness and God's blessing would make her a friend and coadjutor.

One day, about two years after their first arrival at the islands, Mr. and Mrs. Bingham went to call at her house in Honolulu. She and several women of rank were stretched upon mats, playing cards, which were introduced before letters. They were lying at full length, with their faces to the ground, with cylindrical pillows under their chests, while their naked feet and toes extended toward the four corners of the room. After awhile the attention of Kaahumanu was drawn to one of the little books which the missionaries brought, and she was induced to enunciate the vowels, *a, e, i, o, u:* she soon learned to read them with accuracy. Her countenance brightened. Looking off her book upon her familiars, with a tone a little boasting, and perhaps with a spice of the feeling of the Grecian philosopher, who, in one of his amusements, thinking he had discovered the solution of a difficult problem, leaped from the bath, exclaiming, "Eureka!" (I have found), the queen exclaimed, "*Ua boaa iau!*" (I have it.) She had passed the threshold, and now unexpectedly found herself entered as a pupil. Dismissing her cards, she accepted and studied the little book, and asked for forty more for her attendants.

At the end of two years her progress had been highly encouraging. Notwithstanding her age, the slowness with which she began to learn, the incompleteness of the means of instruction, and her few opportunities for study, she had conquered many of the difficulties in the way not only of learning to read and write, but also of declaring herself a friend of Christianity. Proud as she had been of her rank and superiority, she was willing now to appear with her subjects as a learner at a school examination at Honolulu, and she availed herself of the opportunity to express a thought of what she had learned and valued. She wrote, signed, and presented for inspection, the following:—

"This is my word and hand—I am making myself strong—I declare in the presence of God that I repent of my sins, and believe in God, our Father."

Toward the close of the exercises, as the pupils were closing a chant, "Praise the Lord," the queen, imagining that God was present, exclaimed "*Ua ilihia au!*" expressing, as was supposed, the feeling described by Eliphaz, when he said, "The Spirit passed before my face. The hair of my flesh stood up." She recommended the people to forsake their former evil practices, and to walk in the new and right way, to attend diligently to the means of instruction, and to obey the law of God. To those who heard her she kindly put the question, "Are you willing to unite with me in this good work?" Many at once shouted "*Ai.*"

The 5th of December following was a memorable day in the history of the Hawaiian people: a noble band of the leading chiefs of the nation, with Kaahumanu at their head, stood up to take upon them the vows of God's everlasting covenant. Human judgment is always fallible, but the evidence that these names, so strange to the civilized world, were written and known in heaven, was and is a source of rejoicing for which the thanksgivings of many have resounded to the praise of our ever gracious and wonder-working God.

From that time Kaahumanu gave herself, heart and soul, to the service of her people as a Christian ruler. She embraced every opportunity to speak to them, not as an imperious magistrate, but as a maternal Christian friend, who felt for their eternal interests; and often, bowing on her knees before the King of Heaven, she led them in humble prayer. Her desire for the best interests of her people, and her firm stand in favor of temperance and chastity, under the most trying circumstances, approached the heroic.

But her Christian life, though thoroughly earnest, was short. About eight years after she first turned her attention to the new religion, she was seized with an illness that in a short time proved fatal. With the word "*Maikai*" (It is well) often on her lips she bore her sufferings with Christian fortitude, and calmly descended into the dark valley, sending back now and then intelligible signals, to show where her soul was looking for aid.

"During her illness the printing of the translation of the New Testament was completed, for the benefit of thousands of the people. A copy of it was put into neat red morocco binding, and presented to the queen, in her feeble state. She took the sacred prize in her hands, as she lay upon her lowly couch, glanced through it, to assure herself of what books it was composed, and looking at it attentively again and again, both inside and out, emphatically pronounced it '*Maikai*' (excellent), wrapped it in her handkerchief, laid it on her grateful bosom, gently clasped her hands over it, and placidly looked up toward its Source as though she had

seasonably received the precious boon, the last will and testament of her Saviour, as a passport to glory."

Just before dawn June 5th, 1832, this ruling mother of a reformed nation fell asleep in Jesus. The slow tolling of the bell struck on the pained ear as never before in the Sandwich Islands. At her funeral thousands thronged around—not to exult in the

QUEEN EMMA.

vanquishment of an oppressor; not to rend the air with deafening heathen wailing, to frighten away demons; not for the revolting pagan custom in the departure of a sovereign; nor yet with the rage of war, to decide who should next hold the reins of government,—but to mourn over a great one who had fallen, while a Christian church disposed of the remains of a beloved mother and

sister. Assembled in and around the sanctuary, their attention was directed to the appropriate words of the Apostle to the Gentiles, who had also been born out of due time: "I have fought a good fight, I have finished my course, I have kept the faith." Though, like Paul, she entered the service at a late period in life, yet few Christian workers have encountered more opposition, or fought more successful battles for their Lord during a life-time, than she had done in the short space of eight years. The harmony and quietness in the nation after her death were conclusive evidences of the power of the gospel in the islands; and the "days of Kaahumanu" were long referred to as days of progress and prosperity to the nation.

To illustrate the result of the reforms instituted by this Sandwich Island queen, we give contrasting cuts in our last and present numbers. We regret that we can secure no picture of Kaahumanu after her entrance upon a Christian life, but we give one of Kapiolani, one of her contemporaries, to show the amount of civilization and refinement attained at that time. We add, also, one of Queen Emma, who was Queen Dowager in 1866, and but two generations removed from the heathen Kaahumanu. The contrast between the idols and the Christian seminary will speak for itself.

Our Work at Home.

QUARTERLY MEETING.

THE May meeting of the Woman's Board was held this year, to use an Irishism, on the first day of June; but the steadily falling rain proved it to be a lineal descendant of the time-honored May Anniversaries. Mt. Vernon Church was quite well filled, however, and those who were present found no lack in the cheer provided for the occasion.

The President, Mrs. Bowker, presided, and read from the Third Epistle of John for the Scripture selection; after which Mrs. Wilson, of the Presbyterian Board, led in prayer.

Miss Child, Home Secretary, presented the quarterly report, showing steady progress in the work at home, where the energies of the workers, like the mercies of God, seem "new every morning, and fresh every evening." In a brief review of the foreign field, the watchman's cry, "All's well," was echoed back from one station after another.

Mrs. Bates, the Treasurer, gave a statement showing the receipts since Jan. 1st to have been $62,301 — this sum including some unusually large legacies. Mrs. Wilkinson, of Providence, who has lately returned from abroad, gave an interesting report of her trip, and particularly of her visit to Constantinople. A vivid description was given of the beautiful city, of the homes of missionaries, of Robert College, of the Rest and Coffee House, under the care of Miss West, of the city mission work of Mrs. Schneider, and particularly of the Constantinople Home.

Miss Ellen Stone, of the Bulgarian mission, made an address, giving some account of the city of Samokov, with its picturesque surroundings, and particularly of the girls' school there. This institution has gained a high place in the hearts of the people, and incidents were given of the sacrifices made by parents to give their daughters its advantages.

Mrs. Leonard, from Marsovan, read an interesting paper showing the contrast between the Marsovan of twenty-four years ago and that of to-day. Then, they were without churches, without preachers or teachers; and the women were, as usual, the greatest sufferers. Now, they have a church, with an audience of six or seven hundred every Sabbath, a theological seminary, a girls' boarding-school and preparatory department, while many Christian homes make a strong contrast with the degradation of former years.

Anna Felician, the Armenian lady who accompanied Mrs. Leonard on her return home, spoke briefly in quaint English; and afterward, assisted by Mrs. Bowen, of Smyrna, sang very sweetly in Turkish.

Mrs. A. C. Thompson, who had just returned from a visit to the mission stations among the Dakota Indians, read an interesting paper giving a detailed account of the trip, and a vivid picture of the varying features of the different stations. Mrs. Pixley, from Africa, and Mrs. Bowen, from Smyrna, both spoke briefly, asking prayers for their respective fields. Mrs. Horton, of Wellesley, led in prayer, and the meeting closed with the doxology.

ANNUAL MEETING OF THE HAMPSHIRE COUNTY BRANCH.

THE seventh annual meeting of the Hampshire County Branch was held at the First Church, Northampton, May 24th.

The Connecticut River divides this Branch about evenly, so it is our custom to hold our meetings alternately on the east and west side; Amherst being the fixed place on the east side, and

Northampton on the west side. This year it was Northampton's turn, and the chapel of the First Church was opened to us, and we were most cordially welcomed and hospitably entertained by the ladies of that church.

The day was all that could be desired for a woman's meeting. No one had to stay at home because of the weather; and you would have thought, to see the hacks and carryalls and buggies driving up to the chapel about ten o'clock, that no one did stay at home. The opening services were conducted by the president, Mrs. Stoddard. The morning session was mostly occupied with reports. The report of the Branch secretary gave a very cheering review of the year's work, and the treasurer's report, which followed, made us happy: the contributions had exceeded those of any previous year, all the pledges had been met, and a generous sum had gone into the general fund.

The reports of the auxiliaries were of varied character as to matter and style, but all were alike in spirit. Every one of the twenty-one auxiliaries and ten mission circles — thirty-one different societies — were reported. Does not that show efficient leadership? Most of the reports spoke of Mrs. Harding. "We were favored with a visit from Mrs. Harding," "Mrs. Harding addressed us," occurred again and again. It set us to thinking, and the question came up, "Did we not draw too much upon her vitality? did we not make too great demands upon her strength and time?" But we recall that she always said "it did her good to meet the ladies and talk of her work." Yes; but did we do what we might have done to make her resting-time a real refreshment to soul and body? Did we not think more of how she could help our meetings, and stir up our interest? But there was mention in one of the reports of a reception given to Mr. and Mrs. Harding, which was pleasant to hear. The Amherst Auxiliary did itself honor by making these beloved missionaries their honored guests at a tea-party given expressly for them.

The reports of the mission circles showed that they are an important part of the Branch, some of them being among the largest contributors. Letters from our missionaries, Mrs. Gulick, of Japan, and Miss Childs, of Turkey, and an address by Mrs. Dr. Love, of South Hadley, on the importance of cultivating a missionary spirit in the young, and training them in missionary work, filled up the morning session.

The afternoon meeting was full of good things. The opening services were conducted by the pastors of the two Congregational churches, — Rev's Mr. Clark and Lathe, — each following in a short address. Mr. Lathe spoke of the missionary character of the

Church, and said were he to define it in two words, it would be a missionary society. The Church was instituted for this purpose—this is why it exists; and the measure of the missionary spirit in any local church is the measure of its true life. He spoke of the missionaries as illustrious examples of faith, and as such they were of inestimable value to the Church.

Rev. Mr. Clark spoke of the development of the latent power in the Church through these organizations for missionary work, and rejoiced in it. In closing, he said he had often observed how interest in particular missionary fields was awakened by personal sympathies—a son, a daughter, a brother, a sister, was there. So let us remember that Christ, our elder Brother, our personal friend, was in every one of these places, and that it is his cause that is being carried forward, and he calls us, every one, to engage in it, adding, for our inspiration and comfort, "Lo, I am with you alway."

Miss Gouldy, of Japan, gave an account of her work among the women, and in the girls' school at Osaka—"the plum-blossom of the church," as it is poetically called by the Japanese.

The closing address was by Mrs. Barnes, who brought cordial greetings from the Woman's Board, and made us feel how real and intimate was the connection between it and its auxiliaries. Mrs. Barnes told us many things, and gave some suggestions, but her talk made one impression; it was this: what a bond of fellowship is the Woman's Board between ourselves, as well as between us and our missionary sisters, bringing us together into an intelligent and loving sympathy, and helping us to realize that oneness for which our Saviour prayed. Prayer and song were interspersed with these exercises, and the usual business transacted. The old board of officers was re-elected. And so we begin upon another year with freshened zeal, and increased faith, we trust, because of the inspiration received from this annual meeting.

MRS. M. P. LYMAN.

AMHERST, June 4, '82.

FOURTH ANNUAL MEETING OF ESSEX SOUTH BRANCH.

"NEXT to the pleasure of discovery is that of being discovered," said the lady who welcomed the Essex South Branch to Boxford, June 14th; and so it was a mutually pleased company that met there on that day for our fourth annual meeting.

The discoverers found a quiet little church in a retired nook, a welcome that stretched its hands and sent its horses a mile and

a half to meet us, a wealth of gathered fragrance and greenness from "woodland, hill, and bower," and a warm hospitality, showing itself not only in words and looks, but in open homes and helpful deeds.

The discovered found themselves not so far away, nor so "lost to sight," but that a goodly company of a hundred and twenty-five or more could brave inconvenient changes of cars, or long rides to seek them out, and sit down with them at our annual feast.

Twenty out of our twenty-two auxiliaries, and nine out of our twelve mission circles, were represented there.

The secretary reported an addition of four mission circles to the Branch during the year, and a general growth in strength and activity in the older organizations, as was also shown by the individual reports of the different societies given in the afternoon.

The treasurer's report acknowledged the receipt of $2,553.58.

The same officers were elected as for the preceding year, with the exception of Miss Sarah W. Clarke, of Beverly, who was chosen treasurer in place of Miss Harriet K. Osgood, resigned.

Very interesting addresses by Mrs. Washburn, of Constantinople, and Mrs. Park, of India, reports from auxiliaries and circles, and an instructive paper on Japan, by Mrs. Jackson, of Swampscott, so pleasantly filled up the hours allotted to us that an imaginary journey to the mission stations of the Essex South Branch, in which Miss E. H. Short, of Salem, was our guide, had to be seriously curtailed, greatly to the regret of the audience.

One novel feature of the day was the out-of-door collation, partaken of under the shady trees in front of the church — an arrangement made pleasant and attractive by the retired location and the warmth of the day.

Ladies grouped themselves on settees, or on the fresh grass, and opened their lunch-baskets, while tea and coffee were handed around by smiling maidens.

Altogether, it was a day to be placed among the memorable ones on the annals of our Branch, and its influence will by no means be limited in time by the setting of that day's sun.

M. T. C.

"I FEEL more and more anxious, as the years go by, to help everywhere and all along the way as best I can; and I am not hampered as I used to be by fears of failure. I have come into that blessed liberty where I have learned to do the best I can, and leave results with God, as his part of the work, with which I have nothing to do."—*From a home letter in "Woman's Work for Woman."*

In Memoriam.

By Mrs. M. E. Mead.

Mrs. S. B. Treat.

Died June 16, 1882, in the 79th year of her age.

The news of Mrs. Treat's departure will revive afresh precious memories of a life consecrated to the Master's service in the varied departments of Christian activities. It is not, however, of her bright record as a pastor's wife, or of the thirty-five years in which she upheld and cheered her honored husband in his work as Secretary of the American Board, or the home-life of which she was the center of joy, that mention can here be made: rather is it of her gifts of zeal and devotion in a wise "enthusiasm for humanity," the fitting memorial of which is written in heaven.

In the earliest days of the Woman's Board of Missions, when friends were few, Mrs. Treat espoused its cause with the courage of convictions. She brought to its aid a wide personal influence, besides the strength of her support within the circles of the American Board of Commissioners for Foreign Missions.

Her place in meetings was rarely if ever vacant, and, despite her always frail health, she was one of those stanch, true supporters whose words and co-operation came with cheering inspiration to those who shared the heat and burden of the day.

While strength endured she was one of the Board's ministering angels, ever alert for good, going about with cups of cold water for thirsty souls or special encouragements for the weary, organizing or suggesting new auxiliaries or strengthening old ones.

Many will remember happy days in the old Boylston Place home, and the abounding hospitality it was her delight to dispense, as she kept graciously and well her part of the Lord's charge.

At the last she was called to harder tests of devotion — to lay down the work she loved, and to wait with her Master in the shadow of bereavement and suffering. Yet even here the care for Christ's work failed not. When her hand could no longer labor her heart gave tenderer affection. Her far-reaching regard went everywhere to friends in home and foreign lands, while she constantly added to her stores of missionary interest.

With the dear Boston friends she rejoiced in fellowship of spirit, and her happiness over "souls redeemed" found expression in one of life's latest hours.

Mrs. Treat was a rare picture of that unfaltering faith which, pressing onward over thorny paths, finds in the "dim mist of pain" some glimpse of the golden day beyond.

No wonder was it that her sweet, expressive face, with its clustering curls of snow and smile of peace, seemed the fair shrine of a spirit that "walked beneath the shelter of God's wings."

So, "wearing the white rose of a blessed life" unfolded by all-sufficient grace, and upheld by filial devotion, she lingered till the silver cord was gently loosened. One radiant smile of loving farewell flashed back from heaven, and she was translated forever into the glory of the exceeding great reward.

ENTERED INTO REST.

At length the door is opened, and, free from pain and sin,
With joy and gladness on her head, the pilgrim enters in:
The Master bids her welcome, and on the Father's breast,
By loving arms enfolded, the weary is at rest.

The pilgrim staff is left behind — behind, the sword, the shield;
The armor, dimmed and dented on many a hard-fought field.
Hers, now, the shining palace, the garden of delight,
The psalm, the robe, the diadem, the glory ever bright.

The blessed angels round her, a radiant, smiling throng,
With harp and voice are lifting up the triumph of their song:
"Give glory to the Holy One, the well-beloved Friend,
Whose love hath borne with her the cross, and crowned her at the end!

"Another of his trusting saints, through Jesus' loving might,
Hath crossed the waste, hath reached the goal, hath vanquished in the fight.
Hail faithful heart! we welcome thee! join in our sweet accord,
And chant with us, in glad acclaim, 'Salvation to the Lord!'"

And now from out the glory, the living cloud of light,
The old familiar faces come beaming on her sight:
The early lost, the ever loved, the friends of long ago,
Who walked with her in fellowship the pilgrimage below.

They parted here in weakness, in pain, or shadow gloom;
They meet in all the gladness of heaven's immortal bloom.
Henceforth they watch the work of love begun in faith and prayer,
And joy to find within the veil how sweet its guerdons are.

So, "satisfied in likeness," and with the blessed Christ,
In a communion without end they keep the longed-for tryst.
Oh, glad exchange of weariness, of waiting, or of woe,
For all that calm of perfect peace the glorified now know!

From out the opening, golden skies floats back this word of cheer, —
The way is long, the journey hard, but rest comes sure and dear.
And tender angel hands clasp ours in heavenward-pointing deed,
Or share our errands of Christ's love to souls in dying need.

READING-MATTER FOR CEYLON.

THE Misses Leitch, of Ceylon, wish to express their thanks through our pages to the many friends who contributed reading-matter for their use a year ago. It will be impossible for them to respond to each one of the many generous donors, but it is hoped

that all will accept this acknowledgment as personal to themselves. The supply was large, but will soon be exhausted among the schools and the thousands of English-speaking people about them. We shall be very glad to forward a second supply in October, if friends will respond as generously as before.

Among the most acceptable matter we would mention such publications as the "Youth's Companion," "Illustrated Christian Weekly," "Sunday School Times," "Good Words," Mr. Moody's sermons, in whatever form, elementary scientific books, or old school-books, especially those that are illustrated. Newspapers, even religious ones, that are largely taken up with local items, or topics of only local interest, are not so desirable. We believe that we have only to mention this desire to meet with the same cordial response as last year.

THE BUREAU OF EXCHANGE.

OUR readers will learn with great regret that Mrs. E. H. Barnes, Secretary of the Bureau of Exchange, has severed her connection with our Board, to enter another and more private sphere of usefulness. Under her care this department has grown to be one of the most important in our work, and we know that many will feel the separation caused by her withdrawal as from a personal friend. A lady has been secured for the place who brings high attainments and experience to the work, and we doubt not that the department will continue to grow in efficiency and importance. All letters should henceforth be addressed, Miss E. Harriet Stanwood, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18 TO JUNE 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Deering, Aux., $12.25; Thomaston, Aux., $8; Rockland, "Golden Sands," $6.04; S.S. penny col., $2; Armenian Aid Society, $5.25; Portland, St. Lawrence St. Ch., "Miss'y Gleaners," $63; High St. Ch. S. S., const. L. M. Miss Mary L. Thompson, $25; "Mission Circle," $147.20; State St. Church, $50; Williston Ch., "Mizpah Circle," $30; Biddeford, Pavilion Ch., Aux., $15; Boothbay, Aux., prev. contri. const. L. M. Mrs. Susan L. Lewis, $13; Hallowell, Aux., $22; Litchfield Corner, Aux., $20; Lebanon Center, Aux., prev. contri. const. L. M. Mrs. James. W. Grant, $16; "Little Cedars," $12; New Castle, Aux., $10; West Falmouth, Aux., $9.10; Gorham, Aux., const. L. M. Mrs. Charles Robie, $25; Orono, Aux., $15; Bethel, 1st Ch., Aux., $4; 2d Ch., Aux., $10; S. S., $8.75; "Little Helpers," $8.50; Yarmouth, 1st Ch., "Buds of Promise," $32.50;

Falmouth, 1st Ch., Aux., $14.50; Waterville, Aux., $41.07; Eastport, Aux., $16; Gardner, Aux., $14.75; Milton, Aux., $10.36; Farmington, Aux., $16; Machias, Aux., $6.50; Fryburgh, "Little Pioneers," $10; Saco, 1st Parish Ch. $3; No. Bridgton, Ladies' Contri., $5; Hampden, Aux., $32; Warren, Aux., $15; Munson, "Sunshine Band," $5; So. Freeport, Aux., $53; "Snow-Birds," $20; Belfast, Aux., $32; Andover, Aux., $1; Gray, Aux., $8.25; Winthrop Aux., $42; St. Albans, Friends of Missions, $4.65; Norridgewock, Aux., $8; Foxcroft and Dover, Aux., $30; Auburn, Aux., $50; S. S., Infant Class, $3, $1,010 67

Total, $1,010 67

NEW HAMPSHIRE.

Salem.—Aux., $10.50; "Raindrops," $10, $20 50

Total, $20 50

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Cambridge, Aux., $6.25; Jericho Center, Aux., $14.68; Fairhaven, Aux., $13; Hartford, Aux., $15; Barnet, Aux., $2; Williston, Aux., $12; No. Bennington, "Mission Circle," $25; East St. Johnsbury, Aux., previous contri., const. L. M. Mrs. Sarah J. Hovey, $13; Burlington, Aux., of which $25 const. L. M. Miss Helen E. Kimball, $100; St. Johnsbury, "Young Ladies' Society," $20; Ex. $10, $210 93

Total, $210 93

MASSACHUSETTS.

Attleboro.—Central Ch., $3 95

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., $10.20; "Coral Workers," $60; "Snow-Flakes," $13; "Memorial Band," $18; So. Church, $21.75; Hinsdale, "Golden Links," $7; Peru, Aux., $30; "Top Twig," $8.00; West Stockbridge, $21; No. Adams, $80.50; Junior, Aux., $41; Lanesboro, $8; Dalton, $20; Jun. Aux., $36; "Penny-Gatherers," $41; Curtisville, $10; Mill River, $10.51, 435 96

Chelmsford.—Aux., 1 00

East Falmouth.—Aux., $6; "Helping Hands," $1, 7 00

Essex So. Conf. Branch.—Miss H. K. Osgood Treas. Peabody, So. Ch., Aux., $139.26; Salem, Crombie St. Ch., Aux., $58; Middleton, Aux., $2; Sagus, Aux., $20; Boxford, Aux., $10, $229 26

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, Mrs. Sallie Gillett, const. L. M. Miss M. Louise Hodges, 25 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. No. Hadley, Aux., $13.28; So. Hadley, Aux., $36, 49 28

Lowell.—John St. Cong. Ch., "Young Ladies' Mis'n Circle," 20 00

Lynn.—Chestnut St. Ch., Aux., 13 00

Middlesex Branch.—Mrs. E. H. Warren, Treas. Holliston, Aux., $50; Natick, Aux., $33.65, 83 65

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Brockton, Aux., $80; Hanover, Aux., $18, 98 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, 3d Ch., Aux., $13.57; Palmer, 2d Ch., Aux., $24.06; Ludlow Center, Aux., $21.65; "Precious Pearls," $10; Springfield, 1st Ch., Aux., $64.57, 133 85

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Miss Wheeler, $20; A Friend, $1; A Friend, $6; Shawmut Ch., $93; Central Ch., "Mission Circle," $5; Aux., $65; East Boston, Maverick Ch., of wh. $25 by Mrs. Albert Bowker, const. L. M. Miss Emma F. Baker, $200; Roxb'y, Eliot Ch., Aux., $30.05; Brighton Aux., $40; Charlestown, "Winthrop Helpers," $75; Cambridgeport, Prospect St. Ch., "Bearer of Glad Tidings," $40; Dorchester, 2d Ch., of wh. $200 by Mrs. Frank Wood, const. Honorary Members Fred. H. Means, James T. Cutler, Wm. O. Morse, Geo. A. Hutchinson, J. Howard Field, John J. Robinson, Alfred Howes, Willard Sampson, $710.25; "Young Ladies' Mission Circle," $100; Village Ch., Aux., const. L. M's Mrs. Richardson, Mrs. Samuel Gannett, Miss Ellen Campbell, $75; Brighton, "Workers for Christ," $10; Waltham, N. S. B., $5; West Newton, Mrs. J. L. Clark, $5; Newton Upper Falls, A Friend, $50; West Medway, Aux., prev. contri. const. L. M. Miss Abby B. Adams, $10, 1,540 30

Uxbridge.—A Friend, $1 00
Wakefield.—"Mission Workers," 50 00
Waquoit.—Aux., 5 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Melrose, Aux., $60; Lexington, Aux., of wh. $25 by Mrs. C. C. Goodwin, const. L. M. Miss Florence E. Whitcher, $47.44; Winchester, Aux., $16, 123 44
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Spencer, "Emily Wheeler Mission Circle," $50; Winchendon, No. Cong. Ch., of wh. $25 const. L. M. Mrs. T. K. Parker, $29; Leicester, "Strawberry Hill Gleaners," $10; Hubbardston, Aux., $13; Lancaster, Aux., $20, 122 00

Total, $2,901 69

LEGACIES.

Newburyport. Legacy of Mrs. Susan B. Hale, $3,121 69
Worcester Co. Branch. Legacy of Miss Ellen M. Whitcomb, Worcester, 500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna F. White, Treas. Barrington, "Bayside Gleaners," $50; East Providence, Aux., $26; "Pilgrims' Mission Circle," $10; "Little Pilgrims," $30; Providence, Union Ch., $530; Central Ch., "Willing Hands," $100, $746 00

Total, $746 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, "Lathrop Memorial Society," $73; 2d Ch. $59.01; "Thistledown Mission Circle," $60; "Old Town Mission Circle," $44.30; Broadway Ch., $232.26; Park Ch., $121.03; Greenville, $33; "Little Workers," $58; New London, 1st Ch., $54.17; 2d Ch., of wh. $25 const. L. M. Miss Louise Reich, $50.21; "Schauffler Society," $30; Colchester, $5; Wauregan, $6; West Killingly, $16; Groton, of wh. $50 by Mrs. W. S. Eakin, $65; Fire-Flies, $50; Putnam, const. L. M. Mrs. Lucius Fitts, $25; Hanover, $5; Windham, $20; Stonington, 2d Ch., $20.04, $1,027 02
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. West Hartford, Aux., $30; Rockville, Aux., $12; Ellington, Aux., $40; Plainville, Aux., of wh. $25 by Mrs. L. P. Buell, const. L. M. Miss Carrie S. Barnes, $75; Collinsville, Aux., $34; Buckingham, Aux., $12; Hartford, Windsor Ave. Ch., Aux., of wh. $25 by Mrs. Catherine R. Hillyer, const. L. M. Miss Catherine R. Hillyer, $65.50; Center Ch., Aux., $10, $278 50

Total, $1,305 52

LEGACY.

Legacy of Phebe Beach, Harwinton, Ct., $333 08

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Nelson, $7.27; Lysander, $30; Crown Point, $10; Buffalo, $20; "Syracuse Gleaners," $25; Jamestown, "Mission Circle," $30; Poughkeepsie, "Opportunity Mission Circle," of wh. $25 const. L. M. Miss Frances W. Swan, $85; Mansville, $11.50; Fairport, "Pine-Needles," $40; Danby, "Young Ladies' Mission Circle," $30; West Winfield, $15.50; Gloversville, $40; West Bloomfield, "Ganundack Mission Circle," $32.50; Brooklyn, "Puritan Mission Band," $40, $416 77
Fredonia.—Rev. A. W. Hubbard, 100 00
No. Evans.—Mrs. J. M. Claghorn, 1 40

Total, $518 17

LEGACY.

Legacy of Mrs. D. C. Bush, Randolph, $40 00

OHIO.

Windham.—"Young Ladies' Mission Band," $17 00

Total, $17 00

INDIANA.

Lowell.—Mrs. E. N. Morey, $3 00

Total, $3 00

General Funds, $6,733 48
LIFE AND LIGHT, 253 47
Weekly Pledge, 4 75
Leaflets, 1 39
Legacies, 3,994 77

Total, $10,987 86

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

AFRICA.

LETTER FROM MISS DAY.

We gladly accept the opportunity afforded by a missionary friend in this country, to make the following extracts from a recent letter from Miss Day:

ADAMS, SOUTH AFRICA, March 24, 1882.

THE last week of vacation was filled with duties preparatory to the beginning of a new term. School opened January 15th with twenty or more boys, and the number gradually increased to thirty-six.

At nine o'clock school opens, and until one o'clock the boys are kept busy reciting. My classes are in grammar and Zulu, the translation of Zulu into English in connection with the grammar lesson, a Bible class, and four classes in reading. My Bible class is reading the "Life of Christ," and every day write what they remember of what they have read and have been told, and I correct the exercises. There are fifteen in the class, so that this takes not a little of my time every day, together with the study of the lesson. I enjoy the study very much, and find it very profitable for myself; and I think the boys appreciate the extra amount of labor bestowed upon them. At eleven o'clock Mr. Wilcox comes in for an hour and a half, and every day gives a half-hour's music lesson.

The boys usually study, in the school-room, from seven to half-past eight o'clock in the evening. Saturday evenings Mrs. Robbins and I sing with the choir and any boys who wish to come in. Thursday evening a prayer-meeting takes the place of the usual study. Last week quite a number of the boys responded to the invitation to stay after the meeting and talk with the teachers, and we expect an interesting meeting this evening.

Monday, March 27th. Mr. Kilbon talked to the boys awhile on Thursday evening, and then gave an opportunity to them to say whatever they wished. Several of them expressed a desire to be Christians, and some of them, I think, are really trying to do right. Twenty-five stayed after the close of the meeting to talk with the teachers. We tried to give them what light and instruction we could, but how weak one feels when attempting to teach such a class.

Of a visit to a native home, she says: "It is a very pleasant

place — a snug little house, clean and comfortably furnished. Here I found what I never saw at a native's house before — a pet cat, fat, white, and clean; and when I called the kitty it came running to me, politely responding to my call. The natives are generally so cruel to animals of all kinds, that the affection shown for this cat pleased me, and seemed to me a good indication.

"Three weeks ago to-day we all went to Ngumba's, about five miles north-east. They have a cozy little house now, and a larger one building. Forty or fifty persons came together for a praise-meeting and a little talk after our picnic dinner, of which twenty or more had partaken. Several girls of the sewing society went with us, as that society had special interest in the occasion, since they contributed the door and windows of the chapel, and had paid a man for doing the plastering."

TURKEY.

THE WELCOME TO WORK AT HARPOOT.

By Miss M. P. Wright.

Our readers have already associated the name of Miss Wright with Armenia College at Harpoot; have learned from her own pen some of the incidents of the journey thither, and of the impressions received from social customs prevailing there. But we must not withhold the following graphic account of the welcome given to her companion, Miss Bush, then returning to the field after a season of rest, as well as to herself, just entering upon new scenes and labors, since it reveals some of the joys and privileges peculiar to a missionary's life.

Crossing the water-shed between the Tigris and Euphrates, we came in sight of the Harpoot plain, stretching eighty miles from east to west, with a breadth of from fifteen to forty miles. Many villages nestle here, and among them winds the slender stream of the Euphrates. Miss Bush recognizes familiar sights: "Here is Ichmeh," and "There is Haboosi," and "Palu is off in that direction," I hear them say; and, presently, "There is Harpoot! You can just see the college and Mr. Wheeler's house." It is true. Beyond the plain, perched on the very top of a craggy hill, we see a part of the city. I check my horse, and think of the new home, and say in my heart, "If Thy presence go not with me carry us not up hence."

As we ride through one of the villages patriotism swells high in the hearts of our servants. "Ah," says one, "where have you seen such houses as these? Are they not very fine?" I try to respond with sympathy; but as I look at the miserable mud hovels,

with oiled paper, instead of glass, in the small windows, the only excellence I can perceive is negative. They are not underground. That is something to admire in this land.

It is not long before we see horses coming rapidly toward us. Probably it is "the post;" other travelers would not go so fast. "The post" is a string of mules, from three to twenty in number, without rein or bridle, but carrying great leathern bags holding the mail. These mules are driven by an armed Circassian, well mounted, who seems to guide them, without the least difficulty, with voice and whip. But is this the post? Let us see. There are ladies; there is Mr. Wheeler's bay Arab; there are horses, mules, and donkeys belonging to the station; there are our missionary friends. And now they dismount, — Mr. Wheeler and his two daughters, Miss Seymour, Emma Barnum, and Annie Allen. Messrs. Allen and Brown are absent from Harpoot, and the other ladies of the station are prevented, some by ill health, and some by hospitable preparations for our arrival, from joining in this kind welcome. An hour later wo are joined by Mrs. Wheeler and the Armenian teachers in the girls' department of the college. And now our approach begins to be exciting. We see a procession of young men, and presently ride between the lines in which they form — one hundred and twelve in number. Mr. Wheeler introduces them in classes, and they give simultaneously the national "pareo," a graceful gesture somewhat resembling a military salute.

Of course, in this land, the boys cannot accompany us to the spot where the girls await our coming. They hasten up the hill by another road. We shall see them again. Here are the girls, ninety-eight of them, all veiled, waiting in a secluded valley for our arrival. Miss Seymour introduces them by name, and, as they shake hands, many of them present us with a peculiarly Oriental token of welcome, — a red apple or a quince. The redder the apple the more welcome you are. (Our apples were all very red.) I need not say that my apples soon filled my pockets and those of the nearest riders, and prevented my holding my reins; so one of the deacons of the church, who had come to add his welcome, led my horse through the lines.

Preceding the girls up the hill, we find the college-boys drawn up in lines near Mr. Allen's house, where we are to alight. They wish to sing "Home, Sweet Home" for Miss Bush, their former Sunday-school teacher, and it sounds sweetly. The young men, in American dress, with nothing Turkish about them but the graceful tasseled *fez* upon the head, and singing in English, appear much like college-boys at home; but the foreign dress and the

effect of centuries of seclusion and oppression, give the girls a very different appearance.

We are glad now to enter a home-like parlor: it seems a paradise, with the sunlight streaming abundantly over everything. The missionary friends gather, and Mr. Wheeler offers a short prayer of thanks for our comfortable journey, good health, and safe arrival. Now we are taken to our rooms. Each of us finds upon our walls the motto "Love, Rest, and Home," beautifully wrought in ferns and autumn leaves. Ah! I am sure I shall love these friends, all of them; and the impression deepens as the station gathers to spend the evening together, Messrs. Allen and Brown having returned from their tours.

Next day we were invited to a welcome-service in the girls' school, which I cannot report fully, as only part of the exercises were in English; but I enjoyed the smiling faces, and the clapping of hands in our honor, which was allowed at their special request.

The next week occurred the annual meeting of the girls' Missionary Society. They had made many articles for sale, which were displayed here. But before the sale came music, prayer, reading of minutes of last meeting, remarks by Miss Wheeler and Miss Bush, and, to my surprise, an address of welcome to me, as a new-comer, from the president of the society, Heropsima Hanum, wife of the Armenian pastor here. She is a well-educated lady, amply able to speak in English, but she gave her address in Armenian, which Miss Wheeler translated, sentence by sentence. I inclose a translation given by the pastor's wife at my request.

[With great pleasure we add the address from the president of the Missionary Society referred to by Miss Wright, only wishing we could substitute the original manuscript, which, in its clearness and general correctness, might serve as a model for many young people in our more favored land.]

"The daughters of the Orient with joy salute you upon this opportune occasion, when for the first time we have the honor of meeting you in our assembly, and listening to your address. With pleasure we place our daughters under your care. When you have planed and polished them, be assured that they will be "as corner-stones polished after the similitude of a palace." Do not believe the mistaken opinion that girls among the Armenians have no honor. I do not believe, neither do I accept the assertion, that a European woman loves her daughter better, or watches over her with more care. We live in a heathen land, and heathen customs being thrust upon us we do not enjoy the freedom of European women; therefore when you see one sad, do not think it is because of her having a daughter, but because the daughter is compelled to obey foreign customs involuntarily.

"The Armenians are lovers of strangers. Consecrated young ladies like yourself, who, without husband or protector, come to labor among them, have always found love, honor, and protection. I am confident that you and your noble companions have won many hearts, and for all your sacrifices you will receive the reward both here and in heaven.

"I said we dwell in a heathen land. No; this is not a heathen land. Wherever you step the soil is red with the blood of the martyrs of Armenia. The first crown that was placed at the feet of the Crucified was an Armenian crown. While America was unknown, and England was in the darkness of barbarism and idolatry, this land was the inheritance and possession of Christ.

"Therefore your co-operation and also that of your companions, together with ours, can aim only to restore to Christ what already belongs to him. Permit me, then, in behalf of my beloved sisters to bid you welcome.

"And thousand welcomes I would say,
With life and health for many a day."

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

MICRONESIA.

BY MRS. A. A. STURGES.

[Lesson No. 1.]

MICRONESIA is the name given to the islands of the Pacific lying about the equator, including about 40° of longitude, represented on common school-charts by the three groups, Gilbert, Marshall, and Caroline. Most of them are coral islands only a few feet high; some of the Caroline group are high, basaltic ones. The people are of Malay origin, and are estimated to number about 46,000, speaking five dialects.

To aid in the study of this field we suggest the following topics: What is the personal appearance of the islanders? Dress? Mode

of life? Occupation? Food on the low islands? Productions of the high islands? Manufactures? Beds? Weapons of war? Civil polity? Money?

For particulars respecting these islands and people, see "Library of Universal Knowledge," under head of Micronesia—also each separate group; "Newcomb's Cyclopedia of Missions," *Missionary Herald* for March, 1873.

What is the number of the Gilbert Islands? Probable population of the part occupied by missionaries? Give some account of the high islands, Strong's Island, and Ponape. See *Missionary Herald*, June, 1870, pages 197–199.

The mission to these islands was commenced in 1852, by the American Board, sending Messrs. Gulick, Snow, and Sturges, with their wives and two Hawaiian helpers, to two of the Caroline Islands, Strong's Island, now called by the native name Kusaie, and Ponape.

In 1857 Messrs. Pearson and Doane, with their wives, commenced work on the Marshall Islands, and the same year Mr. and Mrs. Bingham began work on the Gilbert Islands. These brethren were accompanied by Hawaiian missionaries, and many of these missionaries have since been sent to these two groups, who have proved faithful and efficient workers.

The first missionaries were carried to their homes by a schooner chartered by the Hawaiian Government for that purpose, and their only intercourse with the world was through whaling and trading-vessels which touched occasionally at these islands; but in 1857 the dear children of the Sunday-schools in this country gave them the inestimable boon of the missionary packet "Morning Star," which carried these first missionaries to the Gilbert and Marshall Islands; and without her aid missionary work in Micronesia could not have been carried on.

Give some account of the voyage of this vessel from Waimea, Sandwich Islands, to Strong's Island (Kusaie)? Her welcome? Commencement of the work at Appia (now Apiang), Gilbert Islands; also at Ebon, Marshall Islands? *Missionary Herald*, June, 1858; Items from Mr. Damon's "Report of the Fifth Voyage of the 'Morning Star.'"

First Fruits of Ponape? A church organized at Shalong? The work at Kusaie? *Missionary Herald*, December, 1861. See also "Story of the 'Morning Star.'"

As the missionaries were few in number, and without means of communication with each other, the progress of the work during the first years of the mission was necessarily slow; but some were baptized on Kusaie four years after the coming of the missionaries.

Eight years after their arrival at Ponape three natives were received into the little church, consisting of the missionaries and their wives, two of whom are Narcissus and his wife Mary Magdalene, who have been such faithful and efficient workers there ever since.

Many of the early converts seemed readily to understand the teachings that the gospel had been brought to them not chiefly that their own souls should be saved, but that they might have the privilege of making this gospel known to others. On Ponape it might be said of them, as of the disciples of old, they "went everywhere preaching the Word." Their migratory habits favored this, and the missionaries were often cheered by receiving invitations to visit little communities of praying ones living on the more inaccessible parts of the island, where they had seldom or never been.

After Hawaiian missionaries had been at one of the Gilbert Islands but ten months, the people had outwardly forsaken their heathen worship, and professed to be servants of Jehovah.

Give some account of a New Year's meeting under a sacred tree on this island in 1869? *Missionary Herald*, June, 1870, page 198.

How many Hawaiian missionaries and churches were on the Marshall Islands that year? What of the change in Kusaie? What part of the population of Ponape was nominally Christian? Number of church-members? *Missionary Herald*, June, 1870.

INGENUITY SANCTIFIED.

BY JENNIE WEYMOUTH.

WILL the story of the ingenuity of some young girls have any suggestions for others? If so, there can be no harm in revealing some of their most carefully guarded secrets.

These girls meet once a month to learn of the work there is to be done for Christ, and of the way in which they can help. They have a plan by which each is enabled to give something for the good cause. Each one has on her dressing-case, in her writing-desk, or wherever she will see it most often, a little red box, into which is put every stray penny. But what girl ever has any stray pennies that cannot be used for something that she thinks she really needs?

Now come the secrets. One girl must have some new gloves — for gloves do wear out in time. Of course she must have at least four buttons, and a dollar and a half is not very extravagant, as gloves go. She found the very thing at Taylor's, and was just on the point of taking them when a vision of a little red box shut

out gloves from view. There was a moment's indecision, then—"Please let me see the three-buttoned ones." Twenty-five cents difference in the price. Conscience proved stronger than vanity. Her hands looked as neat and as well protected as if her gloves had been an inch longer; and that quarter became an inhabitant of her mite-box.

On a rainy Saturday morning three maidens, well-equipped for the weather, started out on a shopping expedition. They were just about to stop a down-town car, when one of them exclaimed, "Girls, let's walk, and then three little red boxes will each be five cents heavier!" That remark was a key-note for the morning. It set them to thinking, and all through their shopping the thought of the boxes was with them. The result was that they managed to spend about a dollar less than they had intended to invest. One of the girls said afterward that she was glad every time that she looked at her box, even if she did, as a result of her economy, have to wear a linen collar instead of a *crêpe lisse* ruching, and carry a plain, white handkerchief instead of one with a colored and embroidered border.

One girl takes great pleasure in having all of her belongings dainty and pretty. Those Hamburgs at Newcomb's were lovely. She must have some, for they were just what she needed to make a pretty finish for the articles she was making. It seemed almost too bad that, just as she was measuring to see how much she would need, a thought should come of the girls who never know the pleasure of making and having pretty things. She concluded that something less elaborate must do for her, or her conscience would be troublesome. Muslin ruffling and crocheted edgings have been her favorite trimmings ever since, She finds plenty of time to make them in the odd minutes after tea, or when some of the girls come in for a little visit.

Another girl loves books, and buys them every time she can spare the money. Every one knows how much more pleasure one takes in a volume having fine illustrations, than in one of a cheaper kind. "No economy there," thought she. But she could not make it seem right for her to spend her money in this line when so many are needing Bibles. So every time she indulges in a book, she puts twenty-five or fifty cents into the missionary corner of her purse.

Another young lady is quite an artist, and has considerable talent in that direction, but she found it rather expensive business to take lessons in painting. Where her missionary money was coming from she could not see. She solved the problem by giving up one lesson every month, and her fifty cents thus saved

is always the first contribution received in the missionary society. Teachers' salaries increase every year: do their missionary subscriptions grow larger? or does the style of dress become a little more expensive, and the number of books and the amount of music and fancy-work increase?

How many times do we say that we cannot afford to give anything more, while we are spending money for things that we could easily do without, and that, too, with little if any self-denial?

If one exercises a little care in marketing, one dollar can often be made to go as far as two would if care was not taken. The first fruits and vegetables of the season are high in price: must we always have the first that come? Could we not sometimes have a piece of meat to broil, instead of one to roast?—a plain cake instead of a richer one when eggs and butter are expensive?

Does some one say, "What trifles?" Yes, trifles. It seems trifling to have baking-day come when ironing is going on, and let one fire do for both. It is a little thing to keep the busy fingers of the little ones out of mischief by letting them make paper lamp-lighters. The little hands can make enough in one evening to take the place of two good-sized boxes of matches: trifles all, may be, but the old proverb says, "Many a little makes a mickle;" and is it not worth our while to do the little things for the Master, especially when so few great things come in our way? Many are the ways of caring for the small sums that so easily slip through our fingers. We all can discover them if we will. There is a very old Latin motto that might apply well in this matter of giving. We have it in this form: "They can because they think they can."

In the end, when we give an account of our stewardship, what will it matter if we had to do without many things, if our Father approves the use we have made of our time, our talents, and our money?

DETROIT, MICH.

HOW ONE PLEDGE FOR MARASH COLLEGE WAS REDEEMED.

"How shall we redeem our pledge for Marash?" was the question which met our society early in the year. Our number is not large, and nearly all the girls are in school. We have little money of our own, and must look to friends for help; and in this case can we entertain them in any pleasant new way? and what shall this be? One scheme after another came up for discussion, but each in turn was laid aside: for this, we had not time or ability to

prepare; that, lacked freshness. At last we heard of an entertainment given in another place, at Christmas-time, one of whose features had been a Japanese tea-party. Could not we girls have one here? We had not many hints to work upon, but this quickened our inventiveness, and we resolutely faced our problem.

From New York we procured a large quantity of Japanese cups. These were of two sizes: one, quite small, was without saucers or handles; the other, more expensive, was larger, and had both. To each guest one of these was to be presented, and this proved the special attraction of the evening. The china was white, with a blue pattern, and was really very pretty. To carry out the fancy of a "tea-party," we distributed through the congregation tiny fans, each on its blank side bearing our invitation for the evening. The tea-party was to be given in the lecture-room, and this we made as bright as possible. Its plain walls were draped with flags, one of Japan, — no matter if it was home-made. Long lines of Chinese lanterns were hung around the room, and it was further adorned with flowers and with Japanese fans and parasols. At one side was a three-sided pavilion, draped with flags and surmounted with a gay parasol, and from this the supper was served to the waiters. At one of its tables was displayed our Japanese china. In another part of the room was a table where pretty little fans were sold. These were gone so quickly, that we regretted only that we had not many more.

The girls within the pavilion, and those who waited upon the guests, were dressed in Japanese costumes, and looked very like ladies of the "Sunrise Kingdom," in their bright robes, and hair worn high, with gilt ornaments. Our guests were served to an attractive supper, generously contributed by kind friends.

The evening proved a very stormy one, and this, at first, was a disappointment. But the rain proved a blessing in disguise; for the number of our guests was so large, that with clear skies our room would have been over-crowded. We hope that all enjoyed the tea-party. We certainly did. And, best of all, we are now able to redeem our pledge for Marash, and thus help a little in giving to others that Christianity and that education with which God has so blessed American girls. M. H. H.

REQUEST FROM MRS. COFFING.

HEREAFTER, until further notice, friends will please direct all letters intended for Mrs. J. L. Coffing, or Miss C. D. Spencer, to Adana, Turkey in Asia.

Please do not add "By" or "Via," or any other words, as they

confuse the postmasters in Turkey. If friends will comply with our request, I think we will receive our letters six weeks sooner than we do.

J. L. COFFING.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM MAY 18 TO JUNE 18, 1882.

OHIO.

OHIO BRANCH. — Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, for Miss Parmelee, $20; *Andover*, for Mrs. Renville, $6; *Brownhelm*, for Miss Maltbie, $13; *Charlestown*, for Miss Parmelee, $10; *Hudson*, for Misses Collins and Parmelee, $4; *Kelloggsville*, for Mrs. Renville, $4; *Lodi*, $12.47; *Norwalk*, for Harpoot Sch., $12.50; *Paddy's Run*, for Miss Collins, $10.15; *Ridgeville*, S. S., for Miss Collins, $3.24; *Sandusky*, for scholarship at Samokov, $15; *Unionville*, for Mrs. Renville, $17.55; *Wayne*, $16. Less expenses, $6. Branch total, $137 91

INDIANA.

Ft. Wayne, $8; *Peru*, $4.65; a Friend, at Branch meeting, $1; *Michigan City*, $23.38. $37 03

Total, $37 03

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Ceresco*, for Miss Spencer, $9; *Chelsea*, for Miss Irvine, $15; *Ann Arbor*, Conference meeting, for Miss Irvine, $1; *Detroit*, 1st Ch., Young Ladies, for teacher at Monastir, $87.50; *East Newton*, for Miss Spencer, $10; *Grass Lake*, for Miss Irvine, $11.78; *Grand Rapids*, South Ch., for Sch. at Monastir, $12.50; *Jackson*, for Miss Hollister, $25; *Lansing*, Plymouth Ch. Miss'y Band, for Hadjin Wall, $7.10; *Manistee*, for Miss Irvine, $35; *Morenci*, $5; *Olivet*, for Miss Spencer, $16; *Paint Creek*, for Miss Irvine, $2; *St. Joseph*, for same, $8; *Vermontville*, for Miss Spencer, $28. Branch total, $272 88

Total, $272 88

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Aurora*, "Young Ladies' Society," of 1st Cong. Ch., for Marash College, $40; *Brighton*, Aux., for Marash College, $4; "Earnest Workers," for Marash College, $1.25; Mrs. Wm. Reed, $25; *Canton*, $18.50; *Chicago*, U. P. Ch., for Miss Haven, of wh. $25 from Mrs. W. H. Rice, const. Miss Harriet M. Rice L. M.; $25 fr. Mrs. C. H. Case, const. Miss Josie Redfield L. M; $50 fr. Mrs. Thomas Cook, const. Misses Fannie and Emma Farrar L. M's; $112.50; *Crystal Lake*, $20; *Dallas City*, $2.05; *Danvers*, $15; *Kewanee*, for Samokov Sch., $20; *Lamoille*, $10.50; *Loda*, $5; *Oswego*, $6.50; *Pecatonica*, $6.77; *Princeton*, $20; *Rockford*, Aux. of 1st Cong. Ch., for Bridgman Sch. $26.30; *Sycamore*, $10; *Turner*, $5.55; *Woodburn*, for School in Goldah, $10. Branch total, $358 92

Batavia, S. S., per Dr. C. N. Cooper, for Miss Hillis' Work in Ceylon, $25; *Chicago*, 1st Ch., Aux., for Miss Patrick, $34; Mission Band, for Hadjin Home, $50; New England Ch., for Miss Chapin, $40; Plymouth Ch., $173.65; of wh., Aux., for Miss Barnes, $34.43; "Young People's Soc'y," for same, $40.22; "Young People's Society," for Marash College, $79; S. S. Primary

Class, for same, $10; for Miss Barnes, $10; Tabernacle Ch., Mothers' meeting, $2.25. Total from Chicago, $299.90; *Evanston*, for Miss Porter, $16; *Huntley*, $10.65; *Ivanhoe*, $7; *Marseilles*, "Helping Hands" (Juv.), $7; *Naperville*, Thank-offering, $10; *Waukegan*, S. S. (Par.), $6.05. $379 60

Total, $738 52

WISCONSIN.

WISCONSIN BRANCH. — Mrs. R. Coburn, of Whitewater, Treas. *Delavan*, "Young Ladies' Miss'y Soc'y," for Marash College, $23.50; *Fulton*, $1.25; *Lancaster*, $18; *Milwaukee*, Grand Ave. Ch., "Mission Band," three shares in Marash Coll., $30; *Racine*, for Manisa, $16.30; *Warren*, Mrs. Osgood, $2.40; *Whitewater*, for Miss Taylor, $1. Less expenses, $1.82. Branch total, $90 68

Beloit, 1st Church S. S., for pupil in Bridgman Sch., $40; *Eau Claire*, "Young Ladies' Miss'y Soc'y," for Marash Coll., $15; *Milwaukee*, Grand Ave. Ch., Members of "Mission Circle," of wh. $10 for Marash Coll., $8; for Hadjin Wall, $18; *River Falls*, "Earnest Workers," for Marash College, $25; $98 00

Total, $198 63

IOWA.

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Council Bluffs*, Aux., $22.04; "Prairie Chickens," for pupil in Bridgman Sch., $20; *Chester Center*, for Miss Hillis, $19.45; *Des Moines*, S. S., for pupil in Bridgman Sch., $9.74; *Genoa Bluffs*, for Miss Hillis, $5.26; *Grinnell*, Aux., for Miss Hillis, $63; "Missionary Gleaners," for Marash College, $25; *Green Mountain*, Mrs. H. L. C., for Bridgman Sch., $5; "Helpers," for (Par.), 75 cts.; "Children's Mite-box," $2.01; *Keokuk*, $40; *Muscatine*, "Seeds of Mercy," for pupil at Hadjin, $7; *Monticello*, $10.50; *Ottumwa*, "Messenger Birds," for Marash College, $25; Pilgrim, for Zeitoon Bible-reader, $11.15, *Stacyville*, $3; *Toledo*, for Hadjin Sch., $13.60; *Webster*, $6, $288 50

Audubon, M. B. Harris, for Japan, $1; *Magnolia*, $9.89; *Whitesboro*, $5, 15 89

Total, $304 39

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, Northfield, Treas. *Benson*, "Young People's Miss'y Soc'y," $5; *Clearwater*, $6.50; *Minneapolis*, 2d Ch., $17.68, of wh., for Miss Cathcart, $4, Marash College, $4, Gen'l use, $9.68; *Northfield*, Cong. Ch., $20.74; *Rochester*, $15; *Winona*, for scholarship in Samokov Sch., $50, $114 92

Total, $114 92

NEBRASKA.

"Nebraska Miss'y Soc'y," Mrs. A. F. Sherrill, Omaha, Treas. *Lincoln*, $15; *David City*, Mrs. A. M. Bunting, $10; *Camp Creek*, $4; *York*, $10; *Nebraska City*, $10; *Weeping Water*, $10; *Exeter*, $10; all for Miss Van Duzee, $69 00

Total, $69 00

DAKOTA.

Vermillion, $6.85; *Yankton*, "Willing Hearts," of which $38.34 fr. annual fair, $75.19, $82 04

Total, $82 04

ROCKY MOUNTAIN BRANCH.

Mrs. P. F. Powelson, of Cheyenne, Wyoming, Treas. *Leadville*, Col., $5; *Denver*, Col., $12.62; *Cheyenne*, Wyoming, $28.43; all for Miss Brooks, $46 05

Total, $46 05

MISCELLANEOUS.

Sale of millet-seed from Ephesus, 25 cts.; of leaflets and envelopes, $11.61; of history of "Jenny Chapin Helpers," for Marash College, $1.20, $13 06

Total, $13 06

Receipts for the month, $2,004 46
Previously acknowledged, 14,591 69

Total since Oct. 22, 1881, $16,596 12

Board of the Pacific.

President.
MRS. J. R. McLEAN.

Vice-Presidents.
MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW.

Home Secretaries.
MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.
MRS. H. E. JEWETT.

Recording Secretary.
MRS. S. S. SMITH.

Treasurer.
MRS. R. E. COLE.

Auditor.
E. P. FLINT, Esq.

TRYING INCIDENTS IN MISSIONARY LIFE.

the far West, on a broad and beautiful prairie, in the midst of hade of grand old oaks, stood a lonely, unfinished dwelling, ardly complete, but inside, the partitions were not all defined, he doors were still unhung. It was a large, two-story house, pectively built to aid the seminary, at some future day to be ed on an adjoining lot, to which the natives would be gath- instructed, and christianized.

far as the eye could reach, no habitation was visible. Except e direction, where two or three missionary families had united r one roof, the traveler might look in vain for ten or fifteen for any sign of civilization. Poor humanity in savage life fully represented, for all along the way he would encounter lusky, naked forms of the untamed Indian.

t we will return to the home under the old oaks. Standing in ront doorway is Mrs. H——, gazing wistfully toward the behind which the form of her husband has disappeared; and she sinks into a chair close by — not leaning back, and folding rms to rest, but bending forward, with hands upon her chair, to start at a moment's warning. She is scarcely thirty years e, but there are many lines of care upon her brow, and to-day ooks pale, weary, and anxious, on account of the trying ordeal igh which she passed yesterday, when, about three o'clock Mr. H——, being busy at his work-bench, endeavoring by the of his own hands to make their habitation more secure and ortable, heard horsemen approaching, and quickly turning ye to the road (the house was some distance back), saw a of twelve Indian warriors, painted in the most hideous ier, coming at their utmost speed. He had hardly time to

take in the situation before they had reached the house, thrown themselves from the saddles, and with sullen faces stood before him. Mr. H—— quickly approached and offered his hand, but they refused to recognize the salutation; and as he had taken pains, during his short residence among them, to inform himself in regard to their habits and customs, he felt certain from all appearances that their intentions were hostile. It would be hard to find a more fearless, courageous heart than beat within the breast of this good missionary; but there stood in the doorway his wife, and the little sister, five years old, and his lips turned very white as his eyes rested upon them. But his quickened apprehension noted a sudden resolution in the face of his wife, and he asked, "What are you going to do?" "Take this child and run for life," she replied. She had promised to shield and protect the little one, even with her own life, if necessary; and now, true to the motherly instinct slumbering within her breast, she turned into the house, and quickly clasping the child in her arms, rushed out of the door and on across the prairie, toward what was called Mill Creek, where the missionary families before mentioned had made their homes. Keeping the house between her and the savages, she ran as fast as her feet would carry her, sometimes dragging the little girl by the hand; then again, taking the heavy burden into her own weary, trembling arms, she would press on. When the creek was reached, too frightened to find the bridge, she waded through the stream, which brought her within sight of the house, when the inmates came quickly out to meet her, to ascertain the trouble. But a few words were necessary to explain, and, without taking a moment's time for rest, she left her little sister, and with two gentlemen and one lady almost ran the entire distance, of over a mile, again. Her mind was filled with terrible apprehensions, and with every breath a prayer ascended for her husband. As soon as they reached the top of the little hill, but a short distance from the house, they saw Mr. H—— standing in the doorway, unharmed. Mrs. H—— had borne herself bravely thus far, but this almost unhoped-for deliverance seemed too much for her overstrained nerves, and as her husband came to meet her all strength seemed gone, and throwing herself into his arms she wept like a child.

The natives had gone down to the creek, a short distance back of the house, kindled a fire, and were preparing their supper. Mr. H—— made the house as secure as possible, and when darkness approached, lights were put in every room and the new reinforcement made themselves very active and noisy, rushing in and out on every imaginable pretext, magnifying their strength and

ıumbers as much as possible. The Indians watched their pro-
ɔeedings with speculative curiosity, and at last seemed to give up
heir hostile intentions, and laid themselves down to rest. Know-
ng their treacherous natures, however, the little party within
oors kept a sharp lookout, and not until the wee morning hours
id they close their eyes to sleep. When they awoke not an
ndian was visible, but Mr. and Mrs. H—— were minus a sack of
our, a ham, and a few other articles; but never were stolen goods
ıore happily relinquished. After breakfast was over, and earn-
ɜt, united prayers of thanksgiving had been offered, the kind
:iends returned to their homes, and Mr. H—— announced his
ıtention of remaining at home with his wife, and for once disap-
ointing the little band awaiting his ministrations. But Mrs.
[—— said, "No; let the Master's work be first; you must trust me
ı God's hands." Mr. H—— realized the danger, and it was with
ıe greatest reluctance that he finally yielded to his wife's entreat-
ıs, and went to Mill Creek, where the whites and some of the
atives had assembled to hear the Word of life. He had just dis-
ppeared behind the little hill, and, as we said before, Mrs. H——,
fter watching his departure, sank into her chair, when from the
oor before which she was seated she saw two Indians approach-
ıg — one with a knife and the other with an axe. She did not see
ıem until they had almost reached the house, making it impossi-
le to secure anything for defense; but quick as thought she
ɜpped to the next room and took her broom, and, returning, com-
ıenced sweeping.

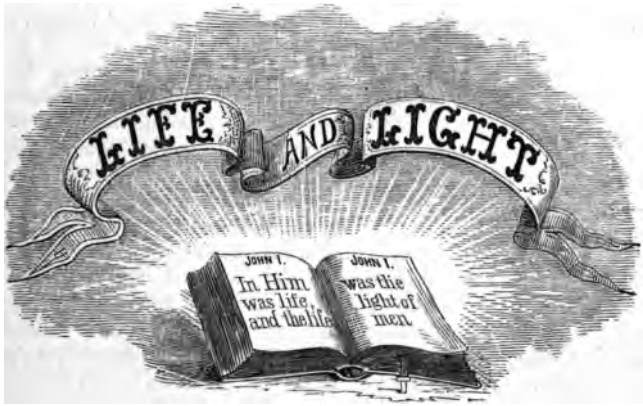
The Indians went round to the back-door, and the one with a
nife entered and flourished his weapon as he approached Mrs.
:——, who, with a resolute air, stepped forward and inquired
is business. "I want to go in there," pointing toward the
tting-room. "You cannot," she said. "But I will," retorted
ıe Indian. "You shall not," was the answer, at the same
me raising the broom as if to strike. This mode of warfare
as successful, for the Indian backed each time the broom was
ıised until he was finally outside; then Mrs. H—— took the
oor, which was not hung, and put it in its place, while the two
ɜated themselves on the back-steps and commenced sharpening
ıe knife. Mrs. H—— watched their proceedings until they suc-
ɜeded in cutting a hair with the shining blade, and then took
er position at the front-door, to watch for her husband's return,
ıtending, if the Indians came into the house again, to run and
ıake her escape, if possible. Oh, the long, long hour; would it
ever end! The great moral and religious changes wrought in the
:hristian soul during these intense periods can be known only to

the dear Father. Helpless — alone — all human aid and instrumentalities removed — how earnestly the soul cries out for God! Can we question for a moment why missionaries, more than any other class of people, should be consecrated body and soul to the Master? "Father, save! Father, protect!" came from the quivering lips. And was the cry in vain? Ah, no! "The righteous cry, and the Lord heareth, and delivereth them." She sees her husband approaching, and warning him of her danger, he hastens his speed and noislessly reaches the door. In a whisper she explained, and on tip-toe Mr. H —— passed through the house, and before they are aware of his presence takes down the door, and leaping past them lays hold of the one with the knife, and sends him rolling down the hill back of the house. The other one left his axe, and fled, but quickly returned to see how his companion fared, who had by this time regained his feet, and was demanding an explanation. Mr. H—— told him that he had troubled his wife, and if he should ever trespass again he would be punished severely. The other one came, he said, to sharpen his axe on the grindstone. Mr. H—— then told them about the Sabbath, how it should be observed, — retaining the axe, — and telling the Indian that on the morrow he should have the privilege of putting it in order. They were commanded to leave, which they did at once; and Mr. H—— received for his bravery and dexterity on this occasion the appellation of "Hias Skookum Tyee" — very powerful chief.

If space permitted we would like to mention other thrilling incidents in connection with the life of Mrs. H——, but in conclusion we will say, her life for years was in danger. The work of her husband frequently called him away, and at one time, on account of a flood, he endured a torturing absence of weeks, while Mrs. H——, owing to the same cause, was alone during the entire period. At this time she was frequently disturbed by the nocturnal visits of her unwelcome neighbors; but her life was spared, and only when we think of the Whitman massacre are we reminded of "what might have been." T.

ERRATA. — We make the following corrections for the article "Pebbles and Mosses," in this department of the May number: The address at the close should be Mrs. M. L. Meritt, 573 Seventeenth Street, Oakland, Cal. On page 198, for center edge, read "outer edge," and insert the word "off," after cut; on page 200, in the seventh line, for semi-valve, read "uni-valve."

We regret that our attention was not called to these errors till just after the last number had gone to press.



FOR WOMAN.

VOL. XII. SEPTEMBER, 1882. No. 9.

INDIA.

WORK OF THE BIBLE WOMEN IN THE MADURA MISSION.

[Extracts from the Annual Report of the Mission.]

So great are the openings for the labors of godly women, and so highly are such labors appreciated all over the world, that we can confidently anticipate the approach of the time indicated by the psalmist in the text, "The Lord gave the word; great was the company of those (women) that published it."

This has become a very interesting feature in our mission, as the following reports will show.

Mrs. Capron writes:—

I AGAIN make grateful mention of the uninterrupted good health of all the workers, and the earnestness and joy with which the work has been carried on.

The number of women under instruction January, 1880, was 278; the number during the year has been 492. Of these, 48 have removed from the city, 7 having died, and others having removed from various causes. The number now under instruction is 309, of whom 188 are reading the Bible. It is a cause of gratitude that, of those who have been with us, but are now beyond our reach, 49 carried with them their Bibles or Gospels. We feel when once we can place the Word of God in the land that the Holy Spirit will follow it. The number of listeners to Bible-reading is estimated at 15,849.

Several of those who left have frankly given their reason, and confessed that there was something in the Bible that often returned to their minds, and that it had too much power over them. To be true in their devotions to their own gods, they must not come in contact with it. Large numbers would seek to come under our instruction provided we would use the Government books, and not bring our Bibles. To such as those we are not sent; and with more and more faith in the marvelous working of God's own Word and in our ever-present guide, the Holy Spirit, we seek to be guided to those who shall receive eternal life. That the number of those is increasing, we have evidence too bright to be doubted. I will give only one or two little incidents. Among those who have died during the year was a woman of unusual mental power, who has been with us two years. Learning to read in a short time, the Gospel of Luke was given to her as a present from her Heavenly King. Every word in it seemed so real to her; and one day hearing something about the golden city eternal, she wanted to know what God said about it. From that time the twenty-first chapter of Revelation was her delight. She would call together the members of the family to hear it read. When she grew weak, from consumption, she requested the Bible-woman to read to her the portions of Scripture read in church on the Sabbath, and to tell her the text-verses about forgiveness through the Lord Jesus Christ, which would bring forth her deepest expressions of interest. She said to me on one occasion: "I am thinking much about the thief on the cross. Jesus said to him, 'To-day you shall be with me in heaven.' I often say, 'O Lord Jesus, when my last dying day comes, say this to me, also.'" I last saw her when she was able to make known her thoughts by gestures. Those were so expressive, and her face so bright at the mention of Him who said, "Him that cometh to me, I will in no wise cast out," that I felt that the two years' joy over that soul waking up to the truth, was to be crowned by an entrance "through the gates into the city."

When I went to the "Hills," in April, I gave to a woman the little book "Come to Jesus," thinking it was suited to her case. When I returned I found she had read it through, but had not been impressed by it. I asked her to read it again, and she had not finished the third chapter before she declared that it almost made her see the Lord Jesus Christ; and evening after evening, she gathered her neighbors to read to them a book which had so moved her, and had made Jesus so real.

Another dear woman has given me five rupees as a thank-offering for restoration to health, as she fully believes in answer to prayer.

Mrs. Herrick, of Tirumangalam, writes as follows:—

The labors of one Bible-woman have been continued at this place uninterruptedly the past year, with the exception of a short vacation. These have chiefly been confined to the town of Tirumangalam, as there are opportunities for labor sufficient to fill up her whole time. There is a marked difference in the increased cordiality with which she is received into the houses of the different castes, many inviting her in as she is on her way to visit others. Eleven castes are numbered within her sphere of regular visiting. These are from the highest to the lowest. A few Mohammedan women are numbered among those who gladly listen to the reading of God's Word. One hundred and forty-two houses have been visited, more or less regularly, and all the inmates she considers as willing, and even interested, listeners. The men do not object, as formerly, to her reading in their houses; but a few seek to dispute, which she wisely avoids. Those in affliction or bereavement of any kind seem to derive comfort from the words of divine truth, and ask her to pray with them. A few join in this exercise themselves, and some have manifested their interest by contributing small sums of money. A portion of these she regards as truly interested and pious, praying to the one true God by themselves, but fearing to come out openly before their caste, and especially their husbands. We, who know not the bitterness and grip of such a bondage, cannot fully sympathize with them in this fear; yet we know that to declare themselves Christians, would be literally to give up all things. Visits in times of sickness are acceptable among all classes, and are regarded by the Bible-women as choice opportunities for communicating gospel truth. The chance of reading the Bible to the multitude of women who periodically pass on their way to and from a great heathen festival, is regularly improved.

Miss Chandler, of Pulney, reports:—

We have two Bible-women in employ. Owing to the lack of teachers, I have been obliged to take one from the regular work to aid temporarily in the Hindu girls' school. The work increases in interest, and the number of houses to which they have access is greater than they are able to visit. There are fifteen learning to read God's Word. Some study it, and have a strong desire to know more. One woman, who has opened her house this year, has asked leave to come to our veranda Sunday-school, Sabbath afternoon. She came, and brought a company of girls, women, and boys, in all fifteen; and, as she can read, joined in singing a hymn after she had heard one verse sung through.

One woman invited Martha, the Bible-woman who visits in her street, to come in and read to her. For some weeks she was always ready to sit down and listen when Martha went; but her husband and mother-in-law were annoyed at her growing love for the Bible, and decided to stop it. Next time Martha went they were waiting, and began to abuse her. The husband kept one side, as the mother-in-law was quite equal to this task. She accused her of trying to influence her daughter-in-law to leave the worship of idols. She wanted no more of her in that house, and went on until the crowd urged Martha to talk back, it was so unjust; but she smilingly said, "Very well, I cannot come if you forbid me; but my Master has said, if his disciples are scorned, they must shake off the dust from their feet and go to another place; so I leave you." The crowd looked on amazed. "Not one abusive word did she say in return," one said. About a month after this occurrence the mother-in-law met Martha as she was going her rounds. "Why do you not come and read to us? You go everywhere else, but pass us by." "How can I come when you abuse me and forbid me!" "Never mind; I was wrong; my daughter-in-law has been sick ever since." Now, Martha visits this house as before.

There are at the close of 1881, one hundred and forty-five houses of twenty different castes open to the Bible women. Fifteen pupils are daily learning to read. The number of hearers for the year will not be less than three thousand.

AFRICA.

LETTER FROM MRS. RICHARDS, AT INANDA.

SINCE Mr. Richards' return from Umzila's kingdom, we have been staying at Inanda, and have had our first practical experience of what it is to be a resident missionary. Of course the work at each station differs somewhat, and yet in most points it is similar. At the end of each day it is rather difficult to tell just what you have done, and yet you are sure you have been busy all the time.

Perhaps you have been employed somewhat after this manner: The first thing in the morning, before your person or your room are quite in order, there comes a man to ask for medicine. While it is being prepared, and directions given, two little girls come and stand waiting. On being asked what they want, they say:—

"Mother sent us for some medicine for the baby, who is sick."

"What is the matter with him?"

"I don't know."

"How long has he been sick?"

"I don't know."

"Does he want to eat anything?"

"Don't know."

"Is he thirsty?"

"Don't know."

"Is he very warm?"

"Don't know. Mother didn't say anything about that."

"Does he sleep most of the time?"

"I don't know."

"Can't you tell anything about how he is sick?"

"No; but mother wants some medicine."

This is a case of prescribing under difficulties. Thinking probably it is some slight temporary ailment, you give a simple remedy, telling the children that the baby is to take a teaspoonful three times a day, and that if it is not better by to-morrow they must let you know. That evening the mother comes to get more medicine. You ask:—

"What has become of the medicine I gave you?"

"Oh, the baby drank it all this morning."

This is not exact medical practice, but it is impossible to go and see every patient and administer the medicine.

But to return to our morning's work. Scarcely are the children gone when two or three regular patients come to be attended to. After breakfast we usually find a number standing around our door. One wants a tooth pulled, another wishes a postage-stamp, another a book; another has brought a little basket of tomatoes, to sell or to exchange for salt, sugar, or soap; while a fifth wants some medicine to draw out a needle which was broken off in his hand two weeks before. He says he has heard that the white man has medicine which, if brought near the hand, would bring the needle right out. We suppose he refers to a magnet, but we doubt its power and utility in such a case as this; so an emollient poultice is given in its place. Talking in another language is rather slow work for us as yet, so it takes some time to get everything satisfactorily arranged.

At last we turn to the day's work, whatever it may be that we have planned to accomplish. Soon we see two or three native women coming along our veranda with bags of corn on their heads, which they wish to sell. They prove to be only the forerunner of the many who, during the day, come on like errands. Some bring a half-bushel, and some one or two pints; but, much or little, it must all be cared for alike. Noon brings the school-children to buy books, paper, pens, pencils, slates, etc. They do

not bring money for pay, but such things as corn, pumpkins, tomatoes, and berries. We keep a genuine old-fashioned store, you see — taking produce for pay. Some of them are not able to pay anything, so we plan work for them, that they may have books without being spoiled by having them given to them.

Besides the station-school of over seventy-five children, there are five schools in out-stations, and these have all to be supplied with books, and looked after. In the girls' boarding-school, too, we have been able to find some work to do. It is in charge of Mrs. Edwards and Miss Price, but we have the privilege of helping a little. There has been a good deal of religious interest in the school. When we talked with the girls, they all said readily that they prayed and read the Bible, and were trying to be Christians. But when we explained what being a Christian involved, and asked them if they were willing to take a decided stand, and let others know that they were Christians, then they hesitated. We were glad they did so, for we wanted them to weigh the question carefully, and realize what they were promising. We felt that the great danger for them lay in being too ready to promise without really intending to fulfill, or without appreciating the solemnity and greatness of the promise. Finally, two of the girls, in an evening prayer-meeting, said they had resolved to be Christians, trusting to God to do his part in the great work. After that others came, until now there are twenty-one of the girls who hope they are Christians. In the first ones it required a great deal of courage to come out and take a stand alone. It was easier for the others, but we hope for all that, they are what they profess to be. The real trial of their faith will come when they go to their homes, away from the influences that now surround them. We want to do all we can for them while they are here, to increase their knowledge and strengthen their faith, so that they may be able to withstand the evil they must meet in the world.

It was with this in view that the Saturday afternoon Bible class was formed. All the Christian girls are invited to my room, each one bringing her Testament. We take up some subject and discuss it, finding all we can of what the Bible says about it. If any have questions to ask they bring them in, written out on paper, and we talk them over at the next meeting. Many of the questions would not disgrace a Sabbath-school class at home. Let me give you a few of them: "Does God blind people's eyes and harden their hearts on purpose, so that they won't be saved?" "What is the sin that is unto death, spoken of in John v. 16?" "Why did God say that he would lay the sins of the fathers upon the children? Was it because he wanted the children to be pun-

ished?" "What was Cornelius afraid of when the angel came to him, since he knew that he had done good before God?" "Did God create Saul on purpose to trouble those who believed on Him?" "What does God mean by saying that he has elected some to everlasting life?" "Can no one except just those whom God has elected be saved?"

You see some of the knottiest questions in theology are touched here. These girls need all the light we can give them on these subjects, for if they go out as teachers, they will have all kinds of questions to answer. The people are of quite an argumentative turn of mind, although I do not think that on the whole they are much troubled with doubts. They accept quite readily the facts about God and Christ and the Bible, but they do not let them influence their lives. They say, "Yes, yes; you speak the truth; it is good, it is good!" and yet they go on living just as they have done. The old heathen customs and ideas have such a firm hold, that if it were not for God's promises of help and the assurance that some day the gospel would become a living reality to this people, we should feel tempted occasionally to be discouraged. One of the most hopeful things is, that there are so many children in the schools receiving daily instruction in things that will help them to grow up good men and women.

TURKEY.

LETTER FROM MRS. C. P. FOWLE.

The following, from Mrs. Fowle, gives a good story of the work accomplished by our school in Talas, near Cesarea:—

THE girls live in the same house with us, and have their school here. I wish you could see them. There are twenty-eight here now (ranging from twelve to twenty years of age) studying, while twenty-one of the more mature girls are out teaching school in the villages. There seems to be a very earnest spirit among those now here. Those who are Christians are laboring for their companions who have not yet found the Saviour. They improve opportunities to talk with them and pray for them in their little meetings.

We have been very much interested in the Sabbath work of these girls. Every Sabbath afternoon they go out, by twos or more, to different quarters of the town to hold little meetings among the women and girls who stand idly at their street-doors through many of the Sabbath hours. The girls go to some house where they are known, and propose reading and singing to the inmates. The voice of song draws many women from the neighborhood, and so they flock in, some out of curiosity, some to kill time, and some

with a real desire to know what is taught in the Bible. The girls tell them of the Saviour in the simplest way they can. They read and explain the verses as they go along. They pray and sing, and often talk with those who have questions to ask. Sometimes they have had gatherings of a hundred, while generally groups of from fifteen to twenty-five women and girls are present. As a result of this work a large number of new faces are appearing at our chapel on the Sabbath, and the women's side of the room is well packed.

In Kitche Kevy — a suburb of the town — there is a school where sixty children are being taught by one of our girls. The other day she came in distress to Miss Closson, saying that the women came in so often during school-hours and wanted to talk with her, that she was obliged to send them away unhelped, or neglect the school. "Wouldn't Miss Closson be so kind as to send over one of the girls on Wednesday (recreation day), that they might use every opportunity for doing good."

On Saturday evenings we have a little meeting with the girls. They each repeat a passage of Scripture and a verse of a hymn, and one verse is sung for each. Besides this, those who have gone out during the day to work among the women, give a report of their work. One girl speaks for each set, telling where they went, how they were received, how many were present, what was read and said, and giving any items of interest connected with their experience that day. Some of these reports are very interesting.

A little while ago Miss Closson told her girls that, owing to the high prices, they were getting into debt, and so they must be particularly economical and careful in their boarding-department. When they learned this they came to her with the request that they might go without their noon lunches twice a week, and so help in saving a little. They told her to choose the days they had their best lunches for the days they would go without; or, if she feared their hunger might interfere with their studying well, they would do it on Wednesdays (sewing and rhetorical exercise day) and on Saturdays (when they do their washing, house-cleaning, etc). Miss Closson did not think best to let them do this, but the spirit the girls manifested in coming to her with such a proposition was very gratifying to her.

You have doubtless heard that we are in the midst of a famine. Many a pinched and haggard face will tell you the story of suffering on every hand. Some have already died of starvation, and it seems as if there must be many more before the new harvest can bring into the market grain cheap enough for the poor to buy. Now that spring has begun, the destitute in the country go out

and dig up roots and herbs, and whatever green things they can find to cook and eat; and in some places we hear of their eating dead donkeys and other animals. The stories of suffering are, many of them, too painful to tell. We have been enabled, through the generosity of English and American gifts, to help the most needy somewhat, and in quite a number of villages have distributed grain for sowing, so that their condition another year might not be still worse. Yet what we have been able to do is but a drop in the bucket.

I suppose our Father knows all the distress and suffering, and all the corruption and neglect of this careless Government, and that in his own time and way he will glorify himself; but our poor blind, human hearts, not seeing the end from the beginning, and aching at the sufferings of many whom we may not help, can but cry out, "How long, O Lord, how long?" But the spring showers are coming plentifully, many fields are sown, the fruit-trees — apples, apricots, pears, plums, etc. — are laden with their snowy or tinted blossoms, and so in the midst of suffering we lift our eyes toward the harvest-time with hope.

Two weeks ago I attended a rather peculiar examination in Cesarea. It was that of a class of girls and married women, whom Igule (one of Miss Closson's girls) is teaching to read in their own homes. They are too old to go to school, but if some one will come to their houses to teach them they will gladly learn. It took a good deal of courage for some of them to come to the examination, but I was pleased to see so many face the disagreeableness of the weather, and with primer, reader, or New Testament in hand, appear at the appointed place of meeting. Igule has twenty-five such pupils, of whom fifteen came to be examined. For most it was a trying ordeal, as you could easily perceive by the trembling voice and the strange ague fits that possessed the books in their hands. Still, they all lived through it, and we were pleased with the result of their few months of study. My mother, Gueldudu, and I gave them some little talks, to encourage them to hold out to the end, and showing them what precious privileges they were preparing themselves to enjoy which before had meant nothing to them. We sang several hymns, and had a prayer, and, as we passed out, looked at the specimens of writing which some had brought for our inspection. Most of these persons are Armenians, but we hope that the seed which is being sown may bear fruit to their souls' salvation. Pray for Igule and her scholars. She has trudged through storm, and rain, and mud, and snow-drifts all through the winter in going to these homes to teach the women to read. May the Lord bless her labors.

Young People's Department.

THE STORY OF NACHEE.

BY MISS GERTRUDE CHANDLER.

CHAPTER I.

NACHEE is one of our largest orphan girls, who has been with us for four years, having been picked up by one of the Christian teachers in the streets of Pulney during the last sad famine of 1876 and 1877, and thus entered among the members of our orphanage. The story was a common one: both parents had died, the sons had gone off to care for themselves, and this child was left to beg her living. The caste was that of a high and aristocratic class of merchants, none of whom have joined the Christians in this region.

She had rich relatives living within four miles of Pulney, but they had no thought of supporting her. Had she died in the streets, they would not have cared enough to take the trouble of burying her, and for nearly three years she was left almost entirely alone by her friends. During the past year they have with greater frequency come to our premises, and asked to see her, sometimes leaving her a little money. In her neat school-dress, with her hair combed, she presents a great contrast in appearance to that of the women who come to see her, even though she lacks the profusion of jewelry which is so essential to a woman in Hindu eyes. These relatives evidently cared much more for this well-favored girl of thirteen or fourteen, than they had cared for the wild little orphan of nine years old in the famine time.

But Nachee had repeatedly told us that she never would go back to live with her relatives, and in March, 1880, had been baptized with the name of Jennie prefixed to her own, and admitted to the church at her own earnest entreaties. Nor was she allowed to take this step without first being shown plainly what it would imply and necessitate — of separation from her relatives and friends, and of identifying herself with the Christians all her life. But her determination seemed made, and, one of a band of seven from the boarding-school, she had there publicly professed her faith in *Christ.*

In her studies Nachee has always shown herself capable and interested, keeping at the head of her class; and her lessons in the Bible were always well learned. In a Bible prize examination, given by the Mission to all its boarding-schools, her paper took the second prize out of the fifty or sixty papers presented.

During the month of March last a number of friends and relatives from more distant villages, being drawn to Pulney by a great feast at Pulney's sacred rock, came to see her, and one day a brother, whom she had not seen in a long time, came up to the house. The first sight of him caused a burst of tears and sobs, but, quieting down, she was allowed to talk with him in front of the veranda. Soon the young man came toward me, and begged that his sister might accompany him so far as the gate, where his cart and oxen were waiting, that he might give her a little something to eat which he had there. The request was suspicious, and I immediately refused, telling him he might give her anything he liked, but he must bring it to the house. As he repeated his request, I said, "No, indeed! Why, you want to take her away with you, do you not?" He assented, rather unintentionally, and I told him she never could go — she was a professed Christian — that the Christians had saved her from starving, and now she had joined herself to their faith. And turning to her, I asked, "Nachee, would you go?" And softly, but without delay, she said, "I will not go." So the youth went away sorrowing, leaving a quarter of a rupee in my hands for her. But I felt that perhaps he would not leave the matter there. I did not know what inducements he had offered her in order that she might go with him; and I knew there were rich relatives of theirs within three miles of us, who might find out that the missionaries were all to be away during the months of April and May, and hence might bring means to bear upon the accomplishment of their object during the meantime. So that evening I called her to the house for a quiet talk, and, by asking leading questions, I found that both her brother, and an aunt and uncle who had come a day or two before, had begged her to come to them — had promised her a husband at once. Her brother had told her he was reviled by his neighbors for having a sister among the Christians; that their family was going to ruin because of her, and that she must come. What did you tell him?" I asked. "I said I would not come without the Amma's (mother's) leave," she replied. "If they are so anxious to have you come they will not drop the matter here?" "No." "Well, Nachee, we are going away to the hills. I had not thought to take you along with us, but I am willing to do so. What do you think? Are you strong enough to stand the temptations that

will probably come to you if you stay here all the vacation? or do you think you had better run away from temptation, and come with me?" And slowly she replied, "I think perhaps I had better go with you."

I did not feel that I had gained her whole confidence even then, but I was glad she voluntarily and against natural inclination (for these natives shrink from the cool climate of the hills) chose to put herself out of the reach of her friends, even for a short time.

So she went with me, and as a general thing her conduct there was quite satisfactory. Thrown as we were up there into more informal connection with each other, I made one or two attempts to gain her entire love and confidence; to have her talk freely with me about her friends and herself; and to gain this, showed her how ready I was to give her my complete confidence as long as she was true to us and faithful in her duties. And one day, when talking to her about her Christian growth, I perceived all at once that she was not responding to me, and her answer soon showed that she had something on her mind; so I asked her if there was anything she needed to confess. Her head bent lower, in assent; and after some little waiting and hesitation on her part, and a few words to urge her to do what her conscience was telling her she ought, she said that some weeks before, when at Pulney, and out with the girls to get water at the tomb, her uncle had chanced along, and told her that in a few months he should come for her; that a youth there with him was to marry her, etc.; and she had never told us this. I was glad to have the confession, as a proof that her conscience was then awake, but failed to get from her the heartiness in speaking of her relation to Christ and Christians that I longed for, but put aside my feelings with a prayer to the Holy Spirit to continue the work I felt sure he had begun in her. Still did I feel that I had failed to know her whole heart; and this feeling increased after returning to our accustomed work and duties at Pulney. Nachee rather avoided me where I hoped to see greater freedom on account of our pleasant vacation intercourse. Once or twice she showed a disobedient spirit, and, strangest of all, in her lessons she began to be here and there deficient. In the monthly Bible examination her percentage was only third or fourth in the class — an unheard-of thing. All these things combined led me to *feel*, rather than to reason, that something was wrong in her soul's concerns; perhaps some slight deceit when with me had been thus the root of a growing departure from the right way — and I watched my opportunity to call her for a quiet talk. Before that occurred I was startled and grieved to find her one afternoon rubbing ashes on her forehead,

perhaps to show some girls around her how she used to do it. She guiltily hung her head, and tried to rub the marks off before I should see them, and said it was only in play; but her confession was as saddening as was the thought of one of our girls playing heathen, and I felt that no time must be lost in gaining some idea of the girl's heart. There were no study-hours that evening (Saturday), so I sent word for her to come and see me after their evening meal and worship were over; and, in a way I knew not, God had appointed that time for me, and went beforehand to prepare the way, as I will show afterward. Upon the veranda we sat down together, I in a low chair, the girl at my feet. Reminding her of our talks upon the hills, I said: "Nachee, I do not feel, as I long to, that you are perfectly frank with me, so I cannot give you the friendship I would. Am I right in thinking you are not quite true with me?" Her low answer, "Yes," came without hesitation.

"Then do you want to have things go on as they are now, or do you want to remove the difficulty by telling me all, here and now?" "I want to tell it to you," she replied; and my heart was encouraged, for I felt that half the battle was gained at the outset, much quicker than I had anticipated. But the actual confession was hard to make, nor was I prepared for it when it did come. It was some minutes before she had the courage to say, with head low, "I have been thinking that I would go back to my friends!" How my heart sank! How much farther than I had supposed had she wandered from the right way! I questioned her as to whether she had had any communications with these friends since our return. No; her mind had been influenced from without. "Is there nothing else to tell, Nachee?" Her silence gave consent. After another waiting, "Once I received money from my relatives, and did not tell you." "Why were you afraid to tell us, child? You know we never prevent your receiving money openly. But this is not all." A long silence. Satan seems almost to get the victory; and at length she feebly answers, "That is all." How well I know by her manner that this is not the truth; and I beg her now not to yield to Satan, when the Holy Spirit has influenced her thus far. My own inner being seems a concentrated prayer for her soul. The confession comes at last. "I have told my friends I would come back to them." "When did you tell them?" "Before we went to the hills!" Three months ago! No wonder I had looked in vain for growth in grace for a soul thus preparing to exchange the service of God for the service of Satan.

To break allegiance with Christ for naught but what heathenism had to give in return! The secret was out; and ah, here was the ray of heaven's light in that darkness—*it was out!* What but

God's grace had brought her to the point of confessing this secretly cherished purpose? I ask her again:—

"When did your conscience trouble you about this, so that you were ready to tell it to me?"

"To-night."

"What was it that awakened your conscience?"

"Some verses that the monitress read at prayers this evening."

"Where were the verses?"

"In the first chapter of Proverbs."

So it was that only about half an hour before our conversation commenced, the two-edged sword of God's Word had pierced her conscience, and made her acknowledge in herself her own wrong before coming to me. In this connection I must tell you how that special chapter happened to be read.

This monitress is one of the oldest girls, who, particularly this term, has been a great joy to us in her quiet Christian steadfastness and faithfulness to her duties. Thinking it would be an encouragement to her to know that she had been the means, through God, of helping to send light to another soul, I called her a day or two after and asked her whether she remembered what portion of Scripture she had read on Saturday evening at prayers.

"Yes," she answered. "But why do you ask?"

On my telling her briefly about it, she said: "Amma, this is very wonderful to me. We have been reading Proverbs regularly, and had come to nearly the end; but that day, in my own private reading, I read the first chapter of Proverbs, and it impressed me so that I thought I would read it at prayers. And when I began, and all the girls asked in surprise why I did not read in the regular turn, I told them I felt as if the Lord told me to read this."

But to return to the veranda, where burdened Nachee still sits. Her burden is half lifted, now that I know all, and she seems desirous of leaving entirely her traitorous thoughts. We had earnest prayer together, in which she begged for forgiveness for her sin, and then we separated. My feelings were chiefly a desire to continue in prayer before God for her soul, that she might now give herself up so wholly and gladly to Christ that nothing could have any attractions for her away from him; and that is still our feeling for her. We are waiting still to see her more unwavering and joyous, and consecrated in her choice of the service of the Lord; but will not the Spirit come to her if we continue to ask him, and to watch and labor with her till all doubt is removed?

Our Work at Home.

HOW TO AROUSE ENTHUSIASM IN MISSIONARY ORGANIZATIONS.

BY MISS EMMA H. SHORT.

"THE better," says a German proverb, "is a great enemy of the est." Men are naturally indolent, and if an indifferent method 'ill accomplish, even to an indifferent degree, the end sought, men re too ready to use it.

The direction of the three great working forces toward the 'orld's evangelization, viz., Christianity, Education, and Industry, ı certainly forward; but what is their relative movement? We ught, surely, to see Christianity, as embodied in the church of 'hrist, and education, the right hand of her power, far to the ront of the world's industries, technically so called; but is it so?)o we not recognize in the industrial enterprise of the world n intensity of purpose, a throbbing energy of will, which the most earching gaze will fail to discover in the general movement of he church of Christ? Now, as in the time of the apostle James, he marts of the world's trade echo to the hurried step and he inventive plan of the eager mammon-seeker. "To-day or o-morrow we will go into such a city, and continue there a year, nd buy and sell, and get gain." So lamentably do men ignore he divine adjustment of all religious and political economy, 'Render unto Cæsar the things that are Cæsar's, and unto God the hings that are God's." This comparison shows us that power has een lost in the Church—that it is being lost to-day. Men stimate that lost in education, and tell us that not far from ninety er cent is being lost in our own land, through bad or indifferent nethods of instruction. But do they venture an estimate of the ower lost in the Church of Christ—the church "redeemed not with orruptible things, as silver and gold, but with the precious blood f Christ?" Do they dare estimate that loss? But a practical uestion arises just here: Who is responsible for this unused ower in the Church to-day? Dear friend, just so far as we, ou and I, have any connection with Christ's work in the world, just so far are we responsible for the loss of any power in it that we might have saved.

To apply this to the question of the hour: How may we utilize

the most power when we wish to arouse enthusiasm in missionary organizations? I would suggest four ways:—

I. We must be actuated by the highest and purest motive in the work.

II. We must have the highest heroism in the work.

III. We must use the best methods in the work.

IV. We must have a full belief in the final success of the work.

I. We must be actuated by the highest and purest motive in the work.

If in this work loftiness and purity of motive are a gain in power, then any degeneracy from such a motive will be a consequent loss of power; while, on the other hand, the highest purity of motive will preclude in that direction any loss of power. It may be affirmed that the greatest enemy to the highest motive is self, whose intrusion in any form, however subtle, weakens our power in this work just so far as it permits personal considerations to take precedence of the work in our hearts. Never in the world's history were the standards of life so high as they are at this very hour; because never were men's motives so keenly searched into and so carefully weighed. A recent writer, reviewing the history of Westminster Abbey, notes the changes of condition under which the great dead may be borne through its portals: First, royalty was buried there; then genius, beginning with Chaucer; "but to-day we receive," continues this writer, "the full swing of the pendulum of progress from Chaucer, as it has gathered a divine momentum in every generation: first, genius; next, character, as well as genius; now Christian principle as well as character."

In our Lord's brief and wondrous expounding of the divine law, he seems to rear unto God two temples: the first, the temple of worship—"Thou shalt love the Lord thy God with all thy heart;" the second, which is like unto it, is the temple of ministration, over whose gate we read, "Thou shalt love thy neighbor as thyself;" and, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Our Lord has himself declared the standard of acceptance in the first: it must be love, offered in spirit and in truth. As we pass beneath the portals of His temple of ministration to his perishing children in the world's dark places of cruelty, shall we be actuated by anything less than the motive of Him who bent beneath the low portal of death that he might receive us into the many mansions?

And His motive was love. We have said that the enemy to the highest motive in this work is self: we have found that the highest and purest motive is love;—but the etymologist tells us that love is the leaving of self.

II. We must have the highest heroism in the work.

It has been said that the genius is the man from whose eyes the scales are falling, and that there are three kinds of geniuses — the artist, the sage, and the hero. Scarcely more than half a century ago, five young men lifted up their eyes and looked upon the world's whitened harvest-fields; and to-day what names in the missionary enterprise of America have the power of those five pioneer heroes? Scarcely a year ago fell our missionary Pinkerton, bearing his single torch into the gloom of the "Dark Continent;" but that single torch was kindled at the flame of Christian heroism, and by its light, still glowing, the Church of to-day reads the heroic words of his last victorious cry: "All's well. We move right on."

Dear sister in Christ, for years, it may be, you have wept, and prayed, and rejoiced over this work in your closet, and now God calls you forth to work and speak for it. No call less than your Master's, it may be, could have drawn you forth. O let us see to it that no call less than His shall influence us to draw back. In our Lord's call to discipleship, it is the clarion note of heroism that sounds the loudest. Paschal, in his eloquent comparison between the religion of Christ and that of Mahomet, says that "Mahomet founded his religion in slaying; Jesus Christ in permitting his own followers to be slain." And every page of our Lord's teachings verifies this bold assertion: "I came not to send peace on earth, but a sword;" "He that loseth his life for My sake shall find it;" "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" "He that loveth father or mother, son or daughter, more than Me, is not worthy of me."

Does the human heart, in its weakness, ask the reason for these hard sayings? It is because "the disciple is not above his master, nor the servant above his lord." And the heroes of the church of Christ have been those who dared not usurp that high place. No less than the highest must have been that heroism of the apostles that rejoiced that it was counted worthy to suffer shame for His name. It was the reproach of Christ that the Hebrew-Egyptian prince esteemed greater than the treasures of that splendid court of antiquity. And Paul — why do men count him worthy to stand side by side with the fearless liberator of the Hebrew hosts? Because he dared likewise to "count all things but lost for the excellency of the knowledge of Christ Jesus his Lord." And it is this knowledge of the gospel that we, by our connection with this work, pledge ourselves to preach in all the world for a witness unto all nations. Is not such a pledge worthy of the highest heroism? Shall we offer to Him anything less? History has

proved to us what a power to arouse enthusiasm is such heroism. Dear friend, if you but will, you can use this power in this work to-day. Can you at such a moment afford to pause, that you may consider the world's criticism, or the judgment of any less authority than His who has called you to this work?

III. *By the use of the best methods in the work.*

If I am met by the question, What are the best methods? I should still answer, The best methods. For I would remind you that we belong to a Church whose polity leaves us free to adopt whatever is best. Custom and tradition do not hamper us. "It is the letter that killeth; it is the spirit that giveth life." We have been called to liberty; and if we "stand fast in the liberty wherewith Christ hath made us free," then are we free to invent, plan, originate; in short, to imitate in fertility of method the energy and enterprise of this world, whose wisdom in their generation has been pronounced by our Lord to be "greater than that of the children of light."

Paul, by his own confession, approached every individual soul by a distinct method. So Paul, that valiant soldier of the cross, who, when the time of his departure was at hand, declared that to keep the faith he had "fought a good fight," even he did not shrink from a semblance of weakness that he might gain the weak; he was made all things to all men, that he might by all means save some. Here, then, is Paul's definition of the best methods which he employed for the gospel's sake—that he might be partaker thereof with those whom he thus gained. And so we never find Paul lamenting the loss of power which he had not the decision to utilize. "I therefore so run," he says, "not as uncertainly; so fight I, not as one that beateth the air."

IV. *By a full belief in the final success of the work.*

"So easily," sneeringly affirms a heathen writer, "do men believe what they hope for;" "which hope," answers the Christian apostle, "we have as an anchor of the soul, both sure and steadfast—a hope that maketh not ashamed." Dear friends, such hope in our work is synonymous with a full belief in its final success; and such a belief may be a mighty power to arouse enthusiasm. In the midst of an exhortation to the Philippian Christians, Paul suddenly pauses, and in a brief autobiography frankly confesses his former grave mistake concerning zeal, glories in his present suffering of the loss of all things that he may win Christ, and then —seems to pass swiftly beyond our steadfast gaze; and we hear only the echo of that final heroic resolve, "I press toward the mark of the prize." Are we, too, in this grand work before us, pressing with eager foot toward the mark of its prize in the full

belief of its final success? And the grounds for that belief — they are the fair gems of God's promises, glowing from every page of his Word, till, gathered up at last by the reverent hand of the revelator, they flash back to us from the Apocalypse in fair, lustrous settings.

Prophecy there becomes history, as the apostle exclaims, "I beheld a great multitude, which no man could number, of all nations;" and, again, "They sung as it were a new song before the throne." Dear friends, do you realize that your interest in this work, that your fidelity to it, is going to help place the palms in those victorious hands—is going to add triumphant notes to that new song before the throne? Oh, let me assure you that such belief in its final success is going to be a power in this work for your Master that no human estimate can equal!

"It costs a great deal to be a Christian in America, to-day," said Dr. Hitchcock, recently, in addressing an audience in France; and this brief consideration of our subject that we have just made goes to show the correctness of his statement. But let us praise God that it does cost a great deal, for this shows again that the Church is utilizing more and more her God-given power — that she is beginning to rival the prompt action, the fertile plan, and large enterprise of the world's industries.

When, in the fifteenth century, "Columbus gave to Castile and Leon a new world," who sprang to rescue its perishing heathen from their dark and hopeless lives? History tells us that it was the world's enterprise that first followed in the path of the great discoverer, and bore back into the harbor of Cadiz the gold of Mexico and the silver of Peru. Almost four centuries later, and another continent has sat waiting the coming of the three great forces, Christianity, Education, and Industry, or the world's enterprise. This last, with desperate energy, pushes on, as ever, to the front. Commercial Europe sees the gleam of African treasure buried in its unknown mines, glowing from its future harvest-fields, flashing from the wings of rare birds in its forests, and marching in the stately tread of its majestic animals; and "in the most malarial quarters of the African continent may already be found," we are told, "the palm-oil merchant, the elephant-hunter, and the slave-trader."

And the Church of Christ—with longing and sorrowful eyes, that are blinded to the treasure and gold of earth, she gazes on the teeming millions of her human brothers, and repeats softly to herself her Master's estimate: "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

What though our merchant princes still strain eager and anxious eyes after the stately ships that leave their harbors freighted with the products of our skilled labor, or the surplus of our golden harvests, so that the Church of Christ begins now to rival the angels that bend above her, in their keen and eager gaze on those other stately ships that are bearing from their native shores America's messengers of love to the souls of earth's perishing ones! Yes, we belong to a Christian nation — a nation that a year ago laid down to rest a Christian ruler, himself a preacher of Christ's gospel — a ruler whom our nation bore on its heart and in its very arms through eighty days of suffering; and we want all the nations of the earth to share our privileges, as so many shared our sorrow. But, oh, it costs so much to be a Christian in America, to-day!

FIFTH ANNUAL MEETING OF THE BERKSHIRE BRANCH.

THE time was well chosen, amid the summer glory resting upon our hill-country, for the Berkshire Branch of the Woman's Board of Missions to keep its annual festival. The fifth annual meeting was held in the South Church, Pittsfield, on Thursday, June 8th. The day was one of June's rare, perfect gifts to this mountain-land; and although the meeting commenced at an early hour, the day was not long enough for all that was to be heard and enjoyed.

The exercises were conducted by the president, Mrs. Chadbourne, and the morning was occupied in listening to the different reports. The recording secretary brought the October meeting vividly to mind. The home secretary told us of a year of progress; twenty-five auxiliaries and thirteen mission circles are included in the Branch, two new ones having been received at this meeting. The foreign secretary gave a full and interesting account of the progress of missions in the foreign field, impressing us with the need of greater diligence in the year to come.

The treasurer reported contributions amounting to $2,400, the same amount as raised last year. The pledged work of the Branch includes the salary of Miss Ruby Harding, who has just left as teacher for the Ahmednager school, the support of five Bible-readers, twenty scholarships in the different schools, and some part in the special work for women at Tung-cho, North China.

Each auxiliary was reported by its delegate or by letter.

During the hour at noon a substantial and generous collation was served by the ladies of the South Church, to which all were invited, and a few moments of social intercourse was enjoyed.

After the opening exercises of the afternoon and re-election of the old board of officers, the mission circles were reported, some of them by one of their little ones, in a clear and distinct manner.

A fitting tribute to the memory of Mrs. W. C. Plunkett, of Adams, was read by the secretary of that auxiliary. Mrs. Plunkett was their president, and one of the vice-presidents of the Branch, always interested in all Christian work, and ever ready to assist, by word or deed. Her loss will be deeply felt.

Miss Child, of Boston, brought the kindly greetings of the parent Board, and gave us an address full of encouragement and good cheer. Among other things, she told us of the fourteen young ladies who this year have offered their services as missionaries, and that ten more were wanted.

Mrs. F. P. Bowen, who has been for eight years connected with the Smyrna Mission, and who returns the last of July, held the close attention of the audience in an address filled with valuable information regarding her special field.

After a vote of thanks to the ladies of the South Church for their generous hospitality, and to the young lady organist, the meeting adjourned, and we separated feeling that it had been a day of inspiration never to be forgotten. M. B. D.

HELPS FOR MEETINGS.

A DEMAND always creates the supply, is a maxim in business matters which applies to religious societies as well. The demand for fresh, interesting material for meetings in the organizations of the various Woman's Boards, is bringing out quite a number of short stories well adapted to this purpose. Among these are:—

"The Harrisville Young Ladies' Band," and "Mrs. Harper's Awakening." By Pansy. Published by D. Lothrop & Co., 32 Franklin Street, Boston, and bound together in paper covers. Price, 15 cents.

"A Grain of Mustard Seed; or, The District Secretary's Letter." Published at the office of *The Heathen Woman's Friend*, 287 Bunker Hill Street, Boston. Price, 20 cents.

"My Missionary Box and I." Published by Eben. Shute, Tremont Temple, Boston. Price, 10 cents.

Of the first-mentioned stories the author's name is a sufficient guarantee that they will be bright and attractive, and of practical use to the cause in whose interest they are written.

The two last named, the former for grown people and the latter for children, are also interesting and instructive, and the members of our auxiliaries and mission circles would do well to read them.

A book of dialogues and recitations for mission circles has also been compiled and published by the Woman's Board of Missions, for the benefit of those who wish to arrange for entertainments or children's missionary meetings. Price, 40 cents. As our young friends return from their various summer vacations, we trust they will be inspired with new zeal in the good work for missions, and we think they will find this little book just the assistant they need in their efforts. A small addition has also been made to the stock of costumes of different nations owned by the Board, which will be sent without charge, except the payment of expressage, when they may be desired for entertainments or meetings. To guard against disappointment, we will say that, owing to the large demand for costumes among our own organizations, we find it impossible to supply them to places farther west than the State of New York.

Applications for the dialogues and costumes may be sent to Miss E. H. Stanwood, Secretary of the Bureau of Exchange, No. 1 Congregational House, Boston.

The books mentioned may be obtained from the Secretary of the Woman's Board of Missions at the same address, or from the publishers.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Lyman, Aux., $18.50; Castine, Aux., of which $25 const. L. M. Miss Lucy M. Adams, $33; Hallowell, "Ready Hearts," $15.61; Blue Hill, A Friend, $1; Washington Co. Conf., Aux.; $5; Winslow, Aux., $6.35, Bangor, Aux., of wh. $25 by Mrs. Walter Brown, const. self. L. M., $75.50; Yarmouth, "Young Ladies' Miss'y Soc'y," $5.50; Dexter, A Friend, 50 cts., Waterville, "Mission Circle," $26.40, $187 36

So. Bridgton.—Sabbath-School, 3 00

Total, $190 36

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. *Bath*, Aux., $20; West Bath, Aux., $5.10; Fisherville, Aux., of wh. $25 const. L. M. Miss Lucy L. Brown, $30; Gt. Falls, Aux., $50; Hampstead, Aux., $11.25; Henniker, Aux., $15; Hinsdale, Aux., $13; "Miss'y Garden," $3.60; Jaffrey, Aux., $10; Keene, 1st Ch., Aux., $72; Lyme, Aux., $18; Marlboro, Aux., $15.25; Lempster, Mrs. Fuller, $1; Northwood, Aux., $12; Raymond, Aux., $10; Stratham, Aux., const. L. M. Mrs. Sarah A. E. Peabody, $25; Troy, Aux., const. L. M. Mrs. Mary L. Goodale, $25.60, $336 80

No. Haverhill and Plaistow. — "We Girls," 5 00

Total, $341 80

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Essex Junc.,

Aux., $8.62; Essex Center, Aux., $15; "Mission Circle," prev. contri. const. L. M. Mrs. H. D. Butler, $5; West ford, Aux., $7; Underhill, Aux., $22.25; Brattleboro, Aux., $15; Fairlee, Aux., $11; Woodstock, Aux., prev. contri. const. L. M. Mrs. Lena G. Brodie, $10; St. Johnsbury, So. Ch., "Mission Circle," $10; No. Ch., Aux., $24; "Girls' Benev. Soc'y," $5; West Westminster, Aux., $25; Burlington, "Helping Hands," $40. Ex. $6, $191 87

Total, $191 87

MASSACHUSETTS.

Andover.—West Parish, "Juv. Soc'y," $5; "Little Barnards," $5, $10 00

Attleboro.—H., 2 00

Berkshire Branch.—Mrs. S. N. Russell, Treas. Stockbridge, Aux., $25; Hinsdale, Aux., prev. contri. const. L. M. Mrs. James Hosmer, $21.93, 46 93

Dracut.—Aux., $10; 1st Ch., Aux., $13, 23 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Bradford Academy, $53.50; Ipswich, 1st Ch., $33.25; Groveland, Aux., $30, 116 75

Gloucester.—Aux., 25 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Greenwich, Aux., $16; Cummington, Aux., $1.30; Westhampton, "Mission Circle," $30, 47 30

Medway.—Aux., 16 00

Middlesex Branch.—Mrs. E. H. Warren, Treas. Ashland, Aux., $5; Friends, $5.17; Maynard, "Mission Circle," $90; Friend, $5, 105 17

New Bedford.—"Union Workers," 40 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Braintree, Aux., $12; Holbrook, Aux., $20; Mrs. E. N. Holbrook, const. L. M. Miss C. Frances French, $25, 57 00

Orleans.—Aux., 70

Sandwich.—Aux., prev. contri. const. L. M. Mrs. C. C. P. Watterman, 12 62

So. Amherst.—Aux., 25 00

So. Dennis.—Cong. Ch., 13 30

So. Hadley.—Mt. Holyoke Seminary, Teachers and Pupils, 296 60

So. Wellfleet.—Aux., 10 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee Falls, Aux., $26; Chicopee, 3d Ch., "Busy Bees," $35; Springfield, 1st Ch., Aux., "Circle No. 2," $15; Memorial Ch., Aux., $39.25; So. Ch., Aux., $65.92; "Young Ladies' Mission Circle," $16.12; "Wide-Awakes," $130, $329 29

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Shawmut Branch, $130; "Young Ladies' Mission Circle," $200; Mt. Vernon Ch., Aux., $31; "Young Ladies," $30; So. Boston, Phillip's Ch., Aux., $90.64; Roxbury, Immanuel Ch., Aux., $10.32; Cambridgeport, S. S., $10; "Young Ladies' Aux.," $87; Chelsea, 1st Cong. Ch., Aux., $50; Somerville, Winter Hill, A Friend, $1; "Earnest Workers," $50; Dorchester, 2d Ch., "Boys' Mission Club," $5; Village Ch., "Band of Faith," const. L. M. Mrs. Cobb, $25; Jamaica Plain, Aux., $162.35; Brighton, Aux., $30; Newton Center, Aux., $2.40; Foxboro, Aux., $45, 959 71

Wellesley.—"College Miss'y Soc'y," 280 00

Windham.—Cong. Ch., "Willing Workers," 40 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Billerica, Aux., $14; "Willing Workers," $18; Wilmington, "Snow-Birds," $14.41, 46 41

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Worcester, "Woman's Miss'y Soc'y, $146.33; Southbridge, Aux., $25; Brookside, "Mission Circle," $55; Clinton, Aux., $10.70; Athol, Aux., $34.50, 271 53

Yarmouth.—Aux., 5 50

Total, $2,779 81

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Union Ch., "Mission Helpers," $65; Central Ch., "Cheerful Workers," $30; Bristol, Mary E., Jennie H., Annie C., and Neddie C. Gallup, $5, $100 00

Total, $100 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Pomfret, Aux., $13; "Little Women," 42 cts., Griswold, Aux., $18; Norwich, Park Ch., $1; Broadway Ch., "Mission Circle," $25; No. Stonington

ton, $15; Hanover, $5, $77 42

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Rockville, Aux., $20; East Windsor, Aux., $20; Plainville, A Friend, $30; Hartford, Asylum Hill, "Mission Band," $100, 170 00

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, of wh. $20 fr. North Ch. S. S., $119.55; Cromwell, $25.25; Derby, Miss Sarah A. Hotchkiss, $5; East Haddam, "Phœnix Band," $30; East Hampton, Union Ch., of wh. $2 fr. "Children's Band," $12; East Haven, "Helping Hands," $40; Goshen, $11.50; Harwinton, $20; Meriden, Center Ch., "Willing Workers," $50; Middlefield, $26; Middle Haddam, $16; Middletown, First Ch., of wh. 85 cts. fr. "Ten Times One," $62.85; South Ch., $32; Milford, $21; Naugatuck, $50; New Britain, Center Ch., $19; South Ch., of wh. $25 fr. Miss Jennie E. Case, to const. L. M. Mrs. Salome B. Case, and $5 fr. Mrs. Sam. Rockwell, to complete L. M. Miss Emily L. Stanley, $115; New Haven, Ch. of the Redeemer, of wh. $5 fr. "Morning Star," $31; College Street Ch., $25; North Ch., "Young Ladies' Mission Circle," $5; "Mission Circle," at Mrs. Cady's School, $7; Temple Street Ch., $14; Yale College Ch., $65; Norfolk, $50; Northfield, of wh. $10 fr. "Steadfast Workers," $43; North Madison, $16.05; Orange, of wh. $7.72 fr. S. S., $9.25; Plantsville, $10; Portland, $36; Salisbury, $10.15; Saybrook, $24.97; Southbury, fr. Mrs. H. and Mrs. M. Perry, to complete L. M. Miss Mary J. Perry, $5; South Norwalk, to const. L. M's Miss Gertrude Benedict, Miss E. G. Platt, $50; Thomaston, $46; Trumbull, to const L. M: Mrs. Sam. Edwards, $25; Watertown, "Young Ladies' Mission Circle," to const. L. M's Miss Anna Peck, Miss Cora Partree, $25 fr. Miss Fannie Curtis, to const. Miss Elsie Peck L. M., $25 fr. Miss Alma Curtis, for another, $100; Winsted, of wh. $30 fr. "Mountain Daisies," $141.31, 1,388 88

Windsor Locks.—A Friend, 5 00

Total, $1,641 30

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Albany, $155.16; "Morning Star Mission Circle," $166; Morrisville, $25; Rochester, Mt. Hor, Miss'y Friends, $16.25; Danby, $30; Syracuse, $275; Brooklyn, Central Ch., $285; Binghamton, $12.50; Madison, $25, $929 91

Cambria.—"Willing Workers," 15 00

Stockholm Depot.—A Friend, 2 40

Troy.—Desert Palm, prev. contri. const. L. M. Mrs. M. S. Crosby, 5 00

Union Falls.—Mrs. Fannie B. Duncan, $5; Margaret B. Duncan, $3, 8 00

Total, $960 31

NEW JERSEY.

Westfield.—Cong. Ch., $23 00

Total, $23 00

OHIO.

Pomeroy.—Welsh Cong. Ch., $6 75

Total, $6 75

MINNESOTA.

St. Peter.—Memorial Off., in Memory of Mrs. Jane A. Treadwell, $5 00

Total, $5 00

FLORIDA.

St. Augustine.—Union Bible School, $10 00

Total, $10 00

FOREIGN LANDS.

England.—Albyns, Miss S. L. Ropes, $20 00

Turkey.—Constantinople, Missionary Children, Miss'y Society, 55 00

South Africa.—Stettenbosch, Miss Gilson, 12 41

China.—Tung-cho, Volunteers, for Umzumbi, 12 00

Total, $99 41

General Funds,	$6,349 61
LIFE AND LIGHT,	261 54
Weekly Pledge,	3 25
Leaflets,	5 70
Total,	$6,620 10

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

CHINA.

LETTER FROM MISS NEWTON.

FOOCHOW, CHINA, May 18, 1882.

How I wish the long, weary miles of distance between us would vanish for an hour, and let you come into my pleasant home,—my little paradise in a heathen land,—and see and hear for yourself. Sometimes it seems to me I am very nearly as happy as I can be.

But about the new home. The Chinese characters on the outside mean, "American Board Female College," and that is what our school is intended to be; but it is far from full-fledged yet. We had to plan our house according to the ground; but it is very nice and convenient—the school and dwelling-houses being combined, with a narrow hall, which the doctors thought necessary for health, between the two. The study-hall is pleasant and airy, with mottoes and pictures on the walls, a fine portrait of Garfield, and a hanging-lamp, being the gifts of our consul. The library and recitation-room are across the hall, and my private study opens directly from the school-room, with a glass door between; so I can keep an eye on the girls while preparing my own lessons with the native teacher. The dining-room and kitchen are in a separate building, connected by a covered passage-way, and the sleeping-rooms are upstairs. They are mostly small, designed for two or four girls, and I like it much better than the old way of crowding them all into a few large rooms. It is easier now to make them orderly. You would be interested to look into some of them and see how the walls are covered with pictures, newspaper prints, cards, etc. In my part of the house the rooms are cozy and home-like, the paint a delicate green, and the walls tinted (we do not use wall-paper in this climate); and it is just as nice a home as I want.

On three sides we are shut in by a very high wall, and on the other we are separated by a lower one from the rest of the compound; but upstairs I can look over the wall and all the disagreeables, away off to green fields, and the river, and the mountains beyond, and it is a real inspiration. The neighborhood in which we live is a specially bad one, the principal business being the beating of metal for the manufacture of idol-paper, and on two

or three sides they hold public theaters, which continue till nearly daylight; but I am getting accustomed to the noise, now, and do not mind it so much. Inside the narrow yard I have green grass, some fig-trees and a large oleander, beautiful flowers, and a rockery, where vines, mosses, and ferns are running wild.

I have twenty-five scholars this term. One who has been in school a number of years has a little day-school at the other end of the compound, and three who have come in this term for the first time, study with her, because they do not fit into any of the classes. Six of my number are professing Christians, three more have asked to be received to the church, and I have hope of others. They need patient, careful guidance, and many unchristian traits of character and relics of heathenism crop out here and there; but I think the school is in a more hopeful state than ever before since I have been connected with it. Perhaps forgiveness is the hardest lesson for these girls to learn—it is so unnatural to the human heart. But I am slowly finding out that time is a great healer, and when I cannot settle difficulties all at once, if I am patient they often gradually right themselves.

Most of the girls are from Christian families, so that I do not have to plan for their betrothal,—for which I am glad,—and several are already married. Others live in the families of their future husbands, and are called "little daughters-in-law." I have many visitors from among the women of the neighborhood, and sometimes have nice talks with them.

Mr. and Mrs. Hartwell have just returned from a visit to the distant up-river stations. No missionary lives there at present, and they have been visited only once since Mr. Walker returned to America; but our hearts were made glad by the good news this time. A native doctor from a village at some distance from Shan-wu was received to the church there last year, and this time Mr. Hartwell was invited to visit his home. He had not time to spend the Sabbath there; but, though it was a very busy time, the people laid aside their work on a week-day and assembled for worship. Among the many inquirers, ten were selected who received baptism, and were formed into a new church. They have no pastor or church-building, but the doctor has fitted up a room in his own house where they meet, and he teaches them. We have read of such things in other places, but never before have the American Board been thus blessed at Foochow, and we do not know how to be thankful enough.

We appreciate the cords of love and sympathy you of the Woman's Board of Missions of the Interior stretch across the Pacific to us, and feel that a large part of the perplexity and care

and toil are yours. May the Master grant you all his richest blessing, and so direct our united efforts that the dark places of the earth shall soon be illumined with the heavenly light.

TURKEY.

THE NEW GIRLS' SCHOOL AT MARASH.

BY MISS S. POLLOCK.

If we could set foot on Turkish soil at Scanderoon, at the north-eastern angle of the Mediterranean Sea, and take a horseback ride of ninety miles toward the north-east, we should find ourselves on a sunny plain, with the majestic peaks of the Taurus rising before us.

On the first gentle slopes of these mountains, and in the intervening valleys, lies the city of Marash, beautiful in the distance, its low houses embowered in trees, the domes and minarets of two large mosques rising toward the sky. But let us enter the city. We find the homes of its forty thousand people, consisting mostly of one room, built of mud; its streets are narrow lanes. We thread our way along, climbing gradually up, up, until, on the crest of a hill, we reach a high wall. Passing through a wooden doorway we find ourselves in a grassy yard, with trees and shrubs around us; for we are in the mission premises at Marash. There we can look up at the Taurus Mountains and off at the long plain, and get, at least, a partial glimpse of the field wherein lies the Central Turkey Mission: stretching away to the sea on the west, guarded by the Taurus range on the north, it reaches eastward beyond the Euphrates, and takes in Oorfa, the birthplace of Abraham.

Preaching was commenced in Marash in 1853, and in 1854 a church of sixteen members was organized. The early history of the mission contains a painful story of persecutions, stoning of native preachers, separation of families, imprisonments, exile, non-burial of Protestants, and burning of Bibles.

In 1864 one of the missionary ladies attempted to organize a girls' school, but, although successful at first, she failed to overcome the bitter opposition of the men. Through their influence their wives and daughters were taught to despise the native teachers; and when Mrs. Coffing came, in 1865, nearly all the pupils had left, and the teacher was greatly discouraged. "The men called her a brazen-faced thing for trying to teach, — a thing no woman could do. The women called her crazy, because she did not improve her opportunities for matrimony. Some called her

proud; some accused her of wishing to turn a 'Frank;' and all turned from her with scorn and cutting indifference. Mrs. Coffing at once took up the matter, reasoning away the prejudices of the men, ridiculing the suspicions of the jealous, and contradicting the false reports concerning the teacher." But it was only by visiting from house to house that Mrs. Coffing secured even ten pupils that school-year. The school was designed for advanced pupils; but at first one-half knew their letters and the other half did not. Such were the beginnings.

The development of work here has been rapid beyond all expectation. In 1867 a theological seminary was opened for young men. In 1872 several village girls came from the out-stations and begged admittance to the girls' school, which led to the establishment of a boarding department. In 1874 they had two teachers, one of whom had thirty pupils, and the other had seventy. At the Second Church they had two more, with eighty pupils. They had first and second grammar-schools, and ten schools in the city, taught by girls. So rapid had been the change of public sentiment that the people thought they excelled men in teaching. In 1878 there were four hundred and twenty-five pupils in these schools.

Nor is the influence of these schools confined to Marash. At the present time the graduates of the Marash school are teaching in at least ten of the out-stations. As early as 1867 the work of the Spirit was manifest in Marash; and from that time forward there have been occasional seasons of deep interest. A very precious revival occurred in the girls' school in 1873; and in 1877 the Spirit wrought with such power that every girl in the school was converted.

Mrs. Coffing and Miss Spencer removed their school and home from Marash to Hadjin, in 1879, in order that they might work from a new center, and extend their influence into a new region. But so powerful had been the influence of the girls' school, and so deep the interest now awakened in female education, that the native Christians begged that the work at Marash might be crowned by a seminary for the higher education of women, in which their daughters should be more thoroughly fitted for the work of teaching, and thus become, as it were, missionaries to their own people. The estimated cost of the seminary, or college-building, was $6,600, of which the Christians of Marash, out of their poverty, raised $2,200.

It was so grand a work, and one so fitting that women should do, that the American Board at once turned to the Woman's Board of Missions of the Interior for the rest, and said: "Can you *do this* for the women of Central Turkey? Will you give to them

a knowledge of the natural sciences, of mental and moral philosophy, of Bible and Christian evidences, and send them forth with such a training as shall make them a power among their own people?" On behalf of the young ladies of the Interior the Board answered in the affirmative; and most enthusiastically are they coming up to the help of their sisters. Not for the women of Marash alone are they working, but for those of the thirty-nine out-stations of the Central Turkey Mission.

When each of the schools in these out-stations shall be taught by one who is more mature in judgment, more thoroughly instructed, and confirmed in the right way, the missionary will be relieved, not only from anxiety concerning the distant mission-schools, but also from the care of the boarding-schools in the cities. And this is but an incidental advantage. The direct work of such teachers must be of greater value, and make a deeper impression. It is a work which the young ladies may well covet. They may well thank God for railroads, and steamers, and banking facilities which enable them to stretch out their hands across sea and land, and thus beautifully minister to Christ of their substance. In His name, in sight of the everlasting hills which witnessed the dawning of our race, they can aid in uplifting a people. Will not every society of young people take as large an interest in the work as possible, and so taste the unutterable blessedness of self-sacrifice?

WORK IN THE VILLAGES.

Miss Seymour writes of the work in the villages in the vicinity of Harpoot: —

THERE is a great work to be done for the women in this land. Miss Bush, my former associate in the school, who has been touring among the cities and villages about us since her return from America last fall, has had two, three, and even four hundred women at her meetings in different places. In one large village she had daily meetings with the women at noon, and over a hundred were present every day for weeks. And these were not women who had nothing to do, but the burden of caring for the cattle and sheep, of earning their daily bread, fell upon them. Hard work is their portion, and yet they gave up time every day for spiritual improvement. Will not these numbers compare favorably with those of ladies' prayer-meetings at home?

The wife of a native preacher writes: —

Oh, dear sisters, would that you could see with your own eyes

the pitiable state of our Armenian nation! Only then could you realize the deep darkness hanging over the people of this country. My husband was talking with a woman sixty years of age. He asked her, "Mother, who is your Saviour?" The poor woman answered, "My Saviour is the priest." Another brother asked a woman, "In what relation is Christ to God?" She answered, "I do not know; I think she must be the sister of God." These instances will show you the degree of ignorance of many here, especially of your sex; not that it is natural, but it is the result of growing up without spiritual teaching.

Perhaps you will say, "Have not the missionaries been long enough in that country to plant schools and churches in every city and village?" I answer, No; for the harvest is so great that the laborers are too few. It is true that, through the efforts of the missionaries, schools are found in many places, and many teachers and preachers are working; but these are not as many as are needed, for this missionary field is very large and populous. There are fifteen Armenian villages on this plain on which we live, besides many Turkish and Koordish hamlets. In these fifteen villages are fourteen workers; and thus it is in many places.

A native teacher in another village, a graduate of the school at Harpoot, writes of her work:—

There are fifteen girls and thirty boys in my school, and I have twenty-five women also for my pupils. Of these twenty-five only two are yet Protestants; the remainder are still in the old church. I go at noon to their houses to give them lessons. When I am late in coming back, Baron Harootune looks after the school. The women greatly desire that I should come to them to talk to them and to read the Holy Book. Thursday we have a meeting with the women. Thirty are often present; on the Sabbath fifty come. I have great hope that if we work with energy and earnestness we shall have a spiritual awakening, for I see in many such desires for spiritual blessings. Therefore I begin to work with greater earnestness, and very, very often do I beg with importunity for this blessing.

Miss Seymour adds to this statement:—

You see what a work is to be done in this village. The Protestants and "old church" people here stand in the same relation to each other as do Protestants and Catholics at home. If the twenty-three from the old church are even willing to be instructed, it is a hopeful sign. And is not thirty a good number for a weekly prayer-meeting for women in so small a village? A lady in America, member of a large city church, told me that generally

six were present at their ladies' prayer-meeting; if nine came they thought they had a good number. Will you not stay up the hands of these workers with your prayers?"

A DAY IN THE BARDESAG SCHOOL.

BY MISS SARAH POLLOCK.

A PLEASANT letter has been received from Miss Parsons, of Bardesag, which we have not permission to use for LIFE AND LIGHT, but which takes us into the school in a very interesting way. At half-past eight we hear the pleasant tones of the warning-bell — the gift of a lady in Troy, N. Y. A music lesson fills up the interval until nine, when we find ourselves in their pleasant school-room, furnished with nice desks from Boston. With maps, book-case, and Estey organ around us we scarcely realize that we are in Turkey, until we see the faces of more than fifty Armenian girls before us. Of these, twenty-three are boarding-pupils, whose ages vary from seven to seventeen years. We see that the dress, too, reminds us of home, being mostly in the European style, and we are told that during the last seven years great improvement has been made, and now the native dress has, largely, been laid aside.

After prayers we accompany our missionary down stairs, and remain with her while she hears three divisions recite in arithmetic — a study that is not easy for them. They do not fail, however, from lack of attention, for their teacher finds great difficulty in preventing them all from telling at once what they know or do not know. In the old Armenian schools they teach nothing of mathematics or science, but devote themselves to the study of their ancient language. The result of generations of such training is that they excel in memorizing, but not in reasoning. We note, however, that a love of fun is not lacking, for the younger ones seem as fond of a little play while reciting as some little girls in America.

After a recess of fifteen minutes we listen to the oldest girls, who will graduate next year, as they are taught to sing by note, or to a class of beginners in geography. The noon recess lasts only three-quarters of an hour, and then we are busy again with a nice class in geography, who really seem to enjoy their study. This is followed by reading and spelling in Armenian. Lastly, we find the girls reciting in English; but we are told that on Wednesdays the time is spent in sewing, singing, and a variety of short exercises, which close early, in order that they may attend prayer-meeting in the chapel. In the evening our missionary gives lessons in music, which close her long and busy day.

RECENT INTELLIGENCE.

MISS KELLOGG, of Osaka, Japan, writes, July 4th, of unusual religious interest in the girls' school there, resulting in many conversions, the genuineness of which is attested by penitent confession of sin, humility, and readiness to make all possible amends for past misdeeds. The work has extended to the churches, and special mention is made of the blessing attending the labors of Rev. Mr. Sawayama, pastor of the Second Church in Osaka, who is personally known to many in this country.

Prayer is requested for young converts going from such scenes to the trials and temptations of heathen homes; for Mr. Sawayama, that, though in very feeble health, he may still be spared to the work he loves; for the missionaries, that they may be filled with the Spirit, and used as instruments of good to the people; and that there may be a more general awakening which shall bless all Japan.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

MICRONESIA.

FOREIGN WORK.

BY MRS. A. A. STURGES.

[Lesson No. 2.]

As the work progressed, native teachers who had been trained to work at home were sent as missionaries to adjacent islands in their own and other groups. The Lord has given wonderful success to these simple-minded, little-educated workers, and thousands have, through their instrumentality, been led to the knowledge of the truth.

For an account of one of these workers at the Marshall Islands, see *Jeremiah*, *Missionary Herald*, September, 1872, December, 1876.

At the Gilbert Islands, *Moses*, *Missionary Herald*, October, 1875, May, 1876, June, 1880.

In 1874 teachers from Ponape were working on two small islands to the eastward. See *Missionary Herald*, June, 1878.

The same year three couples of Ponape teachers were landed by the "Morning Star" on the Mortlocks, a group of low islands three hundred miles west of Ponape. Additional laborers have been taken there by the "Morning Star" every year since, and there are now ten or more good men and their wives laboring on those islands and the adjacent lagoon of Ruk. For descriptions of these islands and the natives and progress here, see *Missionary Herald*, July, 1877, June, 1878. For progress at Marshall Islands, see *Missionary Herald*, January and May, 1870.

It was wished to have these missions self-supporting; therefore no teacher was left with a people unless they would promise to give him food, and assistance in house-building, and moving about among the people. The Ponape Christians were to supply these, their foreign missionaries, with clothing, so far as they were able. Their readiness to deprive themselves of much-needed garments to send to them was often quite touching.

It required a good degree of faith in these teachers to be willing to stop with wild savages, of whose language they knew not a word, depending only on their promises for support, as it did also in those who thus left them; but God honored their faith,— they have been well supported, and very happy and successful in their work. The people at the different stations vie with each other in building them good dwellings and churches. In time of famine they often go without food themselves that their teachers may not be allowed to suffer. The demand for additional teachers is always greater by each trip of the "Morning Star" than the supply.

For progress at each group in Micronesia, see *Missionary Herald*, May, 1878. Letters from Ponape teachers, March, 1880. Ruk taken, in the Lord's name, *Missionary Herald*, May, 1880. The Gilbert Islands, June, 1880. For later reports, see *Missionary Herald* for February, April, July, 1881, March, 1882.

In addition to the American missionaries already named, Mr. and Mrs. Whitney labored nine years on the Marshall Islands, Mr. Taylor several years on the Gilbert Islands, and Messrs. Logan and Rand, with their wives, on Ponape.

There is now no American missionary on the Marshall Islands. The training-school for those islands is established on Kusaie. Young men, often with their wives, are taken from them each year to Kusaie, by the "Morning Star," and it is hoped that after remaining there under instruction as long as seems best, they will

return as teachers and preachers to their countrymen. The King of Kusaie is very friendly to the enterprise; gives the pupils the use of land for tillage; and that island being high and fruitful, affords the pupils a much better support than they can obtain on their own low, unproductive island.

The missionaries now in Micronesia are: Mr. Walkup, at the Gilbert Islands; Dr. and Mrs. Pease, and Mrs. Snow and Miss Cathcart, at Kusaie; and Mr. Doane alone on Ponape. Mr. and Mrs. Bingham reside at Honolulu, and are laboring for the Gilbert Islands there, because their health will not permit them to live on those low islands. Going to Ponape by this trip of the "Morning Star" are Mr. Sturges, Mr. and Mrs. Rand and their little Mabel, returning after a season of rest in this country, and Mr. and Mrs. Houston and Miss Fletcher, going out for the first time.

REPORT OF THE PILGRIM WORKERS OF ST. LOUIS, MO.

THE Society of Pilgrim Workers is composed of thirty young people under fifteen years of age, the only young lady being the president. In looking over our last annual report, we find the average attendance that year was twenty-one; this year it was twenty-eight, showing an increase of seven.

We have had nine meetings, where we have had prayers, singing, and recitations from Scripture, and have studied about China, Japan, India, Africa, Turkey, Austria, and Egypt.

Last year our president gave us some mite-boxes to put our pennies in that we earned. This year we have tried to fill them again. The sums have been earned in various ways. One has learned the catechism and hymns; others have run errands, blacked boots, darned stockings, taken medicine, had on mustard-plasters, caught mice, been perfect in lessons and conduct,—indeed, there seem to be numberless ways for us to earn money when our hearts are in the work.

We worked hard for some weeks this winter, making and collecting, from our friends, fancy articles; and the grown-up people were kind enough to let us sell them at one of their sociables, and we thank them very much for their help. After the sale was over, two gentlemen offered to buy all the articles left, and gave us $25 for them; so we realized $87, which, in addition to the $37 taken from the mite-boxes, and the collections, gives a total of $130.

We want to thank all of our friends for the help and encouragement they have given us, particularly our kind president, whom we all love, who has given so much time and strength for our benefit.

SECRETARY.

PTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM JUNE 18 TO JULY 18, 1882.

OHIO.

ANCH. — Mrs. Geo. H. Elyria, Treas. *Cincin-* :orrs Ch, "Good-Will ," for two shares in College, $40, S. S., for Wall, $5.30; *Cleveland* M.B., for Marash Col- 50; *Cleveland*, Ply- Ch., for Miss Parme- alth Tour, $25; *Elyria*, Helpers," for Pekin ?ar.), $3.45; *Mantua*, *Medina*, $10; *Mt. Ver-* 6.25; *Oberlin*, for Miss 1, $50; *Painesville*, Ladies' Society," for College, $50; *Raven-* 0.90; *Saybrook*, for enville, $7; *Spring-* ith $5 prev. cont. for eader at Mahratta, *Steuben*, for one share okov Sch., $12.75; *To-* st Ch., for Miss Law- $71.93; *Wadsworth*, *useon*, S. S., for Had- ll, $5. Branch total, $405 23

tti, for Parable fund, from Columbia S. S., from "Willing Work- 2.25; *Marietta*, C.M.C., *rmition*, $6.25, 33 50

Total, $438 73

INDIANA.

Aux., for Marash Col- 8; Mission Class of 70 cts., $8 70

Total, $8 70

MICHIGAN BRANCH.

eorge H. Lathrop, ison, Treas. *Almont*, ss Pinkerton, $4.25; , for Kalgan Sch., *harlotte*, for Miss r, $20; *Columbus*, $1; , 1st Ch., for Mrs. Cof- 76; "Sunbeam Band portunity Club," for Battallagundu, $25; *rg*, $12; *Greenville*, *Jackson*, for Miss Hol- $50; "Young Ladies' " for Marash College, *fanistee*, Young La- or Miss Irvine, $50; *his*, for Miss Pinkerton $5; *Muskegon*, "Coral Work- ers," for Kobe Home, $5; *Port Huron*, "Thank-offer- ings," for Miss Pinkerton, $21; *Sandstone*, for Miss Ir- vine, $8.30; *Three Oaks*, Young Ladies, for Marash College, $4. Branch total, $375 05

Total, $375 05

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Alton*, Ch. of the Redeemer, for Sultan Enfiajian, $10; *Aurora*, 1st Ch., for Miss Dudley, $25.05; *Bowen*, for Bible-reader at Battalagun- du, $8.50; *Cambridge*, $10.25; *Chesterfield*, $5; *Chicago*, 1st Ch., for Miss Patrick, $30; "Young Woman's Society," for Marash College, $30; U. P. Ch., "Young Ladies' So- ciety," for Marash College, $44; *Forest*, $11; *Garden Prairie*, $2.80; *Granville*, Aux., $8.75; "Young Ladies' Society," for Marash College, $23.50; *Hamilton*, for Matron of Marash Sem., $5; *Moline*, "Pansy Band," of which $10 for Marash College, and $30 for Bridgman Scholarship, $40; *New Milford*, for Bible- reader, $3; *Payson*, Aux., for Miss Porter's teacher, $20; "Cheerful Workers," of wh. $20 for Marash College, and $5.45 for Matron of Sam- okov Sch., $25.45; *Port Byron*, $6; *Rockford*, "Girls' Mission Band," of 2d Cong. Ch., of wh. $50 for Marash College, and $25 for Miss Dia- ment, $75; *Sandwich*, $27.95; *Seward*, for Girls' Sch. at Samokov, $13; *Springfield*, "J. C. H. Society," from sale of their History, for Marash College, $9; *Sterling*, $14.21; *Wheaton*, $7.27. Branch total, $454 73

Chicago, New Eng. Ch., Aux., for Marash College, $25; "Young Ladies' Mission Soci- ety," for same, $5; Plymouth Ch., "Young People's Soc'y," for Marash College, $14.50; for Miss Barnes, $36.40; Park

Institute for Marash, $25.75; South Ch., $15.25. Total from Chicago, $121.90. *Englewood*, $11; *Galesburg*, 1st Ch. of Christ, for Elizabeth Winyan, Dakota, $25; *Lanark*, $10.10; *Oak Park*, for Manisa, $36.50; *Waukegan*, $8.50; *Woodstock*, $1.60, $224 60

Total, $679 83

WISCONSIN BRANCH.

Mrs. R. Coburn, of Whitewater, Treas. *Alderly*, for Hadjin Home, $7; *Fort Atkinson*, $4; *Milwaukee*, Grand Ave., Aux., for Miss Taylor, $50; *Oconomowoc*, Aux., $10.88; S. Sch., for Marash, $6.50; "Willing Workers," for same, $15; *Waukesha*, $20.90; *Whitewater*, for Miss Taylor, $5.85. Less expenses, $2.40, $117 73

Total, $117 73

IOWA BRANCH.

Mrs. E. R. Potter, of Grinnell, Treas. *Big Rock*, for Miss Day, $10; *Des Moines*, Aux., for Miss Hillis, $25; S. School, for pupil in Bridgman Sch., $14.91; *Davenport*, for Miss Day, $33.50; *Grinnell*, "Young Ladies' Miss'y Society" of Iowa College, for Marash College, $11.50. Branch total, $94 91

Total, $94 91

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Crookston*, S. S., $3.09; *Minneapolis*, 2d Ch., for Miss Cathcart, $6; for gen'l use, $5; *Minneapolis*, Plymouth Ch., Young Ladies' Aux., for Marash College, $25; *Northfield*, "Little Gleaners," for a girl in Hadjin, $30; *Northfield*, Carleton Col., Aux., for Marash Coll., $12.35; *Northfield*, for Miss Cathcart, $12.47; *Owatonna*, "Merry Hearts," for pupil at Samokov, $30.50; Aux., for Miss Cathcart, $15; *St. Paul*, Plymouth Ch., for Miss Barrows, $60, $177 41

Total, $177 41

MISSOURI BRANCH.

Mrs. J. H. Drew, 3,101 Washington Ave., St. Louis, Treas. *Breckenridge*, Aux., $23.00; "Children's Society," $20.00, both for Miss Brown; *Carthage*, for same, $25.00; *Neosho*, Aux., 14.70; "Willing Workers," $2.00; *Pierce City*, $15; *Republic*, $6; *St. Josephs*, "Earnest Workers," $11.17, $116 87

Total, $116 87

KANSAS BRANCH.

Mrs. A. B. Norton, of Atchison, Treas. For Miss Wright, *Topeka*, $30.50; *Ottawa*, $13; *Milford*, $5; *Paola*, $2; A Friend, 50 cts.; ——— $3.10, $54 10

Total, $54 10

NEBRASKA.

Hastings, for Miss Van Duzee, $10, $10 00

Total, $10 00

DAKOTA.

Deadwood, $13 00

Total, $13 00

ROCKY MOUNTAIN BRANCH.

Denver, Col., for Marash, $26.32, *Cheyenne*, Wyo., S. Sch., for same, $15, $41 32

Total, $41 32

Colorado Springs, Pike's Peak, "Mission Band" (juv.), per Miss Corinna Shattuck, const. Miss Jessie M. Rowe L. M., $40 00

Total, $81 32

TENNESSEE.

Memphis, 2d Ch., $15 00

Total, $15 00

WEST VIRGINIA.

Huntington, $7 00

Total, $7 00

MASSACHUSETTS.

Everett, Friends, for scholars in Miss Minnie Brown's school, $40; *Williamstown*, S. Sch., and friends, for same, $40, $80 00

Total, $80 00

Receipts for the month, $2,269 15
Previously acknowledged, 16,596 12

Total since Oct. 22, 1881, $18,865 27

Board of the Pacific.

President.

MRS. J. R. McLEAN.

Vice-Presidents.

MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. R. HENSHAW.

Home Secretaries.

MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.

MRS. H. E. JEWETT.

Recording Secretary.

MRS. S. S. SMITH.

Treasurer.

MRS. R. E. COLE.

Auditor.

E. P. FLINT, Esq.

JAPAN.

GIRLS' SCHOOL AT KIOTO.

The annual report of the girls' school at Kioto furnishes the following statistics:—

NUMBER of pupils at the beginning of the present school-year, 38; largest number during the year, 46; present number, 45, of whom three are day pupils; number of new pupils during the year, 12; number of girls baptized during the year, 6; whole number of church-members now in the school, 16; number now attending inquiry meeting, including candidates for baptism, 17; number of pupils fully self-supporting, 27; aided in whole or in part, 18, of whom eleven are fully supported by the general fund or by individual missionaries, and seven are only half supported. "Full support" means only board and tuition. At least two hours' work daily is required of all who are aided, and the results of this work have helped provide the money for their support. The number of the class who graduate in June from the Japanese course is five, all of whom are Christians, and now acting as assistant teachers. There is a preparatory course of two years, a Japanese course of three years, and an English course of four years. The number who have studied English during the year is twenty-eight. Mr. Niyagama, who for three years has been the leading Japanese

teacher in the school, resigned his place at the end of last term to engage in pastoral work. The vacancy thus made is filled by employing some of the older pupils to assist in teaching.

At our annual meeting, which comes in September this year, and also at our anniversary, to be holden at Stockton, we hope to have large representations from our auxiliaries. Let no one stay away because they do not happen to be a delegate, but come to do others good by showing interest in this interesting cause; or, if you choose to put it differently, as may perhaps accord better with the feelings of some, come to get good, and your presence will cheer and encourage. There is much that is quickening in this meeting together; besides, our interest is according to our knowledge—especially so in missionary work.

At these annual gatherings many things may be learned that do not find their way into these pages, or even "our column" in the *Pacific*. It is sweet to "take counsel together."

THE WATERED LILIES.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7).

The Master stood in his garden
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.
He looked at their snowy blossoms,
And marked, with observant eye,
That his flowers were sadly drooping,
For their leaves were parched and dry.
"My lilies have need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet, on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all;
But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day.

It is but an earthen vessel,
  But it lay so close to me:
It is small, but it is empty —
  That is all it needs to be."

So to the fountain He took it,
  And filled it full to the brim;
How glad was the earthen vessel
  To be of some use to him!
He poured forth the living water
  Over his lilies fair
Until the vessel was empty;
  And again he filled it there.
He watered the drooping lilies
  Until they revived again,
And the Master saw with pleasure
  That his labor was not in vain.

His own hand had drawn the water
  Which refreshed the thirsty flowers,
But he used the earthern vessel
  To convey the living showers;
And to itself it whispered,
  As he laid it aside once more,
"Still will I lie in his pathway,
  Just as I did before.
Close would I keep to the Master;
  Empty would I remain;
And perhaps some day he may use me
  To water his flowers again."

E. R. V.

REPORT OF THE TREASURER OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

For the year commencing November, 1880.

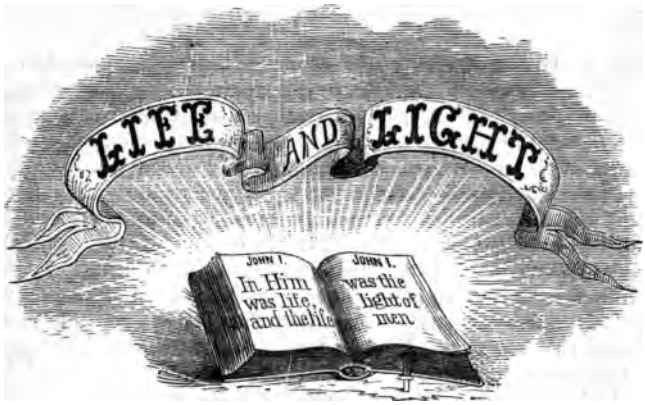
Cephas auxiliary — First Cong. Church, San Francisco,	$118 50	
Delta Sigma Society,	40 00	
		$158 50
Plymouth Church,	128 65	
" " "Gleaners,"	20 00	
		148 65
Third Church,		50 00
Green Street Church Sunday-School,	40 15	
Green Street Church, "Centennial Band,"	27 50	
		67 65
Bethany Church, S. F. (of which $25 from Mrs. Pond),	$63 00	
First Cong. Church, Oakland,	596 45	
First Cong. Church, Oakland, "Busy Bees,"	9 80	
First Cong. Church, Oakland, "Young Ladies' Missionary Society,"	24 35	
		630 00
Plymouth Avenue Church, Oakland,		50 00
Berkeley Avenue,	$45 50	
Berkeley, Mrs. Whitton, to constitute herself life member,	35 00	

Berkeley Sunday-School, toward support of child in Broussa,	$20 00	
Berkeley, "Theodora Society,"	78 00	
		$168 50
San Mateo,		10 00
"The Dalles," Oregon,		8 40
Redwood,	$20 25	
" Mrs. Fox, to constitute Mrs. H. L. Johnson life member,	15 00	
		35 25
Saratoga, for missionary quilt,		50
Humboldt Bay, Life Boat Station, Mrs. Star,		5 00
Anacortes, Fidalgo Island, Wash. Ter.,		6 00
Grass Valley,		35 50
Rio Vista,		30 00
Merced Falls, Mrs. Nelson,		5 00
Bethany, San Joaquin County,		2 09
Santa Cruz,	$38 00	
Santa Cruz, "Cheerful Workers,"	50 00	
		88 00
Woodland,		5 50
Benicia,		12 25
Sonoma,		20 00
Little Shasta Sunday-School, Mt. Shasta,		8 25
Santa Barbara,	$62 50	
" " The Advance Guard for building in Mexico,	2 50	
		65 00
Fairview and Pescadaro,		9 20
Antioch,		10 25
Martinez,		7 00
Murphy's,		3 25
Petaluma,		21 80
Clayton,		10 50
Cloverdale,		20 00
Green Valley, Sonoma County,		25 00
New Dungerness, W. T.,		2 55
Riverside,		14 75
Sacramento,		71 45
Miscellaneous donations,		4 00
Total contributions,		$1,873 30
Cash received from G. W. Colby, Benicia, for Broussa School-building,	$250 00	
"The Lord's Money," for purchase of building in Mexico,	100 00	
Interest on money in bank,	59 09	
To balance from Broussa fund,	412 23	
Balance on hand at last annual report,	132 77	
		954 09
Total cash received,		$2,827 39

DISBURSEMENTS.

Sent to A. B. C. F. M., on our appropriation,	$2,000 00	
Credit by A. B. C. F. M., on our appropriation,	2 55	
Sent to A. B. C. F. M., from Mr. Colby,	250 00	
Sent to A. B. C. F. M., for Broussa school-room furnishing fund,	193 00	
Printing programmes,	4 00	
Secretary's and Treasurer's expenses, stationery, stamps, etc.,	25 00	
Total disbursements,		2,474 55
Cash on hand,		$352 84
In this is included the amount for building in Mexico,		102 50
[illegible]		$250 34
[illegible] still due the American Board,		337 45
		87 11

MRS. R. E. COLE, Treasurer.



FOR WOMAN.

VOL. XII. OCTOBER, 1882. No. 10.

"BRING THEM HITHER TO ME."

BY MRS. W. B. CAPRON.

JESUS said unto them, "They have no need to go away: give ye them to eat." And they say to Him, "We have here but five loaves and two fishes." And He said, "Bring them hither to Me."

So it is to-day. The broken bits of the Word, as we bear them about among the fifties and among the hundreds, become a very feast to them when we have first simply obeyed the command, "Bring them hither to Me."

In a house where, eager and interested, is a young wife, lives the mother-in-law. Her son, the husband, being gratified at the progress of his wife, has overruled all his mother's objections, and for two years or more our visits have been continued and successful. In no house in the city have I endured such out-and-out rudeness as from this strong-minded woman. It was never aimed directly at me, but the breeze of business that she continued to set in motion was confusing, to say the least. I would sometimes say to her, "Does it annoy you to have me come?" and in reply she would be even more breezy, and say: "O, you can come, of course, but the work of the house must go on. We must work to eat, and we must eat to live." If the dear young woman at my feet could preserve her placidity, I ought to, and I would say, "You are invited to the feast; will you come to-day?" "Too busy," she would say, and bustle about with renewed energy.

Going one day to a house in quite another part of the city, I

was ushered into a large room—so large that an immense heap of paddy on one side left ample space for an audience of seven or eight women. At one side of this heap of paddy sat a woman with her cloth over her head, her head on her knees, which were drawn up to meet it, and her face entirely concealed. It struck me as a strange proceeding on her part; and while I instinctively respected her seclusion, the thought forced itself upon me: "What soul lies hidden there? I wonder if I can reach it?" Obeying the whispered command, "You have no need to send her away; give her to eat," I committed my parable to my Lord. She was the central figure to me, and I waited through the reading-lesson, hoping that she would lift her face, that I might read that; but she sat there immovable.

I took my Testament from my basket, and turned to my parable of the Tares and the Wheat. Every word of explanation was intended for that doubly veiled soul, while my eyes rested on the faces of my listeners. She seemed like a secret between me and my Lord, and to fall back upon his certain knowledge of her and the fitness of my words to her, was an inspiration. I dwelt upon the binding of the tares. There is no saying, This has fine, large leaves; we will not consign this to the fire. There is no discussion over the tares, great or small, rich or poor; all are bound together, and they wait only for the burning—they are useless. But the wheat—each kernel, with its own separate life, garnered for the Master's use! Letting the kernels of paddy slip slowly through my fingers, I as slowly said, "Shall we be found among the wheat, dear hearts—shall we be found among the wheat when the Lord comes for his own?" I went on to describe how the Lord Jesus gave the disciples the deeper meaning, and what were the things that caused stumbling, as I thought, and closed with the righteous shining forth as the sun, each having his own glorious, complete, separate identity. As I passed out, I felt impelled to lay my hand on this bowed head; but I did not.

Two or three weeks after, finding myself one Saturday night quite spent, I concluded to consider myself a patient, needing attention, and prescribed entire rest of body, mind, and soul on Sunday. I was so much refreshed by the time of the afternoon service that I was considering the question of duty in regard to my Bible-class, when a shadow fell upon my door. I went to see who was waiting on the veranda, and, to my astonishment, there stood my friend, the Breeze! She made a perfect *salām*, which I returned.

"Astonished to see me, it appears!" she said.

"Of course I am," I replied. "What do you want? What *can you* want? No one in all Madura has ever treated me so slight*ingly*, and, I may add, so rude*ly*."

"That is true," she answered; "and you were always patient. How patient you were! I came to see you. I want you to talk to *me*," laying both hands upon her heart. "Going over there?"

She pointed toward the church. The bell was ringing. I have many a time had my work sent to me when I doubted the wisdom of going out, and here was work. I shook my head — that I was not going.

"I am glad that you are not going. I came here last week, but there were so many people here I would not come in. Anybody in there?" pointing at the various open doors.

I assured her that we were alone in the house, and led her to my room, where she took a seat close at my feet, and looking up into my face, said: —

"I want you to talk to me about heaven. I must know the shore." This last is a Tamil expression, and should be translated, "I want to know all that there is to be known;" but as it fell upon my ear from those lips, I was sure that the Lord had sent her to me that I might show her the way. I was silent; and as she was not a person to see time wasted, she must talk if I did not. To my astonishment she went on to say: —

"You went to a house near your school-house, some days ago — a great room — a great pile of paddy on one side — a woman with her face all covered up. You did not know that I was that woman! What did you think?"

I made no reply. I could not tell her what were my thoughts about the veiled soul. She went on: "I heard the carriage drive up, and they had told me that you were coming. I did not want to speak to you, and told them to let me alone. I felt as if you were talking straight at me all the time. I remember what you said about tying up all kinds of weeds — who were people that God did not want — and how good people were going to shine in heaven." She paused, but I was still silent.

"You don't trust me," she said. "I always kept running about the house so when you came. You were very patient."

I asked her to tell me something of her history, which she did. Her husband had died suddenly in the full tide of prosperity, and she had applied her energies to taking care of what he had left her. We turned our thoughts toward the heavenly inheritance. It was a long and precious service.

Soon after, one Sunday, I saw among a group standing, as is not uncommon, about the door of the church, this face. I sent the Bible-woman out to go around the church and bring her to sit beside me. She followed everything eagerly, and would say to me, when we rose to sing or knelt to pray, "How they do every-

thing together!" She seemed to like the idea much, and smiled as the collection was being taken, saying, "This is something that I can do," and added her mite.

At one time she brought, as a delicacy of her own preparing, a kind of blanc-mange, made of rice flour and milk of the cocoanut, and flavored with cardamon. I shared it with the Bible-woman.

When it came in my rounds to go to her house, the change was most wonderful. She sat close beside me, treating me with a gentle courteousness, and insisting on every one sitting down; "For," said she, "we will listen. This is for our souls, and there is a heaven to go to when we die. We must know about it."

The last time that I saw her (for I am writing this on the Hills) she came, as I was on the veranda, at the close of an oppressive day. She had come "to hear some more." I asked her what I should talk about, and she replied:—

"How shall I know God?" I pointed to the trees, and to the clouds, golden in the western sky. She looked all about, and nodded assent. I laid her finger upon her pulse, and said, "He is so near." I saw that she was impressed, though not satisfied. I added, "You must speak to Him reverently, and, remembering his great holiness, ask him to show himself to you. He has done so to many; he will do so to you."

After a long silence she asked, "At what time in the day shall I speak to God, and tell him about me?"

Heeding again the command, "Ye have no need to send her away; give her to eat," I committed one portion after another of the Word to the Lord for his blessing as I gave it to her.

"For all this I considered in my heart, even to declare all this, that the righteous and the wise and their works are in the hand of God."

TURKEY.

LETTER FROM MISS BUSH.

The following letter from Miss Bush, written from Choonkoosh, one of the Harpoot out-stations, is a fitting companion to the one from Malatia in the July number. We know our readers will rejoice with Miss Bush in the work that is prospering under her hands. Of the two days' journey, she says:—

It would be simply impossible to describe the grandeur of the mountains or the loveliness of the green valleys over which we passed. The first day we went around the end of the lake, so calm and peaceful in the spring sunshine. Shiny-backed ducks sailed slowly over the surface, and now and then a white-breasted gull, frightened by our approach, flew gracefully up from the shore, and with lifted wings, to spare them a wetting, settled lightly upon

the blue surface, far from reach. Just before arriving at our village for that night, our road became a narrow bridle-path on the edge of a precipice just above the lake.

We were forced to walk, and then could keep our footing only with the greatest difficulty, and I dared not look down on the water, lest I should grow dizzy and fall. That evening I spent some time talking with the women in the house where we stayed, who listened to us gladly, though there was not a Protestant in the place. The next morning we left the village to its perpetual watch and guard over the lake, and started to climb over the mountain, which seemed to tower straight above us. From the top of that mountain, which we at last gained, we looked back and saw the calm lake below; then, way beyond, over a lower range, to the Harpoot Plain with its villages, and to Harpoot itself, distinguishing plainly the college buildings, twenty-five miles away. Then, clear over the mountains on which Harpoot is situated, we looked upon the Ante-Taurus, with its snow-crowned tops, full in the face: we were on the very top of the Taurus. We climbed three such tremendous mountains that day; I rode all the way, except over three or four very dangerous places. Over one such Mr. B. tried to ride at first, and his horse fell, leaving him in rather a dangerous position. I held my breath for a minute, but horse and rider came out all right. At noon we had lunch under some trees by a rushing mountain sluice in a pleasant valley. Oh, the cascade! the cold mountain torrent issuing from patches of snow way up in the mountain cleft. The wild rocks, the sweet daisies, tulips, and numerous flowers that were by the roadside, the sunshine and the glory, the ever-changeful landscape — how can I forget it! It was a day of rare enjoyment, and I even liked its dangers and its difficulties. On Saturday P. M., as the women were so anxious to see us, I made six calls. Yesterday I had at least two hundred and fifty present at my woman's meeting, and Mr. B. had large and very attentive audiences. One thing has made me very glad, and that is that so many women remember my first visit here three and a half years ago, and even the counsels I gave, and tell me the promises then made and since faithfully kept. I was delighted with the girls' Sunday-school taught by the teachers. What would you think of a service held in a church where there was no glass at the windows, and the swallows were flying in and out of their own sweet will, twittering and screaming so that when we, not accustomed to it, first attempt to speak, we can hardly hear anything but their noise? I had a long walk up and down hill to-day, and made half-a-dozen calls. This is a wild, rocky region. I saw one almost conical rock to-day, which is

probably fifty feet high. From the roof where I stood I could see right across its flat, grassy top, crowned also by one or two trees, and the houses stretched below me clear down the hill, almost to its base. Yesterday, seeing the great crowd of women who came to my meeting, and the cordiality and desire for me to stay, I concluded to ask Mr. B. to go back without me, and stay about two weeks longer, if the work seemed to demand it. We are at the house of a pastor whose wife is an old scholar of mine. Two other of my pupils are here as teachers — nice girls, ready to do anything for me. The house is beautifully clean, and the food good. The copper dishes on the table, as well as the copper table itself, fairly shine.

Friday, May 5th. — I have desired every evening since writing the above to try to tell you a little about these busy, happy days as they pass, but have felt too weary to write when the day's work was over, and, more than all, have been silenced by the fact that it would be simply impossible to find words to picture all the joy compressed into these hours of labor for the Lord. "What a city in which to work!" I exclaimed to myself yesterday, as I walked from house to house feeling much as if treading in air, my heart was so full of gratitude for what God was letting me see and do. Yesterday it might be said I had five meetings, for at each of the four houses which I visited, such a company of eager listeners gathered that I read and talked, prayed and sang, to my heart's content; and then at my noon meeting with the women at least three hundred were present. How the Lord gave me subjects on which to speak and words with which to present them, how even that crowd of women in the chapel kept their children and their tongues silent to listen, is something which I can wonder over, but will fail to make you appreciate. But when the women pledged themselves to pay most of the salary of a Bible-reader,— being the first church in our field to attempt such a thing for themselves,— and thirty women joined the reading-class, and when at night one dear woman came to my room and brought the nose-jewel I had begged her to contribute toward the sum to be raised for a new school-building here, I truly felt with the psalmist that "my cup runneth over."

Saturday, May 6th. — Yesterday I made nine calls, and also visited Budashan's school, to make some suggestions in teaching. It is very hard to do anything with these little ones: they are so perfectly untrained at home, that if you do not shout your commands they sit perfectly insensible. This morning my first work was to prepare my talk for the meeting to-morrow; then I spent most of the day in printing the Armenian alphabet on cloth, for

the primary girls' school, sprinkling in a little writing to friends in America and Harpoot, to make this rainy day a little brighter.

Monday, May 8th. — Yesterday I think there may have been four hundred women and girls at my meeting, and I had many interesting conversations with individuals during the day. To-day I have made seven calls, and at every house but one had a room full of the neighbors, to talk, read, sing, and pray with. Imagine the state of mind and body when the day was over, — breath, and strength, and courage gone, but so glad to have such work crowding upon me every day; I do not have to seek it, but more women than I can find days for, than I can find hours for, come ready to take me to their homes, and there seems to be no end to the work. We have planned to have a woman in each quarter of the city give lessons in reading, instead of employing only one woman for the whole.

Wednesday, May 10th. — Yesterday and to-day have been busy days: yesterday with the meeting, planning for work among the women after I leave, and caring for the schools; to-day I have been down to the very lowest quarter of the city, breathing filthy, poisonous air all the way, but rewarded by large gatherings of attentive listeners at four different houses. It is funny to see the curiosity about my clothes. I hear a shout of laughter every once in awhile, from some open door, at the expense of my hat, which they actually think is a very big head. The women come out of their houses as I pass and urge me to come in and talk with them.

Thursday, May 11th. — The women, not satisfied with their plan for teaching in different quarters of the city, beg me to send a Bible-reader, whose work it shall be to give religious instruction also. They already have a part of the burden of the two girls' schools to carry, but will also pay part of the salary of such a woman. These sisters are in earnest in the work of the Lord.

Monday, May 14th. — Friday A. M., at 6.30, our faithful Luke and I turned our faces homeward. If the spring beauty charmed me on our way to Choonkoosh, how much more on our return. The mountains fairly glowed with wheat-fields way up to the very tops, or with short-lived grass doomed to wither when the sun shall rise "with a burning heat." First came a long valley where a hasty, busy stream nourished tall poplars on its hurried way to the Euphrates. These mountain-streams seem to me the perfect emblem of joyousness in doing God's will, and going on his appointed way.

Up and over those wonderful mountains again we climbed, through lonely, silent, and rocky defiles or past fertile valleys. No one offered to molest us, though we passed many armed

Koords. It was nearly six o'clock in the evening when we discovered our stopping-place at the foot of the mountains, nestled among the trees. Noon of the next day found me taking lunch at Harpoot, and the afternoon enjoying hugely my package of letters from America, and far more grateful than I can express for the "goodness and mercy" which truly follow me "all the days of my life."

CEYLON.

LETTER FROM MISS LEITCH.

Our readers may remember the description given by Miss Leitch a year ago of a heathen festival,* with efforts made to distribute books and tracts. It was said at that time, by one of the native Christians, that "next year many Christians from all the stations must come and have meetings on several sides." The way in which this purpose was carried out will be seen by the following letter:—

EARLY in the morning our tent had been pitched in our compound very near the temple; an awning had been put up before the veranda of the medical-rooms, and comfortable seats provided, and two book-stands had been arranged, giving us in all four preaching-places. At nine o'clock in the morning about twenty children gathered together at our house, and after prayer for God's blessing, they took packages of tracts, Bible selections, etc., and went out on the different roads a mile or more to begin their day's work. My brother, with several helpers, took charge of the book-stands and the supply of the sellers; my sister, with a chorus of twenty children and three speakers, took the tent; while the other workers and singers came with me to the medical veranda.

At a few minutes after nine we were all ready, and made two openings in our hedge to admit the people, who had begun to arrive in large numbers. Immediately from fifty to a hundred people came into each place; but we had not spoken or sung many minutes before we noticed a commotion in the road. A few bitter Sivites had collected, and placing themselves in each opening in the yard began to sing and shout at the top of their voices, at the same time declaring that no one should go through or enter our yard. At my side of the compound they seated a number of Sivites right across the opening, and at the other side they filled the gap with thorns.

Soon a crowd of hundreds of persons had collected at each place, attracted by the disturbance, and all the more anxious to come in because they were forcibly prevented. Without appearing to notice them, and going right on with our singing, we called our

* See LIFE AND LIGHT for November, 1881.

coolies, and said, "Open six places immediately in the hedge." It was done, and our opposers seemed rather nonplussed, for they saw that this could go on indefinitely, and we would tear down the whole hedge before we would give up. There might be a handful of men who would sit all day in the burning sand to stop a gap, but it would need a thousand to reach around a whole compound.

Listeners began to come through the new entrances, and after a little while the whole body who had been dammed up broke away in a flood and came pouring in upon us. From that time onward we spoke and sang without ceasing to solid audiences of from two to four hundred people. It was very noticeable that they stayed longer and listened better than last year. They enjoyed the speaking and singing, and seemed in no hurry to go. I was also struck with the fact that they were not Manepy people. They were from the islands and distant villages. I saw almost no faces in the audience that I had seen before, and perhaps many heard something of the gospel who had never done so before. There was very little disturbance. The only bad thing they did was to tear up a handful of tracts and shower them on one of the speakers. This was done by some boy, to show his spite. The general feeling toward us seemed to be a very kind one. I knew they liked what we said; and as we had opened our yard, they availed themselves of it, sitting under the beautiful trees, praising us for the shade from the scorching rays of the sun. This insured us good audiences, and our colporteurs had plenty of work visiting and speaking with them.

It is estimated by our workers that one-third of the people did not go to the temple to worship at all, but spent the time with us in the compound. The income of the temple was very small this year — not half as large as last year. A reliable man gave me the various items, and the whole came to less than one hundred and forty rupees, the total gifts of ten thousand people; while the single Christian church of Batticotta raised at the thank-offering meeting one hundred and eighty rupees. Our workers are quite jubilant over the day, and say if we have two or three more tents and preaching-places next year, we shall absorb a large share of the festival, and many people who appear to be coming to a heathen festival, will really be coming to a gospel meeting.

I want to tell you what gave me the most pleasure in this day's experience: it was the way the school-children from six different schools came voluntarily to help us sing. I wish you could have heard their clear young voices ring out the words, and have seen the interest in the faces of those large audiences, many of whom were listening to those sweet Christian songs for the first time.

During those long five hours some of the workers became tired, and asked to be relieved; but the singing children, with few exceptions, stayed by to the last, and their bright faces, so eager and willing, were an inspiration to us. At the close they came and said, "O Amma, it has been a happy day." They were having their first taste of working for Christ, and for those whom he loves. Many of them were from heathen families, and two years ago would have worshiped idols themselves. Some of them were children of the *pandahdam*, who was that very day offering incense to the idol god. These and others have been severely beaten for not going to temples, and they know that they may be again; but none of these things move them. The love of Christ has made them brave and strong.

I know that the Good Shepherd will care for them through the rough way, and bring them into his fold at last. Dear friends at home, pray for these boys and girls that they may be faithful, and for the hundreds of other boys and girls who have not yet given their hearts to Christ.

Young People's Department.

THE STORY OF NACHEE.

[CONTINUED.]

BY MISS GERTRUDE CHANDLER.

CHAPTER II.

(Written after an interval of five months.)

THE arch enemy of souls did not let this child escape from his toils without still harder struggles than any thus far recorded, and the story of these later experiences extends over several months.

After her confession to me of the wrong purposes she had cherished, she had expressed her determination to give up all such thoughts; but as the days went on, the gloom upon her face showed plainly that she had not regained her joy and peace in believing; and this continued gloominess, together with her rather haughty bearing, and tendency to keep aloof from the other girls, made me again anxious about her. Again of an evening I called her, and telling her that I could see

plainly that she was not at peace with God, I asked her if the old temptations had come back again. She replied that although her determination not to go back to her friends was unaltered, yet she could not get rid of the longing for them, and the thought of them was ever with her.

"One thing is certain, Nachee," I said, "you never can be a Christian and keep that longing. Are you sure that you want to have it leave you?" "I never will go back," she repeated. "But that is not enough. The Lord can take away all this longing, if you want him to; and you never can be a happy Christian till he does. Do you want to have him do so?"

Her hesitation here and in further conversation convinced me that the trouble was simply in her will and in her pride, both of which were between her and Christ; and I felt she must no longer go on deceiving herself. So I said: "You *do* want to go back. You have not given up your will, and the trouble is in your pride of caste. Here with the Christians you have to be with those of all castes or of no caste, and you can get no extra consideration from us on account of what you consider your higher rank; whereas if with your friends again you could pride yourself on being a *chetty*, and look down on every one below you. Is not this the truth?" Somewhat taken aback by this plain talk she assented, half under her breath, and I continued: "It is all wrong, and you must give it all up, and humble yourself before God. You must know that you are not one bit better than any one of these whom you, as a heathen, would despise; and they may, many of them, stand higher than you do in heaven. You are giving your heart into the power of Satan every day that you indulge such feelings, and you must not think that you can go on in this way any longer and count yourself a child of God." The signs of softening which I at first saw had disappeared as I went on talking, and I could say nothing to get a word in answer, or to raise that sullenly drooping head. The twilight had deepened into dark, and the summons to tea had long ago sounded for me. My message to her seemed delivered; and yet how could I leave her so? I asked her to pray with me, and after I had commenced praying she rose to a kneeling posture, and remained so till I had finished and come into the house, leaving her to herself. I hoped I should find her waiting for me after I had finished my tea; but no, she was gone, and I knew not how it would end.

Later in the evening the school-monitress, previously alluded to, came to the house on some errand, and remembering how glad she had been once before to be of some help spiritually to this very girl, I called her inside a moment, and said, "A——, I want you to

pray especially for Nachee to-night; she is having very great temptations." "Why," she replied brightly, "I have just come from talking with her. She was lying down crying aloud, and I went and asked her what was the matter, and we talked a little while together, and now she is comforted, and all right." How relieved and thankful I was! The next morning she came of her own accord to ask my forgiveness for being so willful the night before, and to beg me to pray that she might be a true and humble Christian, and that the Lord would turn her friends also from heathenism to Christianity. She acknowledged that what I had said was all true, and that she could and would be a happy and contented girl in the school.

Was the battle won? Surely that night's battle had been won, but the enemy was not so easily destroyed. In another fortnight her faith was again tried, this time by means of an unpleasant occurrence that took place through no fault of hers, that we could discover, but which was most mortifying to her pride. It was nothing more than the foolish letter of a foolish boy who had seen her several months before, and thought he would like to write to her. Such things are not, however, allowable in Hindu society, and had we found that the girl had given permission, by word or deed, for such freedom we should have been much grieved. Fortunately this letter fell into our hands before reaching her, so that we could effectually stop it all. But Nachee's pride was wounded, and dwelling on it increased her chagrin, till her peace was gone, and Satan entered in and persuaded her that her good name was getting tarnished, that her relatives would feel themselves disgraced should they hear of the event, and that only among them could her maiden honor be preserved. Poor deluded child! who clung to this delusion till at last my mother took her alone, and told her of what might be her lot if she should return to her friends; of the way in which her honor would be "preserved," since, having been so long among Christians, no ceremonies could fully restore her to equality with them, and they might very likely give her as a concubine to some already married man, and no one there to lift a finger to save her from the ruin! She showed her, also, what was the best that heathenism could offer a woman, and asked her if she wished deliberately to choose that in preference to the place she might occupy as a Christian woman. The truth again conquered, and that was the last time that we had to battle with Nachee upon that ground.

But if Satan could not separate her from Christians, he could keep her away from Christ. For the two or three months following, an evil spirit of disobedience took possession of her that

caused us much anxiety and sorrow. We saw her yielding often to the temptations of her proud, willful temper, until at last the crisis came, in open resistance to our commands, in a way that startled the whole school and grieved us most deeply. The penalty of her disobedience was a bitter lesson, and seemed to bring about the desired repentance. Yet not two weeks had elapsed before we had to go over almost the same ground again, — of punishment for direct disobedience, then tears of anger and sullenness; then loving, pleading words from us to reach her better nature, followed by sorrow and expressions of penitence, prayers for forgiveness, and promises for future amendment from her again.

After all open violations of law and order ceased, how earnestly we watched for signs of the Spirit's presence in her heart once more; and we thank the Lord we have not watched in vain. Some weeks ago a Saturday-night meeting was started among those of the girls who are church-members, as an aid to their inner life. This I attend, but different girls are appointed from week to week to lead it, and gradually they have gathered courage to speak of their own experiences and desires. Two meetings in which the girls had freely taken such part passed by, and Nachee had kept silent through it all. I thought before another time to tell her of the good she was losing to her own soul by taking no active part; but the next meeting came, and I felt reproached that I had not acted up to my impulse. I found, however, that the good Lord had done it without my help: humbly she told us, before the meeting was through, of how she had yielded during the year to Satan's temptation, even so far as to think of returning to heathenism, and asked the prayers of all, both for herself and for her relatives.

At a subsequent meeting she asked the girls to pray that she might be helped to conquer her quick temper, to which she had given way; and last Saturday night tears of thanksgiving filled my eyes as she spoke so earnestly of the reproaches that had filled her mind as she came upon the verse John xiv. 15, thinking of the many times when she had neither loved Christ nor kept his commandments, and expressed her desire that with the new year there might be new consecration in her own heart to Jesus Christ.

Is not this a triumph of grace in a heathen heart? Will not many of you pray for her, that she may continue steadfast in the faith, and that her strong will and natural gifts may be used of the Lord for good service in his kingdom?

BETH'S EXPERIENCE IN MISSIONARY MEETINGS.

BY KATHLEEN.

BETH went out to ride, the other day. Beth is my "familiar friend," you know. And I suspect that she had been making some hasty remarks, brought about, doubtless, by her task, — that of collecting for the "Society of Willing Workers," to which she belongs, — for when she came in she declared herself to be "in a frame of mind;" and when I looked up from my lounge, where a sprained ankle kept me, mildly inquiring what had happened, she dropped into a chair beside me, exclaiming: "I may as well tell you all about it, Prue, for I'm altogether discouraged. You know our president has been away for nearly a year, and the girls will not put any one in her office, and our present vice-president is so — so — well, lazy; do you understand, Prue? She is just as nice a girl as can be — works ever so much herself, and is full of missionary zeal, but she doesn't seem to know how to set anybody else at work; and the consequence is, nobody ever says anything at the meetings or appears to know anything of interest to the society, so the girls don't care to come. She doesn't know how to manage us and keep us alive. Madge Forsyth and I were talking of it this morning. The young ladies, almost without exception, give willingly, but they speak of the meetings as being so dull, and a good many deliberately say they will not attend. I just wish Miss Ronald would either get the girls to working or else resign!"

And there Beth stopped to take breath, adding, somewhat more slowly, "I've a great notion to stay away from the next meeting myself. What would you do, Prue, in such a state of affairs?"

Now, Miss Ronald and I were somewhat nearer of an age than she and Beth, so she often came to talk over her cares with me while I was shut in from the winter's usual activities, and I knew another story beside that which Beth had just told me; but I hardly knew how to tell it to her, especially in her present mood, so I groaned with her, saying: "'Tis too bad, Beth, dear, and of course the girls can't keep up any interest in a dead-and-alive society. I wouldn't worry over it if I were you; you can't do anything if Bess Ronald doesn't set you to work; 'twould seem officious and forward of you. Now you've collected the money I should let the matter drop, and I should advise you by all means to stay away from the next meeting; it will probably be very dull; besides, somebody left an invitation for you to go to the matinee that afternoon. Of course you won't want to say no, for you know you said only the other day that you wished you knew as

much of Shakespeare's plays as the girls of the club did, and "Julius Cæsar" is to be given at the matinee. Here's a chance for your education."

I wish you could have seen the look on Beth's face, for I generally gave her little "be-good-and-you-will-be-happy" talks, and straightened out her tangles with Bible helps; but to-night I so evidently went over to the enemy, when I stopped she broke out, with her usual impetuosity, "Prue Ripley, if I hadn't known you so long, I should think you had been a hypocrite all your life, and was just showing your real self. You *know* I gave up theater-going last May, and my education hasn't suffered either! The idea of your urging me to go, on a missionary meeting-day, too! I'm going home to think over what I've said this day, and give myself the scolding you are too patient to." "Well, Beth," I answered, "if you go to the meeting, come and tell me about it afterward, please;" and as she kissed me good-night I added, "'Lend a hand,' dearie."

Now, as it happened, Bess Ronald had been in that morning, and, with a little sigh of discouragement, had told me this story: "It is so hard, Prue, to get any of the girls interested in our missionary society. I go to this one and that begging of them to prepare some little item of interest for our meetings, but I meet with the same excuse everywhere — they have 'no time.'" Then, with a little blaze of righteous indignation: "Prue, they spend *hours* over their music, and German, and painting, and all I ask is what they could prepare by taking ten minutes a day for a week; and yet these very girls are the ones who talk loudest of the dull meetings. I went to one of our least-occupied girls four weeks ago, asking her to compile a three-page article from a certain book of travels in mission lands for this coming meeting, and she deliberately declined, saying she had no time. I think that excuse is rather wearing on my nerves." Here were the two stories as they were told to me. I could only lie and wait to see if there would be a third confided, and three days afterward, in the dusk, came Beth again, but this time with a radiant face. "Prue," said she, "I'll 'fess immediately I was a horrid, unhelpful croaker. We had a lovely meeting to-day. I found a note from Miss Ronald waiting for me, when I got home the other night, asking me to look up something of missionary interest for the meeting. My first thought was, 'Oh, I can't; I'm too busy;' but your last word to me and my own remarks to you made me say, mentally, 'Here's a chance for you to show that you are willing to be set to work.' So I went prepared with a little story of life in India which had interested me very much, and when I finished, Sue Fairleigh added an item

or two which she said had come to her notice; 'only,' she said, 'I didn't suppose I should have a chance to tell you about them, for, I'm ashamed to say, I was afraid to speak first, but Beth gave me courage.' Think of that, Prue! And then one of the other girls declared that she was ashamed of her ignorance in missionary matters, and that she intended to mend her education in that regard; and, before we knew it, we were all talking about our missionary and her station as if they were only a few miles off. Everybody said it was such an interesting meeting. And, last of all, Miss Ronald thanked us for our help—said we had been so kind. Why, Prue, I felt so mean and selfish when she said that, for here I had been complaining of her, and all the time it was our fault, because we wouldn't respond to her requests. I see it all now; we must have discouraged her dreadfully. I'm ashamed of myself that I have not taken hold to help before."

I need hardly tell you that Beth had found out the secret of an interesting meeting—carrying interest with her; for where one lends hand and heart to a work it can never be dull. Dear girls, for whom I write Beth's experience, is it not possible that the president of your society needs your help? In your bands and circles, all over the land, lend her whom you have chosen to lead you a willing hand.

Our Work at Home.

THE THIRD CHURCH MONTHLY CONCERTS.

BY EMMA L. BURNETT.

It was too bad! The majority of the Third Church people had the same prejudice against missionary meetings that so many others have.

But then, there were reasons why this meeting was not very attractive: the sexton, finding so few attended, had adopted the plan of lighting only the gas-burners on one side of the room; then the young, fresh voices having deserted the ranks the singing would drag; when the pastor, following the usual plan, asked "some brother to lead in prayer," those who generally took part in this service would, on missionary evening, sit and look at each other, until finally old Mr. Mason, who could not be heard at all, or Mr. Lindell, who "prayed all around" and shot wide the mark, would rise and volunteer. The only redeeming feature

of the evening was the pastor's remarks, and these sometimes lost their effect by being too long.

"It is up-hill work," sighed the weary pastor, who had taken a couple of hours out of his busy day to arrange and think over the materials he had collected during the month for this meeting, and then gone and poured out his earnest convictions and fervent thoughts to just thirty-five people — the half of them apathetic.

Fortunately, Rev. Mr. Colvin had a "foreign missionary" for a wife.

"Don't you think," she said, taking off her bonnet and smoothing out the ties, "that something could be done? Perhaps if some new measures were adopted——" And then she hesitated.

"What new measures?" asked her husband a trifle sharply. "What more can I do to create an interest in missions? You know I take infinite pains with my lectures."

"Oh, I know that," she replied, gravely nodding her head at the fire.

"I cannot get a missionary to come every month, and they do not appear to be very acceptable to the people anyhow. So what can be done?"

"Oscar," said his wife, after a short pause, turning her bright, earnest, hazel eyes from the fire to his face, and speaking very emphatically, "if I were you I'd try an out-and-out new plan. I would make the monthly concert all over again."

"What would you do?" he asked, smiling at her intensity. He knew from the moment she insinuated "new measures," that she had been thinking the matter all over, and had a plan about it. She was a woman of "plans."

Why, in the first place I'd come down from off that platform, and from behind that clumsy desk, and I'd put the little table and a chair in the middle aisle, and sit there. Then I'd make Robert light all the gas. Then I'd give out little bits of hymns — I mean a verse or two at a time. The best way to sing at missionary meetings is to sing little and often. And I'd mix up metres more; that is, I wouldn't give out all of "Jesus shall reign," to be sung to Park Street, and a few minutes after all of "Great God! whose universal sway,' to be sung to Stonefield. Then I wouldn't do all the reading myself. This evening, for instance, we read extracts from the *Foreign Missionary*, the *Presbyterian*, and Prof. Christlieb's new book. Of course you are the best reader there, and all that; but people listen with more interest, somehow, if different ones read. Don't you think it would be a good plan to ask some of the gentlemen to read certain items? And oh!" she exclaimed

talking very fast as ideas crowded upon her, "wouldn't it be a good way—something new, you know—not to make all your remarks at one time, but scatter them along just after the readings, just where they fit in? And another thing"—more slowly, now, and rubbing her hands up and down his coat-sleeve—"of course I don't know whether it could be done, but if it could, perhaps people would like it. Of course I am not speaking for myself; it's what other people seem to think, and maybe it might be well to try to——"

"Well, well, what?" said her husband, half impatient, half amused.

"Well, then, don't you think you could put it all in an hour?"

"You mean I talk too long."

"Well, you know some people never like a meeting—a missionary meeting particularly—to go a moment over the time."

"If I venture on this 'new departure' which you suggest," said the minister, after some meditative stroking of his whiskers, "you must help me."

"Oh, I will. I'll save papers and magazines for you to look over, and I'll interest our auxiliary ladies. Perhaps some of them would read something. Would it be very un-Presbyterian? If you like I'll speak to the organist, and get him to have a choir of young people there to lead the singing."

So she went into the matter heart, soul, and brain, as she always did, and, being one of those "popular" ministers' wives, her suggestions were never viewed as interference, but were gladly received. The organist thought the plan of going into the Sunday-school for a choir a good one.

"How many shall I get?" he asked. "A double quartette?"

"O, half-a-dozen quartettes, if you can get them. The more who are willing to come and sing, the more there will be at the meeting."

"O," he said, in a tone of enlightenment.

She carried the plan into action in another direction.

"Don't you think it would be a good idea," she asked her husband, "to have the Scripture reading in detachments? That is, you read a short passage, then have a verse or two read by one gentleman, a verse or two by another, and so on."

Mr. Colvin had a way of reading selections, not just a solid chapter.

"They would not know when to read, unless I should call on them by name, or had a previous arrangement."

"Have a previous arrangement. You pick out the passages you want read, and get Harry Gleason to hand them to some of the gentlemen as they come in, and explain the matter to them."

"Harry Gleason! Why, he never comes near any of the meetings."

"That's the very reason why I would ask him to do it."

"He will not do it."

"You'll see."

Mrs. Colvin was right. Young Mr. Gleason, evidently flattered by being picked out for the service, readily consented, and arranged the matter so that each one knew when to read.

When it drew near the time of the meeting, Mr. Colvin made a judicious selection of missionary items and short articles, and settled by asking certain persons to read them.

"I suppose it will do just to hand them out before the meeting begins?" he suggested.

"I think it is a better plan to let people have the magazines and papers lying around the house a few days," his wife said. "Then the family and visitors see, and perhaps read, them. I never lose a chance of getting a missionary document of any kind into a person's house."

"I really did not know you were possessed of so much *finesse*."

"What's the use," she replied, argumentatively, "of only killing one bird with your stone when you might just as well kill two, or half-a-dozen?"

The pulpit notice of the monthly concert was not particularly emphasized, though, perhaps, it was given out more forcibly and buoyantly than usual; but there were so many people "in" the affair that it had been very thoroughly talked over. The result was, the large lecture-room was very well filled — a thing that had never been known on any similar occasion. The Young Ladies' Band had loaned their map of China; also some beautiful mottoes to hang upon the walls. It was while the "wise-hearted women" of the church were making these arrangements that Mrs. Hadley exclaimed, "I've the greatest mind in the world to bring my scarlet geranium and put it on the table. It is in full bloom, and will look splendidly!"

The very thing! When women have anything to do with these matters they always bring in mottoes and flowers. So, behold the room on Wednesday evening thus decorated, brilliantly lighted, and people coming in "almost in droves," as Fanny Hadley said. The choir were so interested in their rehearsals that they concluded to practice one or two pieces to sing while the people were coming in, "just as the Moody and Sankey choir used to do." So "Gospel Bells" and "Will Jesus Find us Watching?" greeted the ears of the assembling congregation. The meeting was a grand success. The Scripture-reading, "in detachments,"

was attentively listened to; and when the Young Ladies' Band rose in a body and read, or rather recited, the last passage, it was a surprise, but not at all an unpleasant one. Neither did the feelings of any one appear to be hurt when Mrs. Jones read a little extract from the *Presbyterian*, and Miss Hodge one from *Woman's Work*. The pastor guided the meeting, making comments upon what was read, enlarging somewhat upon certain points, calling for two or three brief prayers, giving out a verse or two of familiar hymns, and closed the exercises promptly at nine o'clock.

"What a good meeting!" "I didn't know a missionary meeting *could* be made so interesting;" were some of the numerous exclamations to be heard on all sides.

"It was just like an anniversary or semi-annual meeting," said ecstatic Mrs. Duncan, "only there were men and boys in it!"

The meetings thus favorably inaugurated are still kept up, and constantly increase in interest. It is surprising, the number of good suggestions which are made by people who never took any interest in the matter before. One suggested having a missionary map always on the wall, so that it would be before the eyes of every one a whole month. This was adopted. Another thought it would be a good idea to have the topic of the forthcoming meeting placed conspicuously in the vestibule up-stairs; then Christians who attended church, but not prayer-meeting, might know what was going on, and, perhaps, be induced to come. Then it got to be an understood thing that the choir would assemble early and sing familiar missionary hymns, and that all were invited to join in the singing as soon as they took their seats. This *swelling* chorus always has rather a thrilling effect.

It is needless to state that all this was a good thing for the Third Church. Every one knows that if a church wakes up on missions, it wakes up in every other way; and though there are yet in the congregation some of those anomalous Christians who "don't believe in missions," their number is gradually diminishing. — *Presbyterian.*

"COOLING OFF."

"ARE any of your auxiliaries cooling off? Is the missionary spirit kept up in your State?" asked a lady the other day,— a lady from a distance, much interested herself in the work.

"'Cooling off?'" I said slowly, running over in my mind the

possibilities of such a mischance. "God forbid. 'Cooling off,'" I repeated, "when new fields are opening, fresh opportunities multiplying; when the way to them is so straight, and the means of reaching them so swift; and when, in consequence of all this, Christ's command to carry his gospel to every creature, has a new significance and authority to us living in this day! 'Cooling off,'" I again said—"the drying up of a thousand springs of faith, and prayer, and gifts which feed the vast net-work of churches and schools for redeeming the races from their idolatry and degradation! God forbid!"

"Well," she said, in a tone of discouragement, "there is always danger lest a good work may lose its first zest. Things are always happening to cool our ardor, you know."

A well-rooted work, having its aim and motive in that which constitutes the very life of the church,—*to evangelize all nations*,—cannot lose heart or zest, nor can it wither or fail.

"See," she said, "how much arts, and accomplishments, and pleasures are taking up the time of Christian women, to the exclusion of nobler things. These have their place, no doubt, but they are allowed to absorb time, thoughts, and means, leaving little or nothing for Christian work, which usually has to give way to them."

Ah, yes! Ever since the Lord told us in the parable of The Sower how "the lusts of other things" choked the Word, and made it unfruitful, we have those things to guard against, to choose between, or to root out. Some of these are good in their place: a weed is but a plant out of place, and yet careful husbandry may need its check or removal. Let us more than ever, as Christ's work presses upon us, help each other, and help the young people who are soon to take our places, to keep subordinate the mere embellishments of life, in order to make supreme in our lives and theirs the authority, the love, the self-denial of Christ's life. Let us insist upon it with our own selves, and so teach it to others. There is nothing so wholesome as self-denial for Christ's sake. Self-denial for its own sake is hard and unlovely, and has no moral excellence to boast of; but leaving a favorite pursuit, giving up a comfort, keeping our promises, at some cost, for a higher good, is a sure measure of spiritual increase. A young person, the other day, who declined joining an excursion for the sake of contributing, at least, her presence to a missionary meeting, will find, I know, a strange and sweet potency in all her inner life for the year to come.

A clear, quick, uncompromising choice of Christ's distinctive work in and for the world, will dispel much doubt, settle many

disputed points of doctrine, and leave no uncertainty about the sincerity of our faith. "Cooling off" under these conditions is hardly possible. H. C. K.

"TELL US MORE OF THIS SWEET WAY."

A MISSIONARY INCIDENT.

In far-off India, o'er the seas,
A group of heathen women sat
And listened to the Word,—
How God so loved our sinful race,
Lost and enslaved in Eden's fall,
When our first parents erred,

That, from the bosom of his love,
God's own, his only Son went forth
To suffer and atone,
To dwell with sinners here on earth,
Who there had ruled the host of Heaven,
And shared the Father's throne.

With eager eye and ear attent
See India's daughters bow and weep
For gladness at the tale,
The "old, old story," gospel true,
How Christ laid down his life for us,—
How love can never fail!

Those cords of everlasting love
Lay hold of each poor darkened heart,
Captive to might divine,—
Hearts that are hungering and void,
Although they know not of their need,
Nor of the Virgin's sign.

The message-bearer turns to go,
Her blessed work for Jesus done,
The Master's errand wrought.
But will they let her go? Ah, look!
The women kneel and clasp the feet
That have good tidings brought.

As once the Marys knelt to hold
His feet, unto love's clasp restored
Yon resurrection day,
So now the women, weeping, cry,
"Oh, go not yet, but tell us still
The more of this sweet way!"

O dusky sisters, won for Christ,
Your winged words swell o'er the sea,
And storm our citadel;
The Word is in our hearts a fire,
Shut up within; we may not stay
The love of our Emmanuel!

Oh, tell it out afar, anear,
The glad, glad news from Asia's main,
Of souls, once bound in sin,
Who cry from out their breaking dawn:
"Come, tell us more of this sweet way,
That we may walk therein!"

Ah! who will answer? Who will go
To win the promise of God's Word,
Of feet made beautiful
To tread the hills of gospel truth,
Bringing the lost, the straying, home
To joy ineffable?

M. K. A. STONE.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Rockland, "Golden Sands," $1.58, S. S., $1.50; Madison, Aux., $4; So. Bridgton, S. S., $30; Lewiston, Aux., $30; Greenville, Aux., $27; New Gloucester, Aux., by Mrs. and Miss Valentine, $10, $104 08
Cooper.—A Friend, 1 00

Total, $105 08

LEGACY.

Legacy of Miss Abigail C. M. Foxcroft, New Gloucester, $500 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Cornish, Aux., $10, $10 00

Total, $10 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Brandon, Aux., $21; Coventry, Aux., $15; Rochester, Aux., $9; Post Mills, Aux., prev. contri. const. L. M. Mrs. Foster, $11; McIndoes Falls, Mrs. John Gleason, $5; "Franklin and Grand Isle Soc'y," $4; St. Johnsbury, Young Ladies, $40; Stowe, "Mount Mansfield Mites," $13.75; Ex., $6, $107 75
Putney.—Mrs. Abby S. Taft, $2; Mrs. Harriet A. Foster, $1.40, 3 40

Total, $111 15

MASSACHUSETTS.

Ayer.—"Mission Circle," $10 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, First Ch. Aux., $25.07; So. Egremont, "Buds of Promise," $75; Stockbridge, "Loving Helpers," $20, 120 07
Braintree.—So. Ch., 23 00
Essex So. Conf. Branch.—Miss Sarah W. Clark, Treas. Marblehead, No. Ch., $53; Boxford, Aux., $2; "Earnest Workers," $20, 75 00
Falmouth.—Aux., const. L. M. Mrs. Samuel P. Davis, 25 00
Lawrence.—Lawrence St. Ch., Aux., of wh. $25 by Mrs. C K. Pillsbury const. L. M. Miss Lucretia S. Pillsbury, 82 00
Middlesex Branch.—Mrs. E. H. Warren, Treas. So. Framingham, "Willing Workers," of wh. $50 const. L. Ms. Miss

Helen Bullard, Miss Della Williams, $100 00

New Bedford.—"Wide-Awake Workers," const. L. M. Miss Helen Washburn, 25 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. No. Weymouth, "Busy Bees," $30; Plymouth, Mary Allerton and "Pilgrim Stepping-Stones," const. L. M. Miss Mercy Davis, $102; Abington, "King's Messengers," $12; Marshfield, 1st Ch., $10; "Mayflowers," $4.34, 158 34

Norton.—Wheaton Seminary, 30 00

Randolph.—Clara Belcher, 1 25

Rockport.—"Bird's-Nest," 8 03

Springfield Branch.—Miss H. T. Buckingham, Treas. East Longmeadow, "The Young Disciples," $27; Sandford St. Ch., "Young Miss'rys," $6; Westfield, "T. T. T. Club," $237; Springfield, 1st Ch., $57.42; Olivet Ch., $36.30, 363 72

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. M. H. Baldwin, $5; A Friend, 10 cents; Roxbury, Eliot Ch., $16.50; "Eliot Star Circle," $6; "Olive Branch," $3.50; "Thompson Circle," $1.50; "Mayflowers," $1; "Ferguson] Circle," $1; Immanuel Ch, $5; "Helping Hands," $40; Chelsea, Central Ch., $50; Brookline, "S. A. C.," $5; Waltham, "Mission Circle," $50; Dedham, "Asylum Dime Soc'y," $3.31; Newton, Eliot Ch., Aux., $290; West Newton, Mrs. O. P. Hall, $2, 479 91

Wakefield.—"Mission Workers," 25 00

Webster.—Cong. Ch., 20 00

Wellfleet.—1st Cong. Ch., 5 25

West Grantville.—Mrs. Lyman Warner, 5 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Wakefield, Aux., 50 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Westboro, Aux., $35; Fitchburg, C. C. Ch., $46; Barre, "Young Ladies' Mission Circle," of wh. $25 const. L.M. Miss Susie D. Rice, $42; Gardner, Aux., $40; Milford, Aux., const. L. M's Mrs. Lucy E. Walker, Mrs. Jane L. Stoddard, $65, 228 00

Wrentham.—Aux., $9; W. H. E., $5, 14 00

Total, $1,848 57

CONNECTICUT.

Brookfield Centre.—Mrs. J. W. Winnie and Theo. Skidmore, $3 12

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Canton Centre, Aux., const. L. M. Mrs. Emily Bentley, $28; East Hartford, Aux., $5.30; Windsor Locks, Aux., $55; Terryville, "Buds of Promise," $30.80; Plainville, "Treasure Seekers," $22.86; West Hartford, Aux., $45, $189 96

Total, $193 08

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Lockport, Aux., $50; Sherburne, $25; Fairport, $20; Homer, of wh. $25 const. L. M. Miss Caroline E. Hitchcock, $45; Riverhead, $11; Baiting Hollow, $12; Albany, Cong. S. S., $12.36; Richford, "Cheerful Givers," $1; Lisle, $10; Moravia, $6.25, $192 61

Cazenona.—Presb. S. S., 40 00

Total, $232 61

PHILADELPHIA BRANCH.

New Jersey.—Jersey City, Aux., $31.81; Newark, Belleville Ave. Ch., Aux, $41; "Mission Band," $75; Plainfield, Aux., $20; Orange, Trinity Cong. Ch., Aux., $19; "Mission Circle, $10; Woodbridge, "Mission Circle," $15; D. C., Washington, Aux., $20.05; 1st Cong. Ch., "Willing Workers," $40; Virginia, Herndon, Aux., $9; Pennsylvania, Philadelphia, Aux., of wh. $25 const. L. M. Mrs. Mary S. Pond, $163.12; "Snow-Flakes," $20; Central Ch., $30; S. S., $25, 518 98

Total, $518 98

WISCONSIN.

Oakfield.—A few Friends, $5 20

Total, $5 20

IOWA.

Maquoketa.—Mrs. C. L. McCloy, $5 00

Total, $5 00

General Funds,	$3,029 67
LIFE AND LIGHT,	199 32
Weekly Pledge,	5 00
Leaflets,	2 82
Legacy,	500 00
Total,	$3,736 81

MISS EMMA CARRUTH, Ass't Treas

Board of the Interior.

JAPAN.

REVIVAL SCENES IN OSAKA.

A NATIVE PASTOR.

VERY brief reference was made, in the September number of LIFE AND LIGHT, to a letter just received from Miss Kellogg, of Osaka, reporting the deep religious interest then prevailing in the girls' school, and also in the various churches of that city.

We give, this month, some extracts from the letter, that, with more of the facts in mind, thanks may be rendered for the outpouring of the Holy Spirit, and earnest prayer offered that at the reopening of the school at this season his presence and power may be manifest in even more abundant measure.

A few additional facts in regard to Rev. Paul Sawayama, pastor of the Second Church in Osaka, may add to the interest of the letter for those who have not been personally acquainted with him and his work. His wife, previous to her marriage, was a pupil in our Kobe Home.

He first came to the notice of the missionaries as a teacher of language for Rev. D. C. Greene, at Kobe, several years ago. Having acquired some knowledge of English, and greatly desiring to fit himself to be useful to his own Government by observation and study in a foreign land, he made his way to America, in 1872, and spent four years in Evanston, Ill. Quite early in his residence there he made confession of his Christian faith, and united with the Congregational Church. But the purpose which governed his life was then, and for a long time afterward, to serve his people in a political and educational way.

Not far, however, from the time of Rev. Mr. Neesima's return to Japan as a helper in mission-work, Mr. Sawayama's thoughts seemed to turn in the same direction, and an intense, irresistible desire took possession of him to engage in direct labor for the spiritual good of his countrymen. From that time forward there was a marked development of his own religious life. The study of the Bible was his delight, and, following a custom of his people, by which one entering upon a new course of life or work takes a new name, thus indicating his choice, he adopted the name of Paul, as an expression of his admiration of the character and life

of the great apostle, and his desire to make him his model. All his study and plans were now directed toward the carrying out of one great aim — the making Christ known to his benighted people; and in June, 1876, he bade farewell to the circle of friends in Evanston, to whom he had greatly endeared himself during his four years' stay, and returned to his native land. There, declining various offers of employment under government patronage, or in mercantile pursuits which promised large pecuniary returns, he accepted the pastorate of a small church of only eight or ten members, who could pay the little pittance allowed for his salary only through toil and self-denial. But by labors abundant, by his lowly manner of life, by his true devotion to his sacred calling, and by identifying himself and his interests with those of his church and people, he has won the respect and warm affection of all who have come under his influence.

His health has been feeble during a large part of the time since his return to Japan, but it is the uniform testimony of those who have known him best, that in these few years he has done a work for his countrymen the value of which can hardly be estimated, whether we look at direct results, or at the revelation, made by his spirit and example, of the power and beauty of the religion of Christ. Again and again his church-members feel that he has been given back to them in answer to their prayers, when on the very borders of the grave. Shall we not join our petition with theirs, that, if in accordance with God's will, this life, which has heretofore been so blessed of God, may be spared for continued and still greater usefulness?

LETTER FROM MISS KELLOGG.

OSAKA, July 4, 1882.

On this, our nation's birthday, I will endeavor to give you a short account of our work, and how it is progressing. To-day, especially, the dear home-land and all our far-away loved ones are much in our minds, and I know of no better way of celebrating it than to rejoice your hearts by telling you something of the good work going on in our city, through the manifest presence of the Holy Spirit.

Many of you personally know Mr. Sawayama, pastor of the Second Church in Osaka, and all of you know of him. He has been very sick this winter, and we have had the fear of losing him constantly in our minds; but when I came home I was glad to learn that he was better. Soon afterward, however, we heard that his wife was sick with the same terrible disease, consumption, and that she had gone to her country to see her friends once more.

Her husband was sent for; and our next tidings were that both were very sick at Kobe, and that they had been taken to the hospital. His church did everything they could for them, and finally both returned to Osaka. He was very well for him then, but she continued very sick. Not long after their return Mr. Sawayama called, and, among other things, told us that his wife was a new creature — that she was rejoicing in forgiven sin. She had been a church-member for years, and we hope she was a Christian. But certainly she has had a blessed experience now, and many are in the same condition. One day, a little later, we found the school in tears. Evidently they were deeply affected, and all wanted to see Mr. Sawayama. Of course we were glad to let them go to him. Many came to us, that day, confessing sins they had committed, and some of them returning little things they had taken. Toward night the very little ones came to us crying bitterly, and telling how naughty they had been. It was very touching, and we longed, inexpressibly, to be able to say what we wished. All I could do was to put my arms around them and draw them to me, for words utterly failed me. We wanted to pray with them, but there was not one of us who could pray in Japanese, so I suggested that we should kneel with them and have them repeat the Lord's prayer. When shall I be able to use this language as I long to do!

That night there was a prayer-meeting at the house of Naruse San. He is the teacher, and the head of the school. All the older girls were there. I think twenty-eight were present. It was a very solemn meeting, and we felt the presence of the Spirit.

The work is not simply in the school, but there is much interest in the churches. Special meetings are being held, and great good is being done. We hope and expect great things for Osaka.

Speaking of pupils who had recently become Christians, but at the close of the term of school had returned to heathen homes, she says: —

We felt so badly to have them go; for think of Christians of one week's standing being obliged to leave all religious helps and to go to heathen homes, where they will be subjected to many temptations! Will you not pray for them, that they may be kept by the power of God, and that they may be the means of leading their families to the Saviour they have so recently found?

Please pray for Mr. Sawayama, that, if it is God's will, he may be spared to the work he loves; and pray for the work, that God may pour out his Spirit, and that all Japan may be blessed and quickened; and O, pray for us, your missionaries, that we may be filled with the Spirit, and may be used by God for the building up of his kingdom.

MEXICO.

LETTER FROM MRS. CRAWFORD.

A new correspondent, Mrs. M. A. Crawford, of Guadalajara, Mexico, whom we are pleased to introduce to our readers as a daughter of Rev. A. A. Sturges, the veteran missionary, who has recently returned alone to his work in Micronesia, gives us some of her first impressions and experiences in what may be called a foreign city, though within the boundaries of our own country.

GUADALAJARA, July 1, 1882.

I KNOW you are interested in this land, and I wish I could tell you of work in which we are engaged, but we have been here only four months. We see much all around us to be done, and long to be at work, but at present all we can do is to study the language and prepare ourselves. We have a good teacher, a Mexican who speaks English well. Then as the natives who have become Protestants often call on us, and as our servants cannot speak English, we are constantly surrounded by those who can speak and understand only Spanish, and are obliged to put into constant use our little knowledge of it. We can now make ourselves understood in ordinary conversation, and can understand others better than we can speak.

But since I can tell you of no work, I believe you would like to learn something of the city and the people among whom we live. This city is about six hundred miles south-west of Mexico City, has an altitude of five thousand feet, and a very pleasant climate. The sun is very hot, but the nights are always cool, and it is always cool, too, in the shade. A railroad is being built from the City of Mexico to this place. We came more than one hundred miles over it: the rest of the journey was performed in a "diligence," or old-fashioned New England stage-coach. We rode four days, from two o'clock in the morning until dark, stopping over night and for meals at the villages through which we passed Our road took us up and down mountains, and over dry, dusty plains. It had not rained for months, so that everything was very barren. When going through places frequented by robbers, we were attended by mounted soldiers; so, though we heard several times that robbers were near us, we saw nothing of them.

This city has a population of seventy-five thousand. There are two small Protestant churches here, but the rest of the people are Catholics. The Catholics have large schools and seminaries, and the city is full of their cathedrals, some of which are immense and very expensive buildings. The only sounds of bells we have heard have come from their towers.

There are great contrasts here. The Spaniards are wealthy, and

live in style. These are mostly Catholics. It seems impossible, thus far, to reach this class with Protestantism. The middle class are a mixture of Spaniards and Indians. Then there are the poor —very poor—people, who do the work for, and are really slaves to, the rich; that is, they are paid almost nothing for their service. There are a great many beggars crowding the streets, or coming to the doors and windows to beg.

The streets are narrow, and are paved with stone, so they are never muddy, and are kept clean. The houses are built up from the street, and over against each other. There are no yards in front, but each house incloses an open space from twenty to eighty feet square. In these courts flowers grow, and there is often a fountain of water. This is surrounded by a veranda, on which every room opens. Each family is thus entirely shut away from the street, with no communication save the one door, and, perhaps, one or two windows. The windows are guarded by iron gratings, and the doors usually have an inside door of iron. These houses are built of adobe, whitewashed, and painted or papered.

These poor people are taught by the priests to hate us, and it is very hard to gain access to them. There seems to be no danger here in the city, but we are careful when on the streets, and do not go out, especially at night, unattended. It would not be safe for us to go to the outskirts of the city. We found it very hard to get a house to live in, as few persons were willing to rent to Protestants; and it is only in certain parts of the city that we could hope to live in safety.

This is a dark, dark land; but the gospel light is dawning, and we know the day will break. It cheers us, in these far-off lands, to know how many of you at home are remembering us, and praying and working for us.

TURKEY.

A VISIT TO ZEITOON.

BY MISS MINNIE BROWN.

ZEITOON is very much like Hadjin, being built on a rock on the mountain-side. The houses rise, one above another, to a height of perhaps five hundred feet from the valley below. Ladders lead from one roof to another. Every roof is the door-yard of the house above.

This city was built for the same purpose as Hadjin,—as a hiding-place from the Turks,—and is almost inaccessible. The people have never yielded to the Turks, but have driven away army after army. A locality in the upper part of the city is called the "Rob-

bers' Ward." Large bands have sallied forth from thence, in years past, to plunder caravans, and commit other depredations. A few years ago many of them were captured, and would have been put to death had not the missionaries interfered in their behalf, and obtained from the Government a pardon, on condition that they would refrain from such acts in the future. Most of them have done so. They know that American missionaries saved them, and they feel very grateful. We were everywhere treated with marked attention. At the entrance of the city we had to dismount, and climb on foot. In the middle of the streets are rocks three or four feet high, and on their tops are accumulations of ice and snow. All kinds of refuse are thrown into the streets. The path was so steep, and the exertions of my horse so great, that the saddle-cloth worked from under the saddle, and he made his triumphal entry with it hanging over his tail. Several times he fell, in his struggles over the rocks.

The pastor and some of the Protestants came out to meet us. We managed, climbing sometimes on our hands and knees, to get up to one of the upper streets, where there is a building containing three little rooms, which is rented by the Board for missionary uses. We put up a native stove, and established ourselves for a few days' stay. There was much snow and a cold wind, but we were quite comfortable. In the evening Hatoon, our teacher here, who last year was a pupil in our school at Hadjin, from Marash, Anna, our Bible-woman, from a village half an hour distant from Marash, and several other Protestants, called. The population of the city is eight thousand, including five hundred nominal Catholics and about forty Moslem families. The Protestant Church has a membership of sixty men and twenty women, and a congregation of about one hundred and twenty. There is also a very interesting movement among the Armenians, the outcome of which may be a considerable accession to the Protestant community. Three or four years ago, there was started in the Armenian Church here a society like our Young Men's Christian Association, the aim being education and general improvement. A part of the members began to read Armenian history, others to study the Bible. The latter are persecuted by the priests, and are taunted as being Protestants. They are friendly to us, and, in the main, evangelical in their belief, but not quite ready to take an open stand as Protestants. As things are, they seem to stand alone, receiving no sympathy from the church, and annoyed by the priests. They are adopting many of our methods, such as sending a boy around to teach the Armenian women, and trying to maintain a school. Their society numbers about one hundred and twenty. One of their leading men

came up with the Protestants, and spent with us every evening of our stay. He also attended service on the Sabbath.

Friday morning Miss Doane and I started out with the Bible-woman, to call with her at the houses where she gives lessons. A good old Protestant woman, Mameek Baji, who has great influence with all classes, and in almost every house in Zeitoon, went with us. She was a great help in speaking with the women, who scarcely understand Turkish at all, but speak the Armenian. We spent three mornings in these calls from house to house. The first afternoon, we went with Mr. Mardin to visit the schools, of which two are Protestants and two Armenian. The Armenian schools —one for boys, the other for girls—are taught by a man and his wife from Stamboul. A society there sends out teachers into different parts of Turkey. Many of these teachers, however, are infidels, and their influence far from good. In both of these schools we heard arithmetic classes. The lady teacher, who spoke English somewhat, showed us table-spreads, sofa-pillows, and slippers that the girls had made. Here in the East a girls' school must often give much time to fancy-work, in order to secure scholars.

The Protestant school for boys is in the upper, or "Robbers' Ward." It was moved to this locality last year, in the hope of drawing in pupils from that ward; but at first not more than three or four came. This year, however, of the forty pupils nearly half are Armenians. Some of the little fellows who a year ago did not know their letters, have made wonderful progress. The teacher is a young man from Marash, and apparently is doing good work. An old man from Marash has charge of the general work in the upper part of the city. No regular congregation can be gathered there, since all the people are Armenians; but this helper goes from house to house, speaking a good word as he has opportunity. [*To be continued.*]

CEYLON.

BATTICOTTA SEMINARY.

At our July meeting Mrs. Mills was asked to tell something of Ceylon, where she and her husband were once missionaries. *The Pacific* says: "She spoke of Batticotta Seminary, in which she has always been much interested. This is an institution for the education of young men, and is not connected directly with the American Board. Here are one hundred young men, and most of them have English names. This became the custom from the practice prevailing among this people of giving their children names of their gods, which names the missionaries would naturally be averse to using in Christian baptism.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

INDIA.

[Lesson No. 1.]

BY MRS. M. S. ROBBINS.

WE will begin the study of India with a school geography and history, a cyclopedia, back numbers of the *Missionary Herald* and *Life and Light*, a missionary map, and books and fresh letters; for which we have already sent to No. 75 Madison Street, Chicago, to the lady appointed there for this special work.

We will suppose that you already have a memorandum-book marked India, in which you have jotted down items gleaned from your weekly reading of books, magazines, and papers, religious and secular, and that you have not deferred the study until after dinner on the day of your missionary meeting, but have taken a few minutes from every day of the month and an hour of the Sabbath to read, and think, and make ready to lead some one into the green pastures of this missionary field of India.

Origin of name? Classical name? Size compared with the United States? Natural divisions? Is there unity of interest? Climate? How many rivers? Which are considered sacred? Origin of the name Calcutta? What city is the Mecca of the Hindus? Which is the center of the Moslem faith? Former capital of India? In what city is the great pagoda? Capital of Punjaub? and by whom has it been plundered? Capital of British India? Chief articles of trade? How early in Bible history is trade in India mentioned? Is trade chiefly internal or external? What animal does heavy work? What wood alone can resist the attacks of white ants?

How is the discovery of America connected with India? What is the character of the people? Color? Dress? Personal

decorations? Houses? Food? Treatment of the dead? What races have conquered India? In what order? With what battle in India did the empire of England begin? By the decision of what English lord was the battle fought? Give some incidents connected with the Black Hole of Calcutta. Who arraigned the English governor before Parliament for his management of Indian affairs?

How are villages governed? Do English blend with Hindus? Do Hindus become anglicised? What races in India? How many separate languages are spoken? How many dialects? In what language is the ancient literature? Names of oldest and most sacred books? Name of longest epic poem the world has ever produced? How were native schools established? How are they connected with the English Government? Character of the teachers? How do children study? What do natives consider the most exercise in their schools? How do early marriages affect female education? What is their relation to labor? Is there any gain in the prevention of such marriages? How does the system of national education undermine the old superstitions? Do children play? Comparative estimate of the sexes while children? What is the Hindu idea of home?

MUSCATINE, IOWA.

ANNUAL MEETING OF THE INDIANA BRANCH.

We greatly regret the unavoidable delay of this report, but feel that it still has a claim to space here.

THE Indiana Branch of the Woman's Board of Missions for the Interior held its annual meeting in Michigan City, in connection with the meeting of the General Association of Congregational Churches, May 12, 1882.

After the opening devotional exercises and a few cordial words of welcome from Mrs. E. H. Smith, of Michigan City, the report of the last meeting was read, in which an earnest desire was expressed that God would call one from our own State and denomination into the mission-field. At the close, Mrs. Willcox, of Chicago, arose and read a telegram, received that morning from Dr. Clark, stating that Miss Minnie Truax, of Marion, had just been accepted by the Board to the foreign work.

The message, — an answer to our prayers so direct and timely, — and the earnest words which accompanied it, thrilled all our hearts with thankfulness and a strong desire to increase our efforts. The annual report, which was then read, showed a slight gain upon the receipts of the previous year, and in the discussion which

followed, every society represented by its delegates pledged itself to greater earnestness in the year before us,—some of them promising to double the amount contributed during the last. Mrs. J. C. Haddock, of Michigan City, took advantage of the ardor of the occasion to urge the necessity of making definite plans for accomplishing the proposed increase. With the use of a blackboard she demonstrated, in the simplest and clearest manner, the practical working of a weekly-pledge system; which, while adapted to all pecuniary circumstances, would, if faithfully carried out, accomplish the actual results we hoped for, while resting upon the efforts of the cheerful giver as a "burden which is light."

Among the pleasant features of the meeting was a report from the Juvenile Society of Michigan City, read by Miss Mabel Peck; and a paper concerning the Marash College, prepared by one of the "King's Young Daughters," of Chicago.

Although the attendance at the meeting was comparatively small, the time which could properly be taken from the exercises of the association was deplorably short, and the day cold and rainy; yet the genial influences of the place, and the earnest spirit of those present, made the occasion one of those "times of refreshing" which inspire Christian hearts with fresh hope and courage for the Master's work.

ANNUAL MEETING.

THE fourteenth annual meeting of the Woman's Board of Missions of the Interior will be held at Cincinnati, O., Nov. 1st and 2d, 1882.

Several of our missionaries are now in this country, some of them expecting soon to return to their distant fields. It is hoped that most of these will accept the invitation to be present at this meeting, and add to the interest of the exercises.

Various plans and methods for systematizing the Home Department of our work, and giving increased efficiency and stability to our organization, will be freely discussed. A general attendance, especially of delegates from auxiliary societies, is greatly desired.

In the appointment of delegates, please refer to Articles V. and VIII. of the revised constitution, found in our Annual Report for 1881, a copy of which has been sent to the secretary of each society contributing to our treasury.

Each delegate should bring a certificate of her appointment, signed by one or more of the officers of the society which she represents, to entitle her to a vote at this meeting.

Will any member of an auxiliary society who reads this notice, please call the attention of her own society to it, lest the absence of the secretary should prevent its being suitably represented.

A cordial invitation is extended to all ladies interested in the object and work of the Board, to be present, and participate in the general exercises of the meeting.

Applications for entertainment during the meeting may be made to Mrs. W. R. Kidd, *Gazette Office*, Cincinnati, Ohio, before October 15th.

At the last moment we withdraw, with great regret, a paper prepared by one of our home-workers in Michigan, entitled, "Whosoever Will." Like many other good things, it will not be hurt by keeping; and we will, if possible, give it place in our next issue. It will, we doubt not, convince many a lukewarm friend that those who see most of the practical working of home missions, feel most deeply the necessity of foreign missionary-work. — Ed.

For distribution, "Statement of the Policy of the W. B. M. I.;" "At Home and Abroad," an outline of the work of the W. B. M. I.

Carefully drawn plans of the Hadjin Home, furnished by Mrs. Coffing, have been copied by hektograph, and can be obtained at 75 Madison Street; also a ground-plan of the Bridgman School buildings, with notes by Miss Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. LEAKE, Treasurer.

From July 18 to August 18, 1882.

OHIO.

Ohio Branch. — Mrs. Geo. H. Ely, of Elyria, Treas. *Brownhelm*, for Miss Maltbie, $4; *Burton*, $10; *Cincinnati*, 7th St. "Y. P. M. Society," $61, of which $50 for Marash; *Cleveland*, Euclid Ave., for scholarships at Hadjin and Samokov, $18.75; *Columbus*, 1st Ch., for Miss Collins, $10; *Elyria*, Aux., for Miss Maltbie, $57.43; Young Ladies' Miss'y Asso'n for Miss Maltbie, $30; *Lorain*, for Miss Maltbie, $11; Lake Erie Sem., *Painesville*, for Marash College, $40; *Ridgeville*, Scholarship in Samokov Sch., $5; *Rochester*, for Miss Maltbie, $4; *Tallmadge*, $19.39; *Wakeman*, for Karaghaj Sch., $8.85. Branch total, $279 42

Cincinnati, Miss Julia W. Carpenter, M.D., of Vine St. Ch., for pupil in Miss Hastings' Sch., Jaffna, $25; *No. Fairfield*, S. S. birthday money, $10, 35 00

Total, $314 42

MICHIGAN.

Michigan Branch.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Detroit*, Woodward Ave. Ch.,

for Kobe Home, $88; *E. Saginaw*, for Miss Doane, $75; *Jackson*, for Miss Hollister, $25; *Owasso*, for Miss Doane, $37.50; *Potterville*, for Miss Spencer, $6; *Romeo*, for Miss Pinkerton, $25; *Stanton*, for Hadjin, $8.50; *Summit*, for Miss Irvine, $2.88; Sale of Pamphlets, 50c. Branch total, $268 38
Mattawan, S. S. (Par), $2; *Potterville*, Mrs. B. Sanders, $1; *West Adrian*, for Marash, $6, $9 00

Total, $277 38

ILLINOIS.

ILLINOIS BRANCH. Mrs. Luther Bradley, of Aurora, Treas. *Amboy*, for native teacher at Hadjin, $48.43; *Aurora*, "Young Ladies' Soc'y," of 1st Cong. Ch., for Marash College, $15.54; *Buda*, $5; *Champaign*, for pupil in Samokov, $10; *Chicago*, Clinton St. Ch., $15.30; 1st Ch., of which $18 for Miss Patrick, the remainder being a thank-offering from a Christian mother for the recovery of her daughter from dangerous illness, $28; *Highland*, $10; *Malden*, $6.80; *Moline*, toward scholarship at Erzroom, $20; *Naperville*, for Miss Dudley, $18; *Peru*, $5.59; *Rockford*, 2d Ch., for Miss Diament, $45.62; *Udina*, $6; *Waverly*, for Miss Evans, $10.50; *Wayne*, $5. Branch total, $249 78
Blue Island, for Miss Haven's work, $12.50; *Chicago*, Bethany Ch., $6; New England Ch., for Miss Chapin, $36.33; *Evanston*, "Mission Band," for Marash, $25; Mother Jennings, for the Indians, $1; *La Harpe*, for Marash, $3.56; *Princeton*, "Whatsoever Band," for Marash, $50; *Rockford*, Seminary, "Young Ladies' Miss'y Soc'y," for Marash, $25; Miss A. P. Sill, for Armenia College, const. M. P. Wright L. M., $25, $184 39

Total, $434 17

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Arena*, Aux., $3.68; birthday gift of Mrs. W. A. Ward, $1; *Beloit*, 2d Ch., $18; *Bloomington*, Aux., $6; birthday gift, Mrs. S. Garside, $1; *Kenosha*, $6.75, *Milwaukee*, Grand Ave. Ch., Young People's "Mission Circle," for Marash, $21.50; *Oshkosh*, $7.50; *Ripon*, of which $25 const. Mrs. A. C. Merrill L. M., $63; "Do Good Soc'y," for Marash, $15; *Sparta*, for Dakota, $14.83; Less expenses, $3.16. Branch total, $155 10
Plattville, S. S., for Hadjin Wall, 5 60

Total, $160 70

IOWA.

IOWA BRANCH. Mrs. E. R. Potter, of Grinnell, Treas. *Big Rock*, $25; *Burlington*, $10; *Glenwood*, for Bible-reader in Ceylon, $10; *Grinnell*, "Busy Bees," for Bridgman Sch., thank-offering on Children's Day, $2.75; P——, thank-offering, $2; *McGregor*, for Bible-reader in Samokov, $10.89; *New Hampton*, $4.50; *Prairie City*, $1. Branch total, $66 14
Harlan, $10; *Hastings*, for Marash, $20; *Waverly*, $12, $42 00

Total, $108 14

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Austin*, for Miss Barrows, $20; *Glyndon*, $16.10; *Minneapolis*, Plymouth Ch., for Miss Barrows, $75; *Northfield*, for Miss Cathcart, $7; *Owatonna*, "Merry Hearts," for pupil in Samokov, $8.50; *Walnut Grove*, $4, $130 60

Total, $130 60

MISSOURI BRANCH.

Mrs. J. H. Drew, 3,101 Washington Ave., St. Louis, Treas. *Kansas City*, for Miss Tucker, $50 00

Total, $50 00

COLORADO.

Colorado Springs, const. Mrs. S. B. Pickett L. M., $25 00

Total, $25 00

MISCELLANEOUS.

Sale of Leaflets and envelopes, $12.51; Cash, $1.52, $14 03

Total, $14 03

Receipts for the month, $1,514 44
Previously acknowledged, 18,865 27

Total since Oct. 22, 1881, $20,379 71

Board of the Pacific.

President.

MRS. J. R. McLEAN.

Vice-Presidents.

MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW.

Home Secretaries.

MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.

MRS. H. E. JEWETT.

Recording Secretary.

MRS. S. S. SMITH.

Treasurer.

MRS. R. E. COLE.

Auditor.

E. P. FLINT, Esq.

JAPAN.

LETTER FROM MISS STARKWEATHER.

We have before us a private letter from Miss Starkweather, from which we are permitted to copy. Writing from Kioto, July 10th, she says:—

Of course you will expect to hear of school matters first, though I don't intend becoming so much of a school-teaching machine that I cannot talk anything else. It was just such a "machine" that I felt forced into almost becoming last term, that makes me say with gratitude you can scarcely appreciate, "School closed a week ago Thursday, and all is well." Our first class was graduated. Their pictures and the programme of exercises I send. They are all Christians! Pray that to the end of time every class may be at least equally good. Our examinations were on Tuesday and Wednesday, with graduation Thursday afternoon. The following day were similar exercises at the young men's school. All was arranged to be as restful as possible; for the first time the week being devoted to preparation, and this alone.

During all, Miss Parmelee, as her strength permitted, was busy packing for the steamer, which carries this letter to-morrow, 5 P. M. You can imagine the pain which the ring of the packer's hammer drove deeper into my heart, and the prayer for a calmer, deeper trust for the future which was awakened. In Miss Parmelee's room, where I must sometimes sit to take up her duty of keeping accounts, the desk I write upon is hers who must turn homeward with reluctant feet. In the center of the room is a table, a part of the estate of Dr. Adams, who, as you know, died on his zealous return voyage. The organ at the left is Mrs.

Doane's, remaining in the home-care for further instructions. Above and around are pictures of, or belonging to, Miss Gouldy and J. D. Davis' family, who little knew in what way the assignee was to go, or how soon.

It was in my heart to write you immediately after closing, but I am fortunate to be ready for the mail as now. There were the usual callers and leave-takings, and the necessary "holding-back," or follow in the way of so many others. Then I improved early the opportunity of sunning and putting away everything before the sultry rain which is upon us to-day.

We are making arrangements to go to Atago Zar (Mt.), west of Kioto about seven miles, corresponding to Hiei Zar on the east. There are supposed advantages for a change in getting the early morning sun, as we shall be on the east side, and then can be boarded comfortably a little way down the mountain; all of which is unlike Hiei Zar, where you must provide a house or tent. Mr. and Mrs. Neesima, and the other teachers, for the first time are away this summer. The matron remains. As few girls as possible — seven or nine only — will be here. The thorough strengthening of the roof, of which I wrote, has begun, and the carpenters are passing in and out as I write.

The other day I found two speculating about the white mosquito net over my bed (all the Japaneses are square, and of coarse, dark-green netting) with astonishment. One concluded it must be a Jesus net — "Jesu kayer." Last night the girls returned from meeting a little disturbed, from hearing that a repeated burglary had been attempted at our next neighbor's. Now, especially, as the staging all around the house obliges us to keep nearly all the upper windows open, they are timid, although the old lady told me she calmed herself to sleep thinking "how like heaven it was; neither shut in by day or night." Miss P. took the precaution, one or two years since, to send home for a revolver. Her father sent it with some demur about its not being exactly consistent with the message of peace she had brought. I have felt more afraid of it than of the robbers until she decided to go home, when the first thing I asked her to part with was that revolver. But in settling up accounts, there was such a draft made upon my salary for necessaries in the home, that I concluded to "trust the Lord" more fully, and have my accounts come out straight at the end of the year.

However, under the pressure of circumstances, being a guardian for others whose fears are easily aroused at this late hour, I have negotiated for the weapon.

Fires and burglaries have been very common the past year.

Several of the old families have been visited, and now repeatedly. I've thought a "special angel" must guard this house, but I hear to-day that the town's people have a belief that all foreigners carry protection of this kind, and especially the lady teachers. If our reputation has already gone out, there may be no need in future more than to give the friendly crows, who make the early hours hideous, a gentle admonition to be quiet.

About ten students have been sent out preaching this summer. There were not enough to go two and two, and some are sent out to lonely places, and deserve our especial sympathy and prayer.

Mr. Sawayama, of Osaka, you know, has been in consumption for a long time. He seems as standing on the very portal of heaven — spared to reflect a heavenly influence upon others. From the first he has been one of the most spiritual workers. Now his wife is also in consumption, and may go before him, it being of a different type. Just before and during the examinations, beginning with Mrs. Sawayama, the Christians in Osaka enjoyed a precious religious or spiritual awakening. It was greater than anything I have known in Japan, and still remains. It leads us to hope that it is the beginning of such work among all Christians. We are especially grateful to have our former teacher return from Osaka, and speak to the girls, before separating, of the work there, and of the change in his own heart. He testified most earnestly to the need of a new heart, and the daily cleansing power of the Spirit. He said: "You may have considered me a Christian, but I was not fit to be an example to you. I have honored learning more than humble faith and the new birth. I still honor learning, but may God help me ever to use it as the servant of spiritual life." He is a man of power, and has been very useful. With this first and much-needed baptism he will be a means of magnetizing others. Already that influence has begun. He is, unlike Mr. S., very strong and vigorous, and we know not what work God has for him. It has been a source of great trial that, as he said of himself, he, a leading spirit among others here, has too greatly magnified learning. They are now feeling that Kioto has less spirituality than other places. Compared with other nations, we see that the Christian family-life here is small, as from the beginning school-work came first — the opening wedge.

I know you will pray more and more earnestly for the future after this encouragement.

Who can doubt that this is a direct answer to pleading prayer? As a fruit of the Spirit's work, hearty confessions were made one to another of sins. Difficult as that may be anywhere, it is very hard here. I hear that Akamine Sar intends studying the law,

and his Japanese friends are anxious about him. I wished to send a letter, or some token, by Miss Parmelee; but as she said she knew nothing how she should be situated on reaching California, and hoped to go East early, I must be content with this.

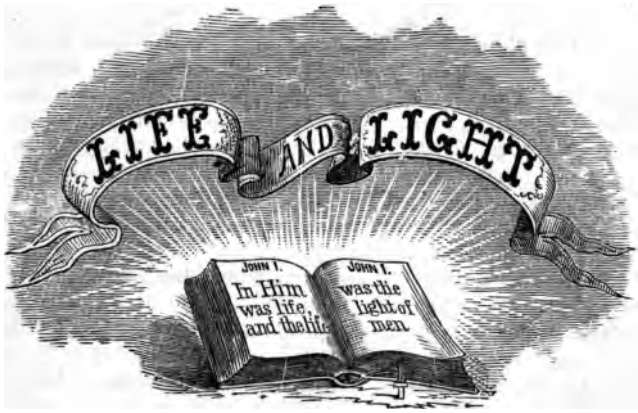
In a previous letter Miss Starkweather writes:—

A worker in Japan soon learns in theory and practice what a Japanese "sodan" is, and must plan to give much time to such a conference.

"Many people of many minds" all in one language, find difficulties enough; you can imagine the difficulties are far more numerous in two languages. The Japanese among themselves are famous for the length of such talks, requiring minute details, and long, guarded, polite phrases, so that the feelings shall not be hurt. It is such a relief that no one or two bear the responsibility of important decisions here. We held a postponed "sodan" Saturday night—the faculty and teachers, Drs. Green and Gordon, Prof. Learned, Mr. Neesima, Mr. Kato, Miss Davis, Miss Parmelee, and myself. We considered the future course of study, the engaging of another Japanese teacher, and the employment of girls from the graduating class as regular assistant teachers next year. These deliberate, time-consuming, wearing "sodans" are a great trial to the rushing American at first, but long practice and grace bring great changes. We have another "sodan" in store for to-night.

MEXICO.

A RECENT letter from Mrs. Watkins reports the health of both. "Mr. Watkins had been sick in bed for nine days with malignant chills and fever," but was then recovering. Mrs. Watkins had a warm welcome from the people. A gentleman who, in Mrs. Watkins' absence, visited Guadalajara, became so interested in the work developed there that he sent one hundred dollars to be used in the work. That the Lord has them in his safe keeping we do not doubt, nor will he fail to "make their way plain before them." The work developed in the saving of souls by them under so many difficulties will not die, and the result of the expenditure there, although not seen in buildings "made with hands," will be revealed when the books are opened, when they that are saved "shall come up out of great tribulation." They ask our prayers. Let us not forget them, nor neglect to pray that they may have the desire of their hearts in the salvation of very many more precious souls in Mexico.—*Pacific.*



FOR WOMAN.

VOL. XII. NOVEMBER, 1882. No. 11.

A VISIT TO THE DAKOTA MISSION.

BY MRS. A. C. THOMPSON.

As may be known to our readers, the writer of this article, at the request of the Board of Directors of the Woman's Board, accompanied the committee which visited the Dakota Mission, in behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions, in the months of April and May. The following account of her visit, substantially the same as the one given at the annual meeting of the Union Maternal Association, will be of interest to all: —

THAT we may understand what these native tribes are without the gospel, and what it is capable of doing for them, I will ask you first to visit with me the Indian Station most recently established, and afterward those which show the result of more protracted, faithful labor.

Let us betake ourselves, then, to Fort Berthold, the most recent station of the American Board in Dakota, situated on the Missouri River, fifteen hundred miles from its junction with the Mississippi, nearly two thousand miles north-west of Boston, and seventy-five miles south of the British line. Here, on a bluff overlooking the Missouri is an Indian village, numbering twelve or thirteen hundred people, the remnants of three tribes — the Mandans, Gros Ventres, and Rickarees. We leave the neat little mission-house, near which stands the chapel and school-house, recently finished, and, by a walk of a third of a mile, enter this crowded Indian settlement.

The first things which attract notice are streamers of bright calico, cloth, and fur attached to high poles, and floating in the wind. They are votive offerings to unknown divinities, and are designed to appease their wrath, or to propitiate their favor. Such wave, too, over their individual houses, and in large numbers in their burial-grounds.

The hovels — for they do not deserve the name of houses — which constitute the village are some of them circular, built of earth, with no opening for light or air except the door, and a hole in the middle at the top, from which the smoke may make its escape. We enter. No rude stable could be less attractive. This earth-lodge is perhaps thirty feet across, and is considered large enough to accommodate a circle of related families, although it has no dividing partitions or screens. Near the center a pole is driven into the ground, with a cross-bar attached, from which hangs an iron kettle, the cooking-utensil of the household. The rough walls are black with smoke, visible even in this dim, heathenish light. Rude bedsteads surround the lodge, furnished with furs or with dirty quilts for covering. Here and there around the wall hangs a gun, a ragged coat, or an old blanket. We step into an annex, built of logs, smaller in size, and in which are gathered at this time some of the occupants of the lodge, to enjoy the comfort of a stove which it contains. Here, on a bed in one corner, lies an old man, whom they with difficulty awaken; but when aroused he is introduced as Red Cow, a chief. He says he is sixty-eight years old; but, though now so apparently feeble, he makes his appearance at the mission-house, later in the day, decked in his toggery. Here sits an aged grandmother, tending a young infant. Did we not know that the women become prematurely old, we should think that a hundred years of care and trouble were expressed in that deeply furrowed face, those bleached locks, and shriveled hands. The lodges which are not of earth are of logs, much smaller in size than the one above described, consisting of one room, and lighted by one small window in the roof or side. These human abodes are crowded together, narrow, crooked paths taking the place of streets; and such filth abounding everywhere, that were it not for the kindly office of the Dakota winds sweeping over and through them, disease would surely sweep away the people. As we walk through the village, children of different ages and various degrees of attire, from absolute nudity, gather around.

Tall, manly figures enveloped in skins or blankets, long, black hair hanging down their necks, their heads fantastically adorned with colored handkerchiefs and feathers, and faces painted in

lines or patches with bright vermilion—such stride by us in apparent lordly indifference to the stranger, but not unwilling to impress by the display of their own magnificence. Others stand or sit in picturesque attitudes on the roofs. Over one of these roofs waves the scalp of a Sioux, taken in a skirmish a few months since: for while these natives at Fort Berthold are friendly to the whites, and boast that they have never shed the blood of a white man, they have a traditional feud with the Sioux. But why do we find so few women in the village? They are the working-class. From the time that a girl can carry a bucket of water her toils commence. The men have small, delicate hands. In the savage state they disdain all labor, esteeming it menial, and hunting, fishing, and war as the only employments befitting men. Women must, therefore, till the ground, cut the wood and bring it home, make the tent and set it up, and perform all the drudgery of domestic life. At the hour when we are visiting the village the women are some of them in the fields, planting the corn and potatoes. Soon we meet a long procession of them toiling up the hill, bags of potatoes and other provisions on their backs, just obtained at the Government building—for this is "issue day." Government is now making vigorous effort, through its agents and by the offer of plows and other agricultural implements, to rouse the men from their indolence, and remove this false pride. This effort has had its reward, and even here at Fort Berthold the plowing has been done by the men; and each year will, we trust, witness progress until the women shall be entirely released from field labors.

The sad lot of woman among the savage tribes is not, however, half disclosed until you look in upon her mental and moral degradation. With an immortal soul, she has never heard one religious truth. She cannot read. The language of these remnants of tribes collected at Fort Berthold have never, indeed, been reduced to writing, except as the missionary stationed there has, with patient effort, put a few texts of Scripture and two or three hymns into circulation in the Gros Ventres and Ree language. Without any knowledge of God and the way of salvation, the mother lives only in the wretched present, allowing her children to grow up in the heathenism of their fathers; and if death enters the circle it is as a dreaded enemy, and her wail rings out on the night air most startling to be heard.

A few hundred miles lower down on the Missouri is the mission-station of Fort Sully. It has been occupied only about seven years; but here the missionary has enjoyed the great advantages of a written language, the Dakota, with the Bible already translated

into it, and printed for circulation among the people, besides a collection of hymns and other aids in the work of evangelization. How I would like to take you, as I was taken, to the homes of these people; not crowded together in a village, as at Fort Berthold, but each family in its own log-cabin, surrounded by its garden and farm. I would like to have you see them, as I did, on the Sabbath, approaching the chapel in little groups, from various directions across the valley, all in their moccasins, the women with shawls or blankets over their heads, many of them carrying an infant on their backs and leading a child by the hand; the Christian families sitting together in the house of God, fathers and mothers, with their children between them, as attentive and reverent in manner as any among us.

But I will ask you first to go with me to the mothers' meeting, on Wednesday afternoon at three o'clock. It is their regular hour of assembling, but the chapel bell is struck, that those without clocks may know the time. The meeting is held in the house of Spotted Bear, a former chief, both he and his wife now consistent members of the church. It is a log-cabin, but thoroughly swept and clean, containing one room, with a small ante-room, used as a kitchen. A stove stands in the center of the cabin, one or two trunks, a few chairs, two beds neatly made, and a table with a pretty cloth upon it. These were the articles of household furniture; and to increase the number of seats at this time, one or two boards were brought in and placed upon chairs. About twenty women came together, some having children with them, and having come miles to attend the meeting. Miss Collins and Miss Irvine, the missionary ladies, are present; but the wife of Spotted Bear, the woman of the house, conducts the meeting. She reads the Scripture, makes comments upon it, selects the hymns, leads in prayer, and calls upon others in turn to do the same. No one asked to offer prayer declines. They are fond of music, and sing very sweetly some of our own familiar hymns translated into Dakota, with the tunes of the Moody and Sankey collection. I am asked to say a few words, which Miss Irvine interprets. Then Estelle, a tall, commanding Indian woman, who has just returned from Standing Rock, where she has been doing missionary work with her husband for three months past, makes her report. They were sent by the native Missionary Society, to which the women belonging to this meeting contribute, to carry the gospel to their heathen fellow-countrymen, and they are therefore much interested to hear her story.

Connected with this little circle are domestic histories which we, of an older Christian civilization, are spared. This woman

wishes to join the church, but cannot, because her husband is unwilling to marry her in a Christian way. She says that he is kind to her, and is the father of her seven sons, and she hopes God will some time touch his heart. Another who is present is anxious about her young daughter, for her husband is weary of the restraints of civilization, and wishes to return to his old, wild life; and she cannot bear to think of such exposure for her dear girl. Here is a grandmother, who was very strongly opposed to Christianity two or three years since, and begged her son Yellow Hawk not to forsake the religion of his fathers. But he became a decided Christian, and gently ministered to his beloved wife during weeks of suffering and decline. Sometimes he read the Bible to her, and, again, was found holding its pages open before her, because she wished to read the precious words herself. When at length she passed away, with an assured hope of immortal life,—leaving three little children, one of them an infant,—Yellow Hawk's mother said, "Now I must walk in God's way, to lead these children." A little later she stood in the chapel to be baptized and join the church, and at the same time the father presented the motherless infant. The service was concluded; but while they still lingered in the sacred place the little one, which had been very feeble from its birth, gently ceased to breathe; and little Theodore Riggs, looking on, whispered, "They gave it to Jesus just in time." It is pleasant to be able to say that the grandmother is faithful in her duty to the little son and daughter remaining. They are very punctual on the Sabbath and at school during the week, and give promise of becoming what their sainted mother would have wished.

Two hundred and twenty-five miles east of Fort Sully is Sissiton, another mission-station of the American Board. This is a large reservation, on which live some thirteen hundred Indians, scattered on farms all over these extended acres. As one evidence of the power of the gospel on these Sissiton Indians, we find here six churches, each with its place of worship and native pastor. I heard, too, of the woman's meeting, held each Friday afternoon, which I was unable to attend, and saw a large drawer full of garments made by them, to be sold in aid of the native missionary society.

One other mothers' meeting I must report. This was at Santee, on the northern border of Nebraska, where there is a large educational institution for Dakota boys and girls. The meeting was held in the sitting-room of the Dakota Home, the girls' boarding-school, where, in addition to the girls of the school, more than twenty mothers were present, many of them having come a long distance.

Mrs. Redwing, an excellent woman, took charge of the meeting, reading the last chapter of Revelation, and making some comments upon it. Others of the Indian mothers offered prayer. The singing, from the Dakota hymn-book already referred to, led by one of the lady teachers, was excellent, and heartily joined in by many present. The first hymn sung was "The Beautiful River," — very appropriate in connection with the chapter read. Mrs. Redwing came to the meeting carefully leading her blind mother — an act of filial devotion quite in contrast to the indifference with which the heathen Indians treat their aged and helpless ones. As a mother, she is happy, too, in having a very lovely daughter now enjoying the advantages of an education at Beloit, which, it is hoped, she will return to use for the benefit of her own people.

Heathen mothers within our own United States, and those partially evangelized, have thus hastily passed in review before us. Where they have not been reached by the gospel, — and this is the condition of more than two-thirds of the Dakotas, — they are as superstitious and degraded as the savages in the heart of Africa; but when brought to a knowledge of Jesus, by an experience of his love and mercy, how great the transformation! They are, indeed, still low in the scale of intelligence and civilization: like little children, they need patient instruction, forbearance, and encouragement, as they take, one by one, the weary steps out of the ignorance of centuries into the bright light which has shone upon us from childhood; but the "Dayspring from on high hath visited them, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace." There is occasion for devout thanksgiving that in the eastern part of our Dakota field, the labor of forty-five years has been so blessed of God, that this portion of the vineyard now ceases to be appropriate for a foreign missionary society.

Each of the first two stations of which I have spoken is especially endeared by the memory of a missionary wife and mother who devoted her life to the good of this people. Too early, to human view, were they called home; but they still live in the grateful affection of those whom they endeavored to lead to Jesus, and in the influence which such lives of devotion to the Master continue to exert. A small inclosure near the mission-house at Fort Sully is sacred to the memory of Mrs. Nina Foster Riggs, and on a little knoll at Fort Berthold to that of Mrs. Emma Calhoun Hall; but they, being dead, yet speak.

Our Work at Home.

WOMAN'S MISSION.

We make the following extracts from the last chapter in "Christianity's Challenge," a recent book by Rev. Herrick Johnson, of Chicago. We know the stirring words cannot fail to touch the heart of every earnest Christian woman, and it is our prayer that some careless ones may be moved to a new consecration of their lives and the spreading of this gospel in the world.

CHRISTIANITY has done great things for woman; firstly, by its doctrine of equality.

* * * The women of Christendom can hardly appreciate how they have been elevated by this gospel doctrine of equality. Everywhere but in connection with Christianity woman has been degraded, and is to-day. She has been kept in ignorance; she has been the toiler in the field; she has been secluded from society; often the mere instrument of lust; often the mere beast of burden, oppressed and enslaved at her toil; always the unhonored, the uneducated, the undeveloped; never the intelligent and trusted companion and friend. So she is now, in China, and India, and Africa, and the isles of the sea, save where Christianity has reached with its pervasive power of love and spirit of brotherhood. There, she is changing into woman, the queen of home; beloved and honored as wife and mother; at the same communion-table and the same cross as man; the intelligent sharer of his joys and griefs, his hopes and disappointments; diffusing a mild and purifying and elevating influence over all relations of life. "They twain shall be one flesh." "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." "Dwell with them according to knowledge, giving honor unto the wife, as being heirs together of the grace of life." "The woman is the glory of the man." "There is neither male nor female in Christ Jesus." Where precepts like these prevail woman's degradation is impossible. They place her neither beneath nor above man, but by the side of him, in the appointment of God; neither inferior nor superior, but different—man's other self; the complement of his being. Thus Christianity uplifts and honors womanhood, links it with manhood in all holy and beneficent ministry, and makes woman more truly womanly, as she makes room for its great gift of God.

But Christianity has done for woman great things, secondly, by

its honor of the passive virtues—meekness, gentleness, forbearance, forgiveness, lowliness, purity, unambitious love. * * * So Christianity comes to woman desiring that Christ shall be born in her; no more, indeed, after the flesh, but after the Spirit. This is her heavenliest privilege. Then, with sense of her indebtedness, Christianity bids her go forth, with the patience of love and the spirit of sacrifice, to give this Christ to others.'

What higher mission and grander work has woman than this: to be filled with gratitude for the outward benefits of Christianity, sensible that she owes everything to this gospel of the Son of God, to welcome to her heart the brooding Spirit, through whose overshadowing Christ may be born to her, and then to go forth with Jesus in her heart on a ministry of love and mercy, breaking her alabaster box of precious ointment for the sin-smitten and sorrow-laden, so that they, too, filled to overflowing with the fragrance of Jesus, may carry her dear anointing to their burial! O for such womanhood, unwilling simply to he lapped in the folds of a silken and easy life, caring not to be called fashionable, content to be called blessed; willing to lose a thought of self, of finery, and pleasure in an earnest effort, with a passion of love and a patience of hope to relieve and heal the sorrow and the vice of the world. O for such women, ambitious not to vote, but to be; not to make additions to political rights, but to acquire personal and moral worth; not to have more authority, and to be a power like force, but to have more influence, and to be a power like love. Is this deemed a mission without honor, and unworthy of woman? Then unworthy was the mission of the Son of God; for this was his. He came not to be ministered unto, but to minister; not to save himself, but others; not to conquer and possess by the might of mere power, but by love and sacrifice.

We have such womanhood, but we have, alas, much that is anything else. "Society" is woman's expression of certain ideas, for society is measurably under her control. We have women ambitious to queen it there, even at the expense of their children and their souls; whose idea of hospitality is an unlimited table, and exhibition of plate and furniture, and a round of airy nothings, and dreary emptiness of talk; whose idea of marriage is, not that it is the most solemn of all contracts between two human souls, of which God is the perpetual witness and judge, but, instead, a sham show for the benefit of the public, parading one day as millionaires, even though to sink back to debt and obscurity the next; whose idea of home is, not a sphere of order, and love, and law, hallowed and peaceful, but a place for living, a base of supplies,

a dry-dock for repairs, a peg on which to hang appearance, if not the reality, of wealth.

Oh that woman would end all this, and exalt womanhood by being true to herself! She has a great work to do—a mighty work; and before her, just now, God sets an open door. Within her reach are possibilities of influence unbounded. Of all the forces, physical, mental, and moral, the moral are the mightiest; and art and poetry in all the Christian ages have personified the moral powers by women. Christianity is lifting these to higher and higher place. The world is destined yet to think far more of love, and patience, and gentleness, and the suffering spirit of sacrifice; and far less relatively of authority, and force, and the might to win bloody battles. The courage to endure, shall be prized increasingly above the courage to fight. The laureled and trumpeted winners of victories, the world's garlanded heroes, shall yet be those who conquer by deeds of faith and generous ministry; by love that asks not, but gives and suffers by deathless patience; the out-reaching and self-denying of womanly hearts, daring to be singular rather than to be untrue.

I stand amazed before the revelations of the last decade of years as to how a woman may help Christ's kingdom to come. What unused and unguessed resources have been lying hid, that this "woman's work for women" has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day; and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born. It looks, after all, as if the strategic point in the warfare for this world's supremacy were the heart of woman. That won, the family is won; and when "up goes the family, down goes heathenism." To secure a change of levels like this, to bring about the uplifting of womanly hearts, woman, surely, has peculiar adaptations. In this business there are paths where her feet are already shown to be the swiftest; needs, she, by all odds, is the fittest to meet; ministries it has already been her abysmal joy to share. For this business the Marthas and Marys, the Tryphenas and Tryphosas, the Phebes and Dorcases, must be multiplied as the drops of the morning.

The world waits for such women. The field opens, the hour strikes. Women of America, "beneath the cross, or never!" There only can you be crowned and wedded. First, your hearts to Christ; then, Christ born in them, and a constant dweller there, then forth upon your mission to find room for the gift of God in the great heart of the world. You can do nothing! You can do everything; you can give, and serve, and pray. You can give self-

denyingly, you can serve lovingly, you can pray conqueringly. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial, and love, and faith; and so, in the sight of God, they were of great price. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow, He said, "She has cast in more than they all." Of Mary, with her alabaster box of ointment, He said, "She hath done what she could." And to the praying Canaanitish mother, He said, "O woman, great is thy faith; be it unto thee even as thou wilt." The human suppliant had power with God, and the Creator said to the creature, "Thy will be done." Surely such giving, such service, such prayer, is possible to every woman. It is not the greatness of it but the spirit of it that tells. O ye women, whether of affluence or poverty, whether of high place or low place, whether old or young, go at the call of Christianity and do your woman's work. There are treasuries of the Lord that wait your mites; there are alabaster boxes you may break for Jesus, if not upon him. There are daughters, O how many, this wide world over, in Christendom and heathendom, with evil possessions, whom you, by faith, may bring to Christ for healing.

"Henceforward, rise to all
The sanctified devotion and full of work
To which thou art elect forevermore."

"Rise
To thy peculiar and best attitudes
Of doing good, and of enduring ills."

"If woe by thee
Had issue to the world, thou shalt go forth
An angel of the woe thou didst achieve."

"A child's kiss
Set on thy lips shall make thee glad.
A poor man served by thee shall make thee rich.
A sick man helped by thee shall make thee strong:
Thou shalt be served thyself by every sense
Of service which thou renderest."

CEYLON.

LETTER FROM MISS LEITCH.

The following letter from Miss Leitch was written from the Pulney Hills, where she had gone for needed rest. Of the meeting of a native missionary society and a concert which occurred just before she left Ceylon, she says: —

* * * LET me tell you about the meeting of the Evangelical Society and the concert. Both were held on the same day — the 1st of June — at Batticotta Church, the largest one in the mission. All the morning the church and the mission compounds were gay with the arrival of crowds of happy people in horse-bandies, ox-bandies, and on foot. The men were dressed in flowing white, and the women in gay-colored robes, and there were a great many little children. These, with the boarding-school girls all in white, like vestal virgins, the young men from the college, the high-school, and training-school, with the unmistakable wide-awake air peculiar to college-boys, made a very pretty picture.

It was an all-day meeting, and both the forenoon and afternoon sessions were full of interest. The audience was a fine one — over six hundred men, four hundred women, and several hundred children. As I sat on the platform, to play the organ, I had a good view of their faces, and a more intelligent gathering of people I never saw. Of the one thousand and twelve communicants in this mission there are only about thirty who cannot read. Most of this audience had been through the higher schools, and were well educated. This society, as you may know, is a native missionary society, which carries on work in the neighboring islands. For the past year the funds raised, mostly from native sources, amounted to 872.13 rupees, or about $436.06. On this day the mat-collection came to one hundred and fifty rupees. The report of work done in the island by one pastor, one catechist, and several day-schools during the year, were encouraging, A fine large map, twelve by sixteen feet, of the seven islands, the field of the society, drawn by the secretary and hung before the audiences, was an appeal through the eye to the heart. The addresses by the four native speakers were very good; and those by Rev. W. W. Howland, of Oodooville, and Rev. J. C. Chandler, of the Madura Mission, were specially interesting. At the afternoon session the Lord's Supper was administered to perhaps six hundred communicants.

As the concert was to be the same evening, about two-thirds of the people stayed to attend, and the native Christians of the Batti-

cotta Church most kindly and generously provided for all an abundant meal of rice and curry, at a cost not far from one hundred rupees. It was their own plan, and carried out with true hospitality, and with the putting aside of caste prejudices, which was a real triumph of grace. In the meantime, bandies from all

AMERICAN MISSION CHAPEL IN THE PULNEY HILLS

directions and crowds of people began to arrive for the concert. The church was brilliantly lighted; the organs and choirs of singers were arranged in the center, and the rest of the large church was filled with every available seat that could be obtained within a circle of three miles. The people poured in until every

seat and every inch of standing-room was taken, and then overflowed into the road. More than two thousand people were present. The singers, in all, numbered over one hundred, being the two girls' boarding-schools, the medical and training-schools, and

AMONG THE PULNEY HILLS.

the college, with some little children from Manepy and Oodooville day-schools, who sang some songs specially adapted for infant voices. For instruments, we had two organs, played by Mr. Chandler and myself, three violins, one flute, bagpipes, — native make, — drum, and cymbals. When all the instruments and all the voices

came in on the four chorus pieces it was very stirring. There were no failures, and everything passed off better than I expected. The little children from Manepy sang out as sweetly and clearly as little bells, and were repeatedly cheered by the audience. The thirteenth lyric, sung by three tiny boys, between six and seven years old, with two older boarding-school girls from Oodooville, and a violin accompaniment, played by a boy about eleven, was very prettily rendered. The whole thing represented a conversation between a mother and child about the slaying of the infants by Herod and the escape of Christ into Egypt. The tenth lyric, which was very long, and more like an oratorio, and contained twenty-four different movements or tunes in four different keys, was sung by the boys of Jaffna College. The audience was very quiet and attentive throughout, and we felt that they spent an enjoyable and profitable evening. To the multitude of heathen present a pleasant and attractive phase of Christianity was presented, and the sweet story of Jesus told in song could not fail to open a door in some hearts.

The same evening we, with Mr. Chandler and his singers, went on board the boat for India. At our last helpers' meeting in Manepy, when they knew we were going, instead of being discouraged, they gathered around us, and said: "Now we will do our very best when you are gone. We will keep up the moonlight meetings and the school-work just as it is going on now, and you will find everything all right when you come back." We have had some very good letters from them since we reached here. We landed at Negapatan, in India, about noon on the following day, and left in the six o'clock train. Train! Was it not grand to feel one's self flying away, propelled by steam once more! It was a beautiful moonlight night, such as only those in the tropics know, and I sat hour after hour watching, as we flew on and on past trees, and fields, and towns, intoxicated by the swift motion, and the wild, free, glad feeling which it brought, as if some heavy burden had been dropped — an anchor cut, a cage-door opened, and I, a white-winged ship or a bird, was flying before the wind. Do you remember George MacDonald's poem in his story of "Wee Sir Gibbe"?

> "Rin, burnie! clatter!
> To the sea rin," etc.

It quite expressed my feelings at the time.

* * * In the morning we found ourselves passing through an interesting country. I could hardly realize that I was in the great country of India — this strange, this storied land. Here were great waving fields of maize, and in the center of each, on a raised scaf-

folding, was a watchman, standing all the day through, to scare away the flocks of birds. * * * In the few weeks since we came I feel that I have gained a great deal. The work, with all its responsibilities, was rather heavy for young shoulders, and the Tamils, looking up to me, and in their too-polite way calling me "Most gracious and honored madam," were making me an old woman before my time.

Coming up through the hot plains of India, what a joy it was to catch sight of these glorious mountains, towering up between seven and eight thousand feet, and to think of the cool, clear, invigorating atmosphere inswathing their tops. It is a comfort to know that there are such cool places in this hot land. How delightful it was to see mountain scenery again, after two years and a half on an absolutely flat plain — for I was cradled in the lap of the grand old New England hills; and in sight of my home, stretching away to the east, were the peaks of the White Mountains — snow-capped for nine months in the year — the Delectable hills of my childhood. Like Pollock's peasant, I thought the hills that girt me round "the world's extreme.'

These mountains ascend almost perpendicularly. We were carried up, as the custom is, in chairs borne upon the shoulders of four coolies. They go, in a zig-zag path, right up the side of the mountain, the whole length of which, from base to top, is twelve miles. We started from the foot at about four o'clock in the morning.

How delightful it was to hear again the sound of roaring mountain brooks dashing over the stones; and how good the pure, cold water tasted! What a luxury! I had forgotten that water could be so cool, or taste so refreshing.

How can I describe to you the delights of that cool, misty morning? The fresh mountain air fanned our brows. The birds overhead, as if in rivalry to the singing brooks, broke in melody: every little throat seemed bursting with song. The mountain-tops loomed up majestic and mysterious in the mist.

Now we came into the heart of the jungle, and great forest-trees, many of them entirely strange to me, stretched out their large arms over us, their stateliness relieved by the many kinds of creepers that in tropical luxuriance ran and clambered everywhere, making the thickets dense and shady; and underneath I spied the most beautiful kinds of ferns. They say there are fifty, some say eighty, different varieties of ferns in these woods. Strangest of all, to me, were the huge tree-ferns tossing their giant plumes.

Nature here constantly fills me with wonder at her lavishness.

There were many wild-flowers. I began to count, and before we reached the top I had counted over fifty different varieties and kinds. Many of them were entirely new to me, and very curious. Others were those which I had been accustomed to see growing in hot-houses, but now for the first time saw growing wild—begonias; every variety of geraniums; roses, white, climbing, and yellow; and great white, fragrant lilies.

Here, on the very summit of the mountain, our mission has a home, a little cottage, and from the front veranda we can look way down upon the plains—seven thousand feet. It is a grand sight to see the clouds gathering and rising below us, and the lightning, in a storm, glittering and flashing at our feet, and we here, high and calm above it all. The sunlight gilding the mountain-tops about us, and the play of sunlight and shadow on their slopes, is very charming. Below us, at the north, and only a few rods away, the ripples are laughing and sparkling on a charming lake three miles in circumference, where we mean to have a boat-ride soon. To the south-west is a beautiful cascade, that goes winding down the mountain-side—a stream of molten silver. At one time it falls over a precipice of a thousand feet, and falls in feathery spray at the foot. In the midst of this grandeur, and sublimity, and beauty, one seems to come very near to God, and to be filled with adoration at the thought of his power, and wisdom, and love.

Young People's Department.

HINDU WIDOWS.

BY ONE OF THEMSELVES.

When a husband dies, the wife suffers as much as if the death-angel had come for her, also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers; a class who are kept up for this purpose), are in waiting, and as soon as the husband's last breath is drawn they rush at the new-made widow and tear off her ornaments. Ear and nose-rings are dragged off, often tearing the cartilage; ornaments plaited in with the hair are torn away; and if the arms are covered with gold and silver bracelets, they do not take the time to draw them off one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two. It matters not to them how many wounds they

inflict: they have no pity, not even if the widow be a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow: one from God, and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then on the arrival of the fatal news all this is done. At the funeral, all the relatives, men as well as women, have to accompany the corpse to the burning-ghat. If they are

A HINDU BURNING-PLACE.

rich, and have carriages, they must not use them, but must all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow, led by the barbers' wives. They take care that at least two hundred feet intervene between her and any other woman, for it is supposed that if her shadow falls on any (her tormentors excepted), she will also become a widow; therefore no relative, however much sym-

pathy she may feel in secret, dare look on her face. One of the rough women goes in front, and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arrived at the river, tank, or well where the body is to be burned, they push her into the water, and as she falls so she must lie, with her clothes on, until the body has been burned, all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet things she must trudge home. It matters not what the weather is, in a burning sun, or with an icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the *suttee!*

Many are happy enough to die in consequence of these sorrows; for however ill they may become no care is taken of them, or medicine given.

I once went to a funeral (before I was myself a widow) where the burning-ghat was three khos (about six miles) from the city. It was the hottest month of the year, and though we started at sunrise, we did not reach home again till 3 P. M. I shall never forget how we women suffered from the hot, blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character: the women with her might have given her water if they had liked, but they would not.

At last she fell; but they pulled her up again, and dragged her on; told her not to give way, she was not the only widow, and taunted her, when she wept, with wanting a husband. When she had no strength left even to crawl, they dragged her along like a bundle of clothes.

On arrival at the house, she was flung on to the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine, but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity, and slipped in with a vessel of water. The widow ran at her like a wild creature: I cannot describe how she behaved. At first she did not recognize her friend; she drank, and drank, till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and embracing them, said, "Oh, sister, I will never forget what you have done for me! You are my God — my second creator! But go

away quickly, I pray, that no one may find out what you have done, or we shall both suffer. I promise I will never tell of you."

For fifteen days after a funeral, the relatives must eat and drink but once in the day (twenty-four hours); but the widow must keep

YOUNG HINDU WIDOWS.

this up for a year, with frequent fasts. When she returns from the funeral, she must sit or lie in a corner, on the ground, in the same clothes she had on when her husband died, whether still

wet, or by this time dry. Now and then one of the barbers' wives comes and looks after her; or if she is poor, and not able to pay

HINDU WOMEN.

for their further *kind* attentions, she must sit alone. Oh, cruel place! Each widow knows you well, and remembers you with

bitterness! Separated from her husband, though she lives she is not alive! Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone, and must not speak to any one, they are near, and talk at her in this way. Her mother says: "Unhappy creature! I can't bear the thought of any one so vile. I wish she had never been born." Her mother-in-law says: "The horrid viper! she has bitten my son, and killed him; now he is dead, and she, useless creature, is left behind." And this, even though the speakers may themselves be widows. Every indignity that the tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

O God, I pray thee let no more women be born in this land!

They have no pity. Only those who have been through this know what it is. You must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

O Lord, why hast thou created us to make us suffer thus? From birth to death sorrow is our portion. While our husbands live we are their slaves; when they die we are still worse off. But they have all they wish here, and promises for the life to come.

The thirteenth is a bad day, though the widow may then take off the clothes she has worn ever since her husband died, and may bathe. The relatives all gather, and lay rupees before the widow, which are supposed to be a provision for her for life. They do not spare their reproaches. If the rupees are given to any large sum, it is taken care of by some relative, who doles it out.

Six weeks after the husband's death the widow must again put on the hated clothes she wore for those thirteen days [abhorred garments! If a widow catches sight, by chance, of them, she shudders as if a fresh widowhood were hers], and then, if possible, she must go on a pilgrimage to the Ganges, and after bathing there, the clothes may be thrown into the river.

Why do the widows of India suffer so? Not for religion, or piety. It is not written in our ancient books. In none of the Shastres or in the Máhébarát is there any sign of this suffering. What Pandit has brought it on us? Alas, that all hope is taken from us! We have not sinned; then why are thorns instead of flowers given us?

Thousands of us die, but more live. I saw a widow die, one of my cousins. She had been ill before her husband's death. When he died she was too weak to be dragged to the river; she was in

a burning fever. Her mother-in-law called a water-carrier, and had four large skins of water poured over her as she lay on the ground. The chill of death came upon her, and after lying alone and unattended for eight hours, her breath ceased. Every one praised her, and said she had died for love of her husband.

We are aghast at the great number of widows; how is it there are so many? The answer is, that if an article is constantly supplied and never used up, it must accumulate. So it is with widows; nearly every man that dies leaves one, often more: so, though thousands die, more live on.

The English have abolished *suttee;* but, alas! neither the English nor the angels know what goes on in our homes. And Hindus not only don't care, but think it good!

I am told that in England they comfort the widows' hearts; but there is no comfort for us.

The foregoing has been translated from the Hindu, in which it was written by a young widow, who finds some solace in writing down her feelings. This is done in secret, because, in the first place, none care for them, and, in the second, detection would bring punishment.

After relieving her bursting heart, she locks up what she has written in a trunk. Her trunk is quite full. What a record it contains, if we could but unfold it, of pain, indignity, and tears! It is a joy to the writer that, at last, she has an opportunity of letting her thoughts be known to some beyond her prison-walls.

Sisters! these things are going on now, all over India. Every day the number of widows is added to. It is not often that the sighs and groans, smothered in the dark houses in India, find a voice to tell, in burning words, of the sufferings that are crushing living hearts. Can we not rouse ourselves to do something more than we are now doing?—*Female Evangelist.*

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1882.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Machias, "Umzumbi Circle," $5; Deer Isle, Aux., $6.10; Caais, Aux., $11.05; Brownville, Aux., $5; Camden, Aux., $10, $37 15

Norway.—Mrs. Mary K. Frost, 2 00

Total, $39 15

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Aux., $22; "Carrier Doves," $10; Miss C. M. Boylston, $25; Miss S. F. Boylston, $25; Atkinson, Aux., $14; "Flowers of Hope," $11, const. L. M. Mrs. Martha V. Hazen; Alton, $1; Chester, Aux., $30; Claremont, Aux., of wh. $25 const. L. M. Miss Susan L. Bond, $40; Concord, a friend, const. L. M. Mrs. Harriet W. Damon, $25; Candia, Aux., $12.50; Bristol, Aux., $8; Derry, 1st Cong. Ch., "Young Ladies' Circle," $50; Dover, Aux., $80; Durham, Aux., $5; Exeter, Aux., $35.20; 2d Congregational Church, Summer S. S., $4.65; Francestown, Miss Mary Pettee's S. S. Cl., $3; Goffstown, Aux., $20; Greenfield, Aux., $18; Greenland, Aux., $15; Greenville, $8.50; Hillsboro Bridge, Aux., $4.50; Hopkinton, Aux., $6.50; Keene, 1st Cong. Ch., Aux., $7; Mrs. Horace Wood, const. self L. M., $25; Kensington, Mrs. Annie Hobbs, $3.50; Laconia, Aux., $13.35; Lebanon, Aux., $52.90; Lisbon, Aux., $18; Kingston, Aux., $13; Manchester, Franklin St. Ch., Aux., $200; Hanover St. Ch., Aux., $85; Mason, Aux., $14; Milford, Aux., const. L. M's Mrs. C. H. Taintor, Mrs. Humphrey Moore, $50; New Boston, Aux., $11; No. Chichester, Aux., $4.30; Northampton, Aux., $16.50; Peterboro, Aux., of wh. $25 const. L. M. Mrs. Geo. Dustan, $34.53; Pittsfield, Aux., $20.10; Portsmouth, Aux., $86.25; "Mizpah Circle, $5; Raymond, Aux., $2.60; a friend, $5; Salmon Falls, Aux., $7; Seabrook and Hampton Falls, Aux., prev. contri. const. L. M. Mrs. Frank Haley, $12.50; So. Newmarket, "Forget-me-nots," $7; Stratham, Cong. Ch. S. S., "Little Helpers," $2.14; Tamworth, Aux., $5; Temple, Aux., $8; Walpole, Aux., $12.50; Wilton, Aux., $45; Winchester, Aux., $16.50; Wolfboro, Aux., $23.50; "Newell Circle, $5, $1,285 02

Fitzwilliam Depot.—Cong. Ch., 32 25

Hillsboro Centre.—Friend, 4 00

Mount Vernon.—Aux., 22 40

Total, $1,343 67

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. West Brattleboro, Aux., $11; Bakersfield, Aux., $6; Royalton, Aux., $16.70; So. Hero, Aux., $52; Middleton Springs, Aux., $6; Norwich, Aux., $2; West Glover, Aux., $15; "Mission Circle," $2; Woodstock, Aux., prev. contri. const. L. M. Mrs. Caroline Munger, $13; "Franklin Soc'y," $3; Sheldon, 50 cts.; Montgomery, 50 cts.; Essex Junction, Mrs. Mary M. Seaton, prev. contri. const. self L. M., $10; Sharon, Aux., 14.50; Burlington, Aux., $15. Expenses, $10, $157 20

West Derby.—Mrs. John Frazer, 5 00

Total, $162 20

MASSACHUSETTS.

Ayer. — Mrs. Batchelder's S. S. Cl., $1 00

Berkshire Branch. — Mrs. S. N. Russell, Treas. Stockbridge, Aux., const. L. M's Mrs. C. A. Dresser, Mrs. D. R. Williams, $50; Dalton, Aux., $18.80; Hinsdale, Aux., $13.57; Gt. Barrington, Mrs. A. M. Brinsmade, const. L. M. Mrs. Mary Peet Cass, $25, 107 37

East Falmouth.—Aux., 8 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. West Newbury, 1st Ch., Aux., $10; 2d Ch., Aux., $25; Rowley, Aux., $25; Groveland, Aux., $25, 85 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., $9.75; Greenfield, Aux., $10.29; Sunderland, "Wayside Gleaners," $3.65; Ashfield, Aux., $46; Bernardston, $21, 90 69

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. "Hatfield Gleaners," $20; Aux., $88.60; Westhampton, Aux., $50; Northampton, Edwards Ch. Div., $23.22, 181 82

Lincoln.—A friend, const. L. M. Mrs. Edith Allen Hartwell, 25 00

Lowell.—Kirk St. Ch., Aux., of wh. $25 by Miss Sarah H. Stickney, const. L. M. Mrs. William H. Spalding, 86 53

Ludlow.—A friend, 1 95

Middlesex Branch.—Mrs. E. H. Warren, Treas. Framingham, Plymouth Ch., Aux., prev. contri. const. L. M's

Mrs. Sally N. Brewer, Mrs. Ann E. Hastings, Mrs. Emma D. Daniels, $27; Natick, Aux., $20; "Young Ladies' Mission Circle," $20, $67 00

So. Attleboro.—S. S., 15 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, 2d Ch., $100; Longmeadow, Aux., $24.75; Chicopee, 3d Ch., $9.47; Westfield, 2d Ch., Aux., $35.12; Springfield, 1st Ch., $10, 179 34

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. S. B. Shapleigh, $5; Roxbury, Eliot Ch., $15; Chelsea, 1st Ch., $50; Allston, "Whatsoever Band," $18; Auburndale, "Children's Mission Circle," $15; Walpole, "Young Harvesters," $55, 158 00

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Medford, Aux., 100 00

Worcester.—David Whitcomb, in memoriam, 500 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Spencer, Aux., $20.77; weekly offering, $89.23; Clinton, Aux., $18.12; Millbury, 2d Cong. Ch., $35; Whitinsville, Aux., of wh. $50 const. L. M's Mrs. William Kendall, East Douglas, Miss Bessie Thurston, $124, 287 12

Total, $1,893 82

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Woodstock, prev. contri. const. L. M's Miss E. Lizzie Carroll, Mrs. Sarah A. Woodward, $40; "Mission Circle," $10; Stonington, 1st Ch., $5; 2d Ch., $9.76; New London, 2d Ch., const. L. M's Miss Edith C. Harris, Miss Ruth H. Bond, $50; Pomfret, $10; "Thompson Mission Circle," $26.50, 151 26

East Windsor Hills.—M. C. R., 5 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Simsbury, Aux., $15; Bolton, "Girls' Mission Circle," $5; Enfield, King St., "Workers and Winners," $10; Terryville, "Willing Workers," $5; Andover, $18.08, 53 08

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, of wh. $25 fr. Miss Marcia Beardsley, const. L. M. Miss Clara T. Davis, $174.63; Colebrook, "Cheerful Givers," $3; East Haddam, of wh. $25 fr. Mrs. E. T. Reed, const. L. M. Mrs. A. W. Tyler, $45; Gaylordsville, "Earnest Workers," $20; Greenwich, of wh. $70 fr. "Light-Bearers," $110; Higganum, "Shining Stars," $8.50; Kent, "Star Mission Circle," of wh. $25 const. L. M. Miss Mary A. Hopson, $45; Litchfield, of wh. $40 fr. "Daisy Chain," $25 fr. Miss Louise Deming, const. L. M. Mrs. M. B. McLaughlin, $25 fr. Miss Clarissa B. Deming, const. L. M. Miss Mary L. Phelps, $162.20; Middletown, 1st Ch., $30; New Haven, Davenport Ch., $60; North Cornwall, $3.80; Salisbury, $15.05; Saybrook, $35.96; Sharon, "Busy Bees," $50; Stanwich, "Mission Circle," $15; Wallingford, $41.83; Waterbury, 2d Ch., "Young Ladies' Mission Circle," $45; Westchester, $14; Wilton, "Light-Bearers," $5, $883 97

Total, $1,093 31

NEW YORK.

Buffalo.—Sarah A. French, $5 00

Total, $5 00

OHIO.

Springfield.—Anna M. Rice's S. S. Cl., $1 65

Windham.—"Young Ladies' Mission Band," 24 00

Total, $25 65

MINNESOTA.

Hancock.—S. S., $4 00

Total, $4 00

CANADA.

Sherbrooke.—Mrs. Archibald Duff, $5 00

Total, $5 00

FOREIGN LANDS.

England.—Mrs. E. H. Ropes, $10; a friend, $25, $35 00

Total, $35 00

General Funds,	$4,606 80
LIFE AND LIGHT,	174 95
Weekly Pledge,	1 72
Leaflets,	7 76
Total,	$4,791 23

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

TURKEY.

A VISIT TO ZEITOON.

BY MISS MINNIE BROWN.

[CONCLUDED.]

SATURDAY afternoon we called on some families here, at their equest. Mameek Baji went with us, to translate. The moment 're entered a room, the men came in to entertain us and the 'omen all scampered. We told the men we wanted to see the 'omen; but they kept saying that it was not their custom. They old us how the missionaries had saved them; expressed a strong esire that missionaries would come and live among them, start chools, etc.; said they were ignorant, and their customs bad; but ow could they improve if we only passed through there occaonally? It would be almost impossible to live there in summer; is bad enough in the winter. The odors and filth are horrible. esides the men of the house who entertained us, quite a company athered near, as a Frank lady has scarcely ever been seen in this uarter. At most of the houses, coffee was offered us. Everyhere we were treated with respect.

One afternoon we called on Babik, formerly a great robber-chief, 'ho, a few days before, had fallen from the rock and broken his g. He is a very powerful-looking man, but since his pardon as for the most part refrained from his former lawlessness. Mr. Iardin carried him some oranges, and tried to persuade him to end his boy to the Protestant school. This he promised to do. 7e were treated to some delicious honey, thin bread, coffee, and rapes. The sides of the room in which we were received were dorned with guns, daggers, knives, and other weapons taken 'om the Circassians. Very likely many bloody crimes had been lanned in that very room, as it had been the general rendezvous f the band in former days.

Every evening quite a number of Protestants came in, with some rmenians, and spent the time in talking over various matters. efore they went home, we always had a hymn and prayer. Saturay evening the Armenian society loaned us their organ, which rrived last fall from America. Miss Doane played for our visitors, to their great pleasure.

Sunday was a busy day. Services occupied most of the time. As soon as we were through breakfast we hurried off to Sunday-school. The room used as a church is not very large, but was already packed. After the opening exercises, circles were formed from the adults, and some time was given to the lesson. Soon the door opened, and a company of little boys and girls came in, with their teachers. The older people crowded a little closer to each other on the floor, and the little boys jumped over the fence which separates the men from the women, and took the places left vacant. The girls recited passages from the Psalms, and sang a hymn. The boys afterward did the same, and had a catechism exercise. At the close, Miss Doane played "Jesus, lover of my soul," "I want to be an angel," and other hymns for them. At eleven o'clock we went home for dinner; but at noon Miss Doane and I returned to the church, and I held my first meeting for the women. About forty were present, who paid strict attention. I spoke in Turkish, and the Bible-woman translated sentence after sentence into Armenian. At the general afternoon service Mr. Marden preached, several children were baptized, and a number of men and women — nine, I think — were received into the church. Quite a number of the Armenian society were present, by special invitation, and Mr. Marden improved the opportunity to explain what Protestantism is in its essential doctrines, and gave a good earnest talk, right to the point. After the sermon followed a communion service. A great crowd of Armenians and others stood on a roof outside, many with their faces pressed closely to the bars of the windows, listening intently. For once in their lives, at least, they had a chance to hear the gospel-message in words which they could understand.

After the close of the services, as there was such a crowd present who had never heard an organ, Miss Doane played for some time. The people joined in, and sang lustily. Monday, Mr. Marden was busy with church and other matters, while we had more calls to make, which occupied most of the day. Tuesday morning we folded up our traveling-bedsteads, packed our saddle-bags, and prepared to start for Marash. Quite a crowd gathered to see us off. Our horses were led down the rocky streets, and we followed on foot till we came to a level place, where we might safely mount. At the foot of the rock on which the city is built we took leave of our friends, who thanked us warmly for coming, and gave us many injunctions not to forget Zeitoon.

MICRONESIA.

LETTER FROM MISS CATHCART.

We have room for only brief extracts from a long journal-letter from Miss Cathcart.

KUSAIE, Jan. 10, 1882.

QUITE an event for this little island has occurred. Last Friday a whale-ship came to Lela. It was less than a month from San Francisco. All the news we obtained was from a handful of papers which the captain sent. The latest date was December 6th. It does not seem that we are so very far out of the world, after all.

School opened yesterday — "Refreshing balm for human woes." I am always happy in the school-room, and never think of being lonely. To-day we were learning to sing "Home over there," and all grew quite enthusiastic over it. The Kusaians are very sweet singers, with much of the plaintiveness of the colored people in the South. They enjoy learning English pieces very much, and are never known to get out of tune. I can but feel that, next to the gospel itself, sacred music comes in as a civilizing, Christianizing influence. I try to teach our pupils one hymn a week. We have an organ in the school-room, which is a great help. I write the words on the blackboard, and we read them over and over, giving the meaning, so far as we can, in the language of the natives.

March 1.—School closed February 24th, for a rest of two weeks. Dr. Pease has been hard at work, with the boys, enlarging the clearing, preparatory to planting *taro*. After a time there will be an abundance of provisions raised on the place for the school. There is great need for a girls' school, to prepare wives and real helpers for the native pastors. It hardly seems right that these boys, who spend several years in comparatively civilized homes, and are trained in habits of neatness, should have to marry those who know not how to make such homes in the fields of their future work. It will certainly diminish their usefulness. We are hoping and praying that this may not be, but that He who holds in his control the wealth of the universe and the hearts of all his children, will provide means for establishing such an institution, and incline some of his people to come and carry on the work.

March 13.— Last Thursday, just after daybreak, we heard, "Sail ho!" It was a schooner from the Gilbert Islands, which brought letters from Mr. Taylor containing cheering news. The condition of the work there is encouraging. The school prospers. Fourteen were received into the church at Apaiang. The King of Ahamama has put away all but one of his thirty-four wives, and giyen in his name as a seeker after truth. Mr. Taylor also says that he has

heard that there is a mail at Jalnij—only three hundred miles away, instead of three thousand, but the whole distance is ocean. Is it not a comfort to know that in the "sweet by and by" there will be "no more sea"?

April 27.—How little we know of what is coming to us. Yesterday, as we were returning from a visit to the king, we were told that Mr. Taylor and the mail were here. We forgot, for the time, the deliberate walk of the equator. The first thing I did was to carry my letters home, look them over, and take out those from family friends, dreading to open them, lest some of the loved ones had passed to the home above. All were well in December. Though so glad to hear from home, the news of the revival at Honolulu filled me with greater joy than anything else. It is a blessed work, and one we had expected to hear of.

PACIFIC OCEAN, *May* 12.—When I finished my letters at Kusaie, I had not the least idea that I should accompany them the first four thousand miles, and spend upon the ocean the first anniversary of my chosen exile from home and friends; but so it proved. Only the day before the vessel sailed, Mrs. Snow decided that she must go to Honolulu now, instead of waiting nearly a year for the "Morning Star." Of course the rest could not decide for her. It was she who must suffer with weakness and heat, and for the want of the variety of delicacies that an invalid needs so much. Nor could we know that at any future time she would have strength to go. Of course we could not think of her going alone, so I arranged things as best I could, and on the afternoon of May 3d we sailed. The first thing was to go on the reef; but we were soon safely off, and the setting sun found us borne out to sea by a steady trade-wind. The "Julia" is a stanch little craft. There are no accommodations for lady passengers, but the captain very kindly built us a room, six feet square, on deck, which is very comfortable. All are kind, and everything is done for us that can well be. We have quite a missionary company on board: Mr. Taylor and three children, Mrs. Snow and myself, seven Hawaiians, and several children. We spend very pleasant days. Mrs. Snow and I have our papers for six months. I read to her when she wishes to be in our room, and when on deck, Mr. Taylor reads or talks to her. I enjoy, too, helping some of the Hawaiians to learn the English language. We spend an hour or more a day in reading.

May 24.—Three weeks to-day since we started, and, with calms and contrary winds, the prospect for meeting the "Star" is very discouraging. I did not know how strongly my sympathies were already entwined around our school, till I was called to leave; nor

had I any idea that the people had become so strongly attached to me, till men and women gathered to bid good-bye, say how sorry they were to have us go, and assure me they should pray for my return on the "Star."

HONOLULU, *July* 8.—We reached here, after a forty-nine days' voyage, to hear, as the first news, that the "Morning Star" sailed the day before, carrying supplies and six months' mail. Words fail to express my sadness, I did so wish to be on my way back to my work, and I longed, also, to hear from home and friends. But I know this change in my plans comes from a loving and wise Father, and I dare not rebel. Mrs. Snow, Mr. Taylor and children all left for the coast this week. Mr. Hallenbeck, who labored here in the revival last year, is again holding meetings, and a good number, both of whites and of natives, are turning to the Lord. At some of the prayer-meetings for native women, as many as a hundred or more are present. After the meetings close here, Mr. Hallenbeck, accompanied by both white and native helpers, will visit other parts of this island, and also other islands, to hold meetings.

July 25.—As to plans for the year, they are not very definite. There is abundant work here either among the natives, the Chinese, or other foreigners. So far, I have found use for all my strength. I hope to teach a part of the year. I trust the interest of societies in this work will not be diminished by this interruption of my plans. Hoping to hear from many absent friends soon, I remain, your loving sister in Christ,

L. S. CATHCART.

LETTER FROM MISS VAN DUZEE.

Miss Van Duzee thus introduces us to her summer home and her touring experiences:—

ERZROOM, July 17, 1882.

* * * I WISH you could come and see us; not that we could make you very comfortable, but we would enjoy it very much. We are all out in tents, and the air is very sweet and pure, even though it is hot, and we have no trees. There is not a shrub that a bird could sit under, but there is a raging wind a good deal of the time, so that we don't burn up in our tents. We are only two miles from the city, and can go and come when we please. It has been vacation in our school since the last of June, and this week, vacation begins in the boys' school.

Last spring, Mr. Chambers and I went to the Khanoos district, for a tour. We were away about two weeks, six days of which

were spent in going and coming, and ten days in work there. We visited six villages, and I had a woman's meeting in every one, though in three of them we stopped only two or three hours. In two of them, where we spent most of the time, I had several meetings, and visited at a great many houses. The poor women would say: "We can't go to heaven; we can't stop lying and swearing; our children make our hearts narrow, and we must get angry. We are farmers. You have no children, and no work; you can go to heaven, but it is not for us," etc. I have been here long enough to know how real all this seems to them. When they say "We are farmers," it is very expressive. They mean that they have a great deal of work, have no time to think of their souls, and are also too ignorant to understand anything. Sometimes it does seem as though their minds were too obtuse to get an idea. We should despair if we did not remember that God is all-powerful. I told them how women in America who had homes, and children, and work, knew of them out here, and wanted them to learn about their souls, and go to heaven. So a society was formed, and I was sent here to teach these women, and this is my work. If I did not do it I should not be doing my duty. I told them that "the women in America want you to begin to keep Christ's words now." They seemed to get some idea of this, and often asked how they could do it. I told them God would help them, if they asked him. Some of them seemed to grasp the idea, and I hope have begun a new life. One man from that vicinity has since told me that his wife is very much changed. Do pray for them! I loved to tell the "old, old story" better than ever before, it seemed to me.

The journey was anything but agreeable, though it had all the charms which variety could impart. We had rain, snow, hail, wind, sunshine, snow-banks to go around or through, mud in great holes or spread all along the road, rivers to ford, and mountains to climb or descend, which were so steep that I could hardly have kept my own feet. In such places a man led my horse, and I devoted myself exclusively to holding on, and telling him to be careful. In one place I nearly suffered shipwreck in a narrow but deep mountain stream. My horse is of a determined nature, and climbed out where the bank was three feet high, and as I held on, I came out, too; but the breast-strap was broken, my foot out of the stirrup, and I was nearly off. The horse acted for a time as though he had broken nearly every bone in his body; but some strange horses coming in sight soon after, his bones mended wonderfully quick, and he went on as well as ever. One of these same strange horses, with no load on his back, fell in crossing the water

at the same place where my plucky little animal brought me safely through.

Mr. Robert Chambers and family and Miss Powers attended the annual meeting at Harpoot in June, and were gone just five weeks. They report a most enjoyable meeting. Just before they started, a Turk passing through here, on his way to Van, visited with us and our Protestant brethren, attended chapel, and bought twenty Armenian hymn-books to put in the chapel for the use of strangers. He had given away nearly a hundred copies of the Turkish Gospels on the road between here and Trebizond, and had some fifty left to give away between here and Van. Some day the Turks will burst the fetters which now hold them, and then we shall see how far the leaven has spread.

We expect Mr. Cole and family in about two weeks, and ten days later Dr. Reynolds and party will, we hope, be here on their way to Van. We enjoy company very much here where we see so little. The general work is progressing, sometimes faster, sometimes more slowly. We have lately heard of new villages calling for helpers.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

INDIA.

BY MRS. M. S. ROBBINS.

(Lesson No. 2.)

WHAT course did the English Government take in religious matters? How many Moslems in India? When was idolatry introduced into India? Did Mohamedanism affect the idolatry of the Hindus? How has Hinduism been formed? Difference between Hinduism and Brahmanism? How has Hinduism been affected by Brahmanism, Buddhism, Moslemism, and Demon worship? To which is ascribed the origin of caste, pantheism, trans-

migration of souls? When did Brahmans begin their rule? Why were so many sacrifices used in the ancient system of the Hindus? Their meaning?

How did Buddhism affect Brahmanism? When did Guatama appear? What were his teachings? What distinguished teachers appeared in Persia, Greece, and China at the same time as he? What Bible prophet in Babylon was contemporary with these? What is the one motive in believers of Buddhism? What is the heaven of Buddha called, and in what does it consist? Give his idea of prayer? Between what Christian sect and Buddhism is there a striking resemblance in ceremonies? What is the only representative of Buddha now? What is Tantrism, or Saktism? What do all good Hindus adore? What new religious societies in India? Name of a prominent leader of one?

What only real test of a good Hindu is now exacted by Brahmans? How ancient is caste? What its history? How many principal castes? Why so intrenched in the religion and customs of India? How many sub-castes of Brahmans not allowed to intermarry? What four important matters involved in strict attention to caste rules?

What animal is sacred above all others in India? What other one is sacred? What reptile? What plants are sacred? What pilgrimage is regarded as greatly meritorious? Meaning of sacred thread worn by Brahmans? Of the mark on the forehead? Why different one from another?

"WHOSOEVER WILL."

BY MISS M. J. C. MERRILL.

"I HAVE always felt more interest in home missions than in foreign," were the familiar words which fell from the lips of sprightly Katy, as she took long strides through the deep snow; "and"—stopping short in her tracks to devise a best path around a drift lying at right-angles to her own footprints—"I am sure you will be of the same opinion as myself after this afternoon's experience—see if you are not," she said, with an earnest little nod of the head and a grave expression in the nineteen-years'-old blue eyes. "The fact is," said the energetic little woman, ploughing through the drift which she could not go around, "the fact is, there is a great deal to do at home; I think one could hardly do more if he were in the midst of China or Africa, than some of our ministers are doing here." So saying, Katy gave a little hop, which carried her quite into the solid track, beaten hard by the sharp shoes of

team-horses and the heavy loads which they drew, day after day, and which led through a dense wood of dark pines and moss-covered oaks up to the bare-windowed, rough-sided boarding-house of Blank, Blank & Blank, lumbermen, who annually sent out shiploads of boards and shingles sawed from the forests in the vicinity.

The door was quickly opened, and a woman came out, who bade "Miss Katy come right in and take a seat;" adding, in a business-like manner, "The funeral is all ready but the minister; and I guess the cross-roads are so full he cannot get here to-day." But while she was speaking, a pair of sturdy Indian ponies came in sight, and behind them the weather-beaten face of the good missionary who, years before, had come to tell "the story of the cross" to the red-men, and who now remained to preach the Word and the Life to his white brethren of the frontier. A warm-hearted, neighbor-loving man, his friends were many. No one passed him who was not happier for having looked into his kindly gray eyes and for having felt the grasp of his warm hand. But to-day the eyes were heavy with tears, and the pressure of the hand was less vigorously warm; for a man lay dead — killed by a falling tree; and who was his father? who was his mother? or where was his fatherland? Nobody in all that company knew. Silently he had come among them, and without a word had gone out into the great unknown future. The newly-made pine box carried to the grave the mangled remains, and somebody's loved one had passed away; and there was a sobin Katy's voice as she joined in singing —

> "Over the river, the river of Death,
> Up to the great white throne."

There was a quiver in the tones as the man of God read, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Sweetest words! and rarely could they fall on a more silent audience. Touched to the heart, the tears fell from every eye as a burly axeman rose and, in a broken, husky voice, said, "Will the ladies sing

> 'By cool Siloam's shady rill?'

They sung that when my mother died."

It was finished, and many a head was bowed, as in divine presence, while the earnest words of prayer welled up from a heart which had long communed with God. Simple were the wants,

plain the asking, but at the close there came from a far corner a whispered "Amen" from the red-shirted chopper.

"Verily, verily I say unto you, if a man keep my saying, he shall never see death," were the words which were chosen as the means of conveying a lesson to these forest children. The Word, the witness-bearing for the Word, and the spiritual death which the faithful shall never see, were the three divisions under which the text was considered, and the conclusion was woven from that beautiful promise, "And whosoever will, let him take the water of life freely."

"Katy," said I, as we walked home together through the snow, "I am glad for home missions. Here are a hundred men who have listened to-day to the 'Whosoever will,' — a hundred men, as I have learned, from Maine, from Georgia, from Arkansas, Canada, England, France, Norway, Germany, Ireland, and Africa, — and not a man was there but has heard the story of the cross in the wilds of Michigan to-day; not a man there but knew *before* that Jesus died to save sinful men; not a man there but knows that 'Whosoever will, let him take the water of life freely,' was written for him, inviting to that tabernacle where 'there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain.'"

"Yes," said Katy, thoughtfully; "whosoever will, in all this land of ours, can hear 'the Spirit and the bride say, Come.' Henceforth" — and the eyes which ever pictured the soul within, the eyes which could never falsify, took on a graver expression — "I will do all that I can to send the gospel to the 'uttermost parts of the earth,' that 'whosoever will, may come.'"

JACKSON, MICH.

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.: —

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents. "Literature of Missions," by Mrs. L. C. Purington; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, — 5 cents a copy, or 50 cents a dozen. "Birthright of the King's Children," by Miss H. A. Hillis; "Tamil Women," by Mrs. H. K. Palmer, — 3 cents a copy, or 30 cents a dozen. "Mothers and Homes in Africa," by Mrs. Geo. H. Hull; "Responsibility of Christian Women Respecting Culture," by Mrs. M. D. Newcomb; "Individual Responsi-

bility," by Miss M. D. Wingate; "Thanksgiving Ann," by Miss Kate Hamilton; "Mrs. Purdy's 'Parquisites,'" by Mrs. S. E. Henshaw; "How to Manage a Missionary Society," by Mrs. S. J. Rhea; "'Come Jewel' and 'Glory,'" by Miss Ada Haven; "For Christ's Sake," by Mrs. E. E. Humphrey; "The School at Hadjin, and its Teachers," by Mrs. A. W. Wood; "Why Organize Foreign Missionary Societies in Home Missionary Churches?" by Mrs. A. Morse,—each of the above 2 cents a copy, or 15 cents a dozen. "Life Membership—What does it Mean?" 1 cent each, or 10 cents a dozen. "Annual Report of W. B. M. I.," 15 cents each.

Single copies of the following furnished gratuitously, or for 12 cents per dozen: "Shall we Combine Home and Foreign Work?" "Constitution for Mission Bands;" "Missionary Parable for Children," by Miss Sarah Pollock; "How they Build in China," by Miss Mary Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM AUGUST 18 TO SEPTEMBER 18, 1882.

OHIO.

OHIO BRANCH. — Mrs. Geo. H. Ely, of Elyria, Treas. *Cambridgeboro, Pa.*, $5; *Cortland*, $6; *Johnsonville*, $4; *Marietta*, $45; *Marysville*, for Miss Collins, $20; *W. Spring Creek, Pa.*, for Mrs. Tracy, $5; *York*, $10; *Cortland*, $7.50. Branch total, $102 50

FOR MARASH. — *Marietta*, "Young Ladies' Miss'y Soc'y," $25; *Springfield*, "The Rice Buds," $1; "Young Ladies' Miss'y Soc'y," 1st Ch., $25; *Talmadge*, "Young Ladies' Miss'y Soc'y," $10, 61 00

Total, $163 50

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas. *Allegan*, $10; *Bridgman*, for Kobe Home, $10.25; *Dorr*, "Industrial Soc'y," $5; *Jackson*, for Miss Hollister, $25; *Imlay City*, for Miss Pinkerton, $10; *Muskegon*, "Young Ladies' Miss'y Soc'y," for Marash, $20; *Sandstone*, "Mission Band," for Miss Irvine, $11; *Standish*, Aux., $3.70; "Coral Workers," $2.52; Ella and Alice King, for Marash, $2; *Webster*, for Miss Irvine, $5, $121 47

Total, $121 47

ILLINOIS.

ILLINOIS BRANCH. — Mrs. Luther Bradley, of Aurora, Treas. *Danvers*, $10; *Canton*, for Bible-reader, $18; *Chicago*, Union Park Ch., for Miss Ada Haven, of wh. $25 by Mrs. F. A. Noble, const. Miss Florence Healy L. M., $112.50; *Geneseo*, $42.31; *Geneva*, $4; *LaMoille*, $8.50; *Lee Center*, $8; *Lyonsville*, $15; *Oak Park*, for Manisa, $8.65; *Princeton*, $20; *Sandwich*, "Daughters of the King," for Marash, $50. Branch total, $296 96

Avon, $5; *Chicago*, Clinton St. S. S., infant cl., $1.25; Tabernacle Ch., mothers' meeting, $3; *Crete*, Mrs. E. M. Porter, $1.21; *Downer's Grove*, $4; *Princeton*, a friend, $5; *Ravenswood*, Aux., $10;

"Young Ladies' Miss'y Soc'y," for Marash, $15; "Juvenile Soc'y," $5; *Warsaw*, for teacher at Gemerek, $17.60; *Wheaton*, "Cheerful Workers," $5, $72 06

Total, $369 02

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Darlington*, $12.10; *Eau Claire*, $27.50; *Elkhorn*, $10; *Emerald Grove*, $16; *Ft. Atkinson*, $8; *Ft. Howard*, $20; *Genesee*, $11.33; *Racine*, for Manisa, $20.45; *River Falls*, $4; *Shopiere*, for Hadjin, $5; *Sparta*, for Hadjin, $30; *Stoughton*, $2.30; *Wauwatosa*, Aux., const. Mrs. J. Gregg, of Elm Grove, L. M., $35; "Young Ladies' Miss'y Soc'y," for Marash, $7.25; *West Salem*, for Hadjin, $8; *Wyocena*, $2. Less Expenses, $4.37. Branch total, $214 56

Clinton, Aux., $12; "Girls' Miss'y Soc'y," for Marash, $8; *Fox Lake*, Wis. Fem. Sem., for Penka, at Samokov, $10; *Mt. Sterling*, Gay's Mill S. S., for Bridgman Sch., $3; *New Lisbon*, $5.55, 38 55

Total, $253 11

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, for Bridgman Sch., $20; *Bell Plain*, a few friends, $7; *Chester Center*, Aux., for Miss Hillis, $15; "Little Helpers," for Marash, $10; *Denmark*, const. L. M. Mrs. John Houston, $25; *Des Moines*, $25; *Grinnell*, for Miss Hillis, $143; *Gilman*, for Miss Hillis, $19; *Montour*, Aux., for Bridgman Sch., $20; "Willing Workers," for pupil in Samokov, $7; *Toledo*, Mrs. E. N. Barker, $5. Branch total, $296 03

Keokuk, Mrs. M. A. Smith, $5; *Keosauqua*, "Willing Workers," for Bible-woman in Tillipally, $10, 15 00

Total, $311 03

MINNESOTA.

Wauseca, Mrs. J. L. Claghorn's class of girls for Hadjin Wall, $2 00

Total, $2 00

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, Aux., $6.10; *Brookfield*, Aux., $11.50, for support of Miss Tucker; "Willing Workers," $30.00: $20 for Hadjin Wall, and $10 for Miss Brown; Bevier Ch., $2; *Cameron*, Aux., $1.75, Sabbath-school, $6.25, both for Miss Tucker; *Hannibal*, Aux., $9.75; "Gleaners," $5.25, for Miss Tucker; *Meadville*, Aux., $7.40; *St. Louis*, Pilgrim Ch., $5.50, for Miss Kellogg; *St. Joseph*, Aux., $4; *Sharon*, Cong. Ch., $2, $91 50

Total, $91 50

KANSAS BRANCH.

Mrs. A. B. Norton, of Atchison, Treas. For Miss Wright: *Lawrence*, $12; *Osborne*, $3; *Topeka*, "Helping Hands," $25; *Waubaunsee*, $15, $55 00

Total, $55 00

NEBRASKA.

"State Miss'y Asso."—Mrs. A. F. Sherrill, of Omaha, Treas. For Miss Van Duzee: *Fremont*, $15; *Grafton*, $5; *Omaha*, $30; *Red Cloud*, $10; *Weeping Water*, $10, $70 00

Total, $70 00

DAKOTA.

Deadwood, "Earnest Workers," for support of child in a school in Japan, $16 00

Total, $16 00

NEW HAMPSHIRE.

Hanover, Mrs. S. C. Bartlett, const. Harriet Louise Bartlett L. M., $25 00

Total, $25 00

MISCELLANEOUS.

Sale of Leaflets, $5 14

Total $5 14

Receipts for the month, $1,482 77
Previously acknowledged, 20,379 71

Total since Oct. 22, 1881, $21,862 48

CORRECTION.

In March LIFE AND LIGHT Elkhorn, Wis., should have been credited with $10.

Board of the Pacific.

President.

MRS. J. R. McLEAN.

Vice-Presidents.

MRS. T. K. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW

Home Secretaries.

MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.

MRS. H. E. JEWETT.

Recording Secretary.

MRS. S. S. SMITH.

Treasurer.

MRS. R. E. COLE.

Auditor.

E. P. FLINT, Esq.

THE NINTH ANNUAL MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

THIS meeting was held on Wednesday, September 6th, in the First Congregational Church in this city, and was, as in past years, a pleasant reunion of (we may confidently say) kindred hearts brought together with a mutual sympathy in the cause of missions.

In the absence of our President, Mrs. Pond presided. The opening hymn, "Jesus Shall Reign," was in itself an inspiration. The sixtieth chapter of Isaiah was read, followed by the hymn which embodies the underlying motive of all missionary work, "Seeking to Save." Judging from the volume of song that arose, led by Mrs. Jewett at the piano, from these more than one hundred ladies, we would be led to believe that there was not one present who did not sing with the understanding, as well as the spirit. This was followed by the usual annual report of the Recording Secretary, in which the work of the year was reviewed, and this by the Treasurer's report, which revealed the gratifying fact that the full amount needed for our appropriations had been gathered in. It is good, also, to know that the amount needed to make good our pledges in regard to Stephanos, now at Mr. Moody's school, is coming in, and in the manner that we desired; viz., from our young people's and children's societies. This was followed by a brief oral report from one of the home secretaries, giving the names and something of the status of each

auxiliary society. "Brevity is the soul of wit," it is said and it is a gift to which so few attain, that this brief report was truly a witty one. We expect to hear directly and more minutely from our auxiliaries in written reports at our anniversary in October. A most excellent paper from Mrs. Mills, "Why we should send the Gospel to the Heathen," followed, in which the "why" was most clearly and forcibly set forth. The pleasure with which this paper was listened to was enhanced by the clear voice and enunciation by which every word was distinctly heard. Most of us are quite unaccustomed to public speaking, or to the sound of our own voices beyond our own little circle, and so often fail of being heard; so that although we are quite conscious that but little is thus lost, those who are straining every nerve to hear, do not know but that they are losing something of great value. So, sisters, whatever we have to say, be it the most insignificant of statements, let us spare "our hearers" the strain of vainly trying to catch what we may be saying. So in regard to prayer: while it would not be in accordance with our ideas of devotion to raise the voice in an unseemly way in prayer, yet a distinct, audible tone is more helpful when we bow together around "one common mercy-seat."

But to return: The programme for this meeting, as in previous years, included a report from representatives of sister societies. Invitations were thus extended: The Occidental Branch of the Presbyterian Missions was first called for. We looked eagerly around for Mrs. Condit, whose voice it is such a pleasure to hear; but the annual meeting of the "Women's Christian Temperance Union" being held at the same time in Oakland, we were thus deprived of her presence. We were not aware of the presence of Miss Culbertson, the teacher in the "Chinese Home" for women and girls (the specific work of this society), until near the close of our meeting, so that we had but a few words in regard to this work. Representatives from the "Union School for Chinese Children" were then called for. Mrs. E. D. Sawyer, who is much interested in this school, suggested that Mrs. Loomis give some account of the school and its history, which she did in a few but very interesting words. This school has been in existence twelve years, and during this time many of these little boys and girls of heathen parentage have been taught the way of life; and well do they repay the pains bestowed upon them by those connected with this school. Mrs. Loomis reported the treasury empty, as is often the case, with the teacher to be paid, and other expenses constantly accumulating; so, as this is a union school, contributions being gathered from other denominations, the impulse could not be resisted

to take up a collection then and there for this interesting school. The Methodist Missionary Society was then called upon by its representative, Mrs. Otis Gibson. This lady, in a carefully written report, gave us something of the heart-work that is done in their Mission Home for Chinese women and girls. We collate a few of the statistics given: About forty women and girls come to the Sunday congregations; one hundred and forty women have spent a longer or shorter term at the "Home;" thirty-four women and girls have been babtized into the Christian religion. A most touching incident was given in regard to three girls brought from a house of ill-fame, and of the devotion of the Christian girls to them in teaching them the better way, and of the dawning of the light upon the darkened mind of one of them as she went down into the dark valley, saying, "I see—I see the way." "O blessed work for Jesus," we involuntarily sang, and for these poor souls brought up in heathenism.

The Baptist Missionary Society was called for, but there was no representative present.

After the singing of another hymn, we then proceeded to some items of business.

Mrs. Carleton, of the First Congregational Church, whose address is 1028 Bush Street, was re-appointed Committee on Subscriptions for LIFE AND LIGHT. She will take the names of those who wish for the magazine. It is sixty cents a year. The same Editorial Committee for our department in LIFE AND LIGHT was re-elected, of which Mrs. Dr. Colman is chairman.

The Committee on the "*Column*," who had served us so efficiently for the last two or three years, sent in their resignations, and, as the afternoon was nearly gone, we failed to find those who would succeed them. The thanks, hearty and sincere, of our members go out both to the "*Column*" and the LIFE AND LIGHT editresses for the efficient and acceptable work done in both these departments during the year past. A great deal of patient labor, and much expenditure of time, is involved in the conduct of these matters, which fact may not be known to all.

Mrs. Pike and Mrs. J. W. Clark were made the Programme Committee for quarterly meetings for the ensuing year. Mrs. Mills spoke of an annual meeting of the American Board which she attended in Lowell, Mass., a year or two since, and remarked that a call was made for a delegate (in the Woman's Board meeting) from the Pacific Board. The annual meeting of the Board this year, on October 3d, is in Portland, Maine, and it was suggested that ladies now at the East should be made delegates to this meeting. Accordingly Mrs. C. D. Barrows and L. M., Miss Fay were

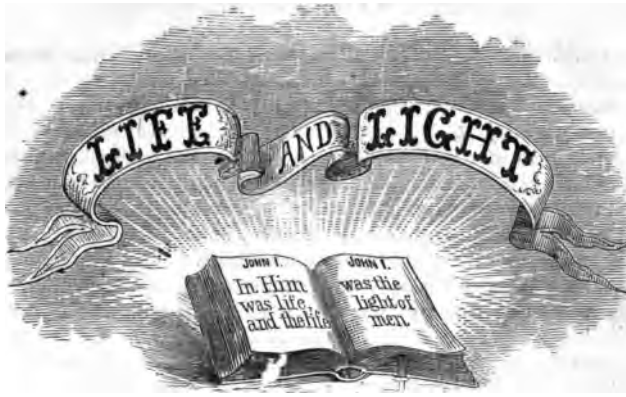
appointed delegates to the Woman's Board meeting in Portland; and it was suggested that the paper prepared by Mrs. Jewett for our May meeting be placed in their hands.

This paper gives a brief history of our organization, and of work done. The time for this meeting was all too short, many of the ladies being compelled to leave, on account of the lateness of the hour; and it was suggested by some that hereafter we commence in the morning. Closed with the doxology, "Praise God, from whom all blessings flow."

MEXICO.

Now that so many eyes are turned toward "our next-door neighbor," as Gilbert Haven so fittingly called Mexico, and as it really is, to us of California, we must look that way also; for with every opportunity, there is added responsibility. Mexico is opening in a way to claim attention from every class in the community. Farmer, miner, mechanic, and workman find the outlook more promising than from any other direction; and among those who go to develop this new-old country, there is a larger number who are neither one thing nor another — a changeable, unreliable class, ever ready, like chips on the river, to go with the current. The sad part of it is, that many of these, with the greater portion of the native population, are without the healthful, uplifting influence of the Christian religion. What can we do? and what is our duty in this direction? We may not go as missionaries; we have little money to give to send others; but this we can do — we can interest ourselves in Mexico, and can help others do so; we can study its history, learn of the character and habits of the people more definitely, find out its almost numberless resources, and watch its progress and improvement. In our auxiliaries, let us make it a part of every meeting to have something, either new or old, said in regard to Mexico.

With the development of the resources of Mexico, the field for missions will rapidly enlarge. Rev. Mr. Crawford and wife, the latter a daughter of Mr. Sturges, of Micronesia, are established at Guadalajara, where Rev. Mr. Watkins and wife, formerly of the American Board, are still laboring as missionaries. Rev. James D. Eaton, previously pastor at Bound Brook, N. J., is now stationed at Chohuahua, an interesting old city. Besides those named, two other missionaries and one single lady, an accomplished teacher, are under appointment for this hopeful field.



FOR WOMAN.

VOL. XII. DECEMBER, 1882. No. 12.

THE INFLUENCE OF THE BIBLE ON WOMAN.

BY DR. ISAAC G. BLISS, OF CONSTANTINOPLE.

[Abridged.]

A SUBJECT to which I desire to call attention is the influence which the Bible has exerted upon the condition and character of the women in this land who have been brought under its power. Certainly there is no better testimony to the worth of the work we are attempting to do than this. Those only who know thoroughly the past, can appreciate the present in this respect. The change wrought may not be as manifest in the capital, and other large cities of the seaboard. In these so-called centers of civilization, the influences of fashion and corrupting customs which have come in on full tide from Europe, have operated most disastrously. Bible forces have been sadly crippled by them. In the provinces, however, a very great change has taken place. It is true that the ignorance of other days has disappeared only in part, and superstition has only in a measure given place to intelligent piety. Yet the women who, here in Turkey, have to a large extent come under the elevating influences of the gospel, can be numbered by the thousand.

In the one item of membership in the Protestant churches, a great change is going on. Dr. Jessup, of Beirut, says: "The latest statistics of the missionary work in Syria, indicate that the majority of the communicants are women and girls. This was not the

case in the early days of the mission. In the first eleven years of the Syrian Church organization, there were forty-two men and seventeen women; now the females are in the majority." Upon the general subject, Dr. Jessup adds: "When we remember that the social position and estimate of woman was vastly below that of the men, and that for years none could be persuaded to learn to read, the fact is the more striking. The cause of this great change in the position and character of the women is twofold: it has come from the Bible and Bible teachings. The Bible in the schools for girls in Syria, is doing more to elevate them than all other agencies. Our children are all taught the Bible. Very few girls leave these schools without becoming enlightened.

What is true of Syria is true of other sections of the land. In Ancient Pontus a most hopeful work is in progress among both Armenian and Greek women. The enlightenment and elevation of some of these Christian sisters bring them into marked contrast with those who have not come under the power of gospel truth.

In one of the towns of Eastern Bythinia lives a woman whose son, while preparing for evangelistic work, was called to the better life and service. Previous to her son's sickness this woman was not known as an earnest Christian. His death aroused her, and she is now spoken of as peculiarly strong in faith, and zealous in her efforts to communicate to others the knowledge of God's Word. Wishing to go to a village many hours distant, where some of her former townswomen now live, she desired to accompany some of her neighbors who proposed a visit to the same place. These latter made their plans to go on the Sabbath. This was a sore disappointment to the good woman, for she could not make the journey alone, neither could she meet the extra expense and difficulty if she should attempt it. Trusting in the Lord, and giving no heed to the mockings of her neighbors, at what they deemed folly, she was resolute in her purpose not to dishonor God by traveling on his day. The friends went, and she remained; but God did not forget her. She honored Jehovah under most (to her) trying circumstances, and was most providentially cared for, and enabled to make her visit without increased expense. She desired to take her Bible with her, for her own comfort, and to read to her friends the words of Jehovah which had become so unspeakably precious to her own soul. Her only Bible was one of the large family Bibles, well worn from hard usage, and quite a number of the leaves had become loose in different parts of the volume. She said to herself, "While I cannot carry my whole Bible, I can take the loose leaves, and carry them." Folding them carefully she put them in her bosom, and

found them just what she wanted when she gathered her ignorant sisters to listen to the words of her divine Saviour. Her visit proved a great blessing to herself and her friends.

A missionary lady in Northern Mesopotamia, in recounting some of her experiences on a recent tour in that region, gives most delightful testimony to the changes effected and still going on among the women of that field as the result of the wide dissemination of the Bible. In one town this missionary found a woman, who had never attended school, teaching a large Bible class on the Sabbath. She had learned to read by herself, and, taught of the Spirit, she sat in the circle of women expounding unto them most acceptably the Word of God. In another place she found twenty women learning to read. In another a Bible class, meeting every Sabbath, with sixty women in attendance. One poor woman, whose work pressed her so constantly that she could get no time during the day to look at this best of books, every night put her Testament under her pillow, so that with the first beams of the morning light she could rise in her bed and read enough to fill her meditations during the whole day.

This same loving and beloved Christian laborer gives expression to the great cheer which filled her heart at seeing such large numbers of women once ignorant, debased, and most superstitious, now living sweet Christian lives, and eager to have their daughters educated in all that develops and crowns true womanhood. One large village is referred to where the Protestant pastor, realizing that in order to elevate the people as a whole, special efforts must be made for the women, had succeeded in persuading nearly all to learn to read, and make the Scriptures their chief source of instruction. This town seems to be the banner town in this respect in all that region. A visit to it always stirs the feelings of joy and thanksgiving in the heart of the missionary. She speaks of one woman so filled with the words and spirit of the gospel, that she herself counts it a privilege and a joy to sit at her feet and learn of divine things. Often, in their visits from house to house, the missionary laborers are accompanied by this sister; and it is a noble tribute they pay to her, that whenever they hear her explanations of Scriptures they are filled with admiration and delight, and ask, "Whence hath this woman this wisdom?"

In the same field another missionary lady responds to the question, "What has the Bible done for the women in your part of the great vineyard?" in these words: "Come with me to a little prayer-meeting, and listen for yourself. The room is well filled. A blind woman has crowded close to the missionary lady who is speaking, and, sitting at her feet with upturned face, is drinking in

every word. Now and then a slight tear rolls from under the lids where the sightless eyes are hid, and the missionary is sure that one heart, at least, is touched. She finishes the 'old, old story,' and blind Marion says: 'Lady, these are sweet words. I think it is because they are Bible-words. I love these words. I have a nephew who comes to the mission-school, and he has learned to read the Bible, and daily he reads it to me. I have learned four chapters. May I come and recite them to you some day?' She needed no prompting. This blind Marion is now bending every energy to learn to read the portions of the Bible in raised letters. She is spoken of as one of the brightest of Christians, and an excellent Sabbath-school teacher. She belongs to an Armenian family hostile to our work, — the only Protestant in the large household. She is praying, and we are waiting to see the whole family turn to Christ.

"Come to a village where only a few years since the women were the most degraded in our field. What mean the songs that meet our ears? Yonder the women and girls are going out to gather in the harvest. Listen, and you will hear them singing,

"'What is it shows our feet the way
To realms of everlasting day?
It is the precious Bible.'

"These bronzed peasant women have learned to read God's precious Word, and it lightens their incessant toil."

Such are some of the incidents gathered from the different quarters of this great Bible field. The testimony from all the departments is one: improvement, elevation, intelligent piety, consecration to and hard work for Jesus, are what the Bible is giving to the women of Turkey. It has blessed thousands. Out of the depths others still cry for deliverance. How earnest our faith, how burning our zeal, should be to give to tens of thousands that are still in darkness this glorious light which has come down from heaven. — *Bible Society's Record.*

INDIA.

GIRLS' SCHOOLS IN THE MADURA MISSION.

(*Extracts from the "Annual Report" of the Mission.*)

Miss Rendall writes:—

In regard to the Madura Girls' Boarding-School, one great item of interest for the year 1881 is Otis Hall.* Begun in March, it

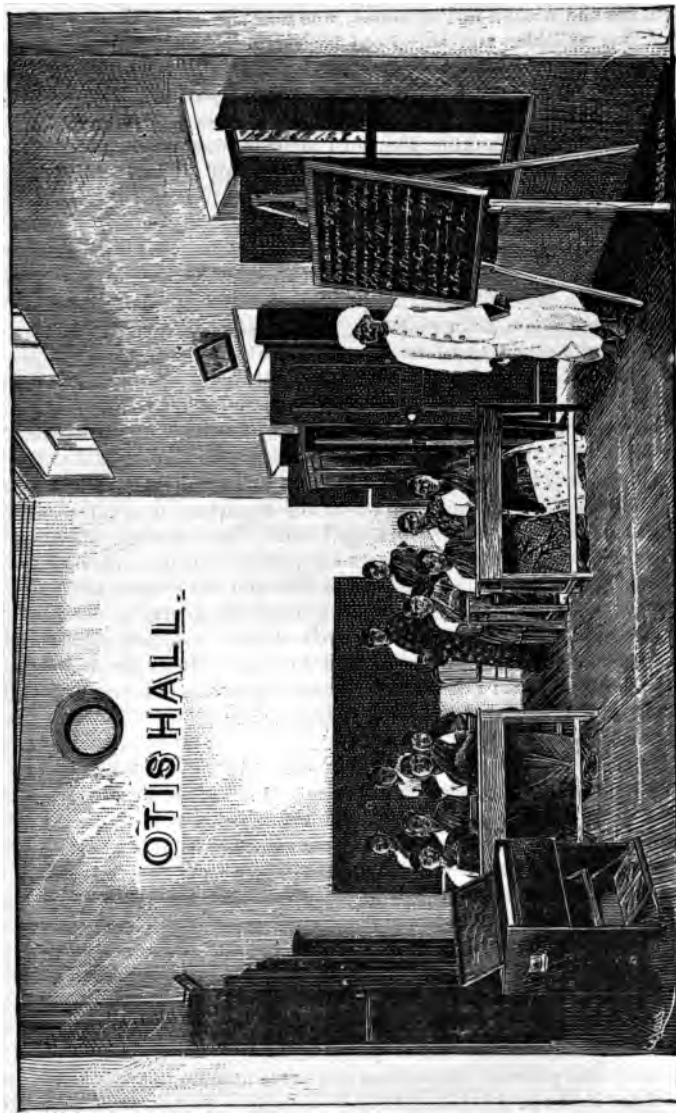
* Miss Rendall has sent two pictures of this building, which we give to our readers.

OTHE HALL.

was completed and occupied in November, and has added in no small degree to the comfort of the school. It affords excellent accommodation for the three higher classes, and meets every want for general exercise and public gatherings. Throughout the year there has been a marked increase in the interest evinced in study. The pupils apply themselves more and more from love of study, and as a result the examinations have been very encouraging. Four candidates appeared this year for the middle school examination. This is a step higher than we have before attempted, and we trust each succeeding year will see this class increasing. The state of religious feeling in the school has been good. Eight have united with the church, and I have noticed a great change in many others. Some who were formerly quick-tempered and passionate have very noticeably changed, and become gentle and peaceable.

Miss Chandler writes:—

The girls' boarding-school in Pulani has suffered from certain disadvantages this year, having been without a matron during that time, and for the last six months without even a resident teacher. But while this state of things has necessitated extra care on our part, and yielded undesired results in certain directions, yet it has brought us into closer contact with the girls, and greatly assisted us in the important work of individual development. Spiritually there has been some progress made, in the addition of ten new members to the church: especially during the last two months of the year we have found much cause for thankfulness, in the advance made by those who had previously united. The progress in some cases has been a quiet, gradual growth; in other cases it has come only after weeks of yielding to sins and continual revisiting of the Spirit. Two of the oldest girls, who are orphans of high caste, have had the trial of withstanding the efforts of heathen relatives to get them back to heathenism. One had long parleyed secretly with the inducements offered by her relatives to get her away from the Christians, till she had well nigh denied her Lord. It is pleasant to remember that twice during this struggle with the temptation, the turning-point to good was reached by the instrumentality of one of the school-girls. A weekly meeting of the church-members is left to their leadership, and there have I learned, as the girls have gradually gathered courage to speak of their own inner life, of a heart experience of which I had previously no idea. One who went quite alone from us to another station, told how, in the bullock-coach full of Brahmans, the Lord enabled her to answer their questions in a way to gain their approval, and to test for herself the truth of the promise, "When my father and mother forsake me, then the Lord will take me up." Another, who received a Bible as



OTIS HALL, — INTERIOR.

a prize in last year's Bible examination, recounted as one of the benefits she wished not to forget, was how she had prayed a whole year for a Bible, and the Lord had sent her one. And in the meeting held on the last night of the year, eight or nine spoke humbly of the fact that never before the past year had they thought of going by themselves for private prayer and reading the Bible; and thanking the Lord for what desires they now had in that direction, they asked the prayers of all that their earnestness might increase.

Mrs. Capron writes: —

I have supervision of four schools, which are in charge of three matrons and five mistresses. The number of pupils during the year has been 322, and the year closes with 213 names on our rolls. There have been gratifying instances of real self-denial on the part of mothers to secure regular attendance of their daughters at school. I have had charge of these schools for five years, and I am beginning to receive into the Bible-women's department those who have formerly been my school-girls. It is delightful to reap the fruit of that seed-sowing in a larger intelligence and quicker perception. These become the foundation for spiritual teaching upon which to go on building "after the similitude of a palace" to the honor of our wonder-working Lord. The confiding affection of these women promises rich and precious returns, and year by year the number will increase. The fact that 700 women and girls of the city of Madura are now under instruction, give occasion for the remark of a woman who has returned after two years' residence in a neighboring city. She said: "I dared not sit in my doorway and read in a book; but here in Madura you are not laughed at, but respected for knowing how to read.

Mrs. Chester reports: —

There are three girls' schools of our mission in the town of Dindigul: a Hindoo girls' school; a mixed school of Hindus, Protestants, and Roman Catholics; and the third a boarding-school. In these schools there are 153 girls. In the boarding-school there are 18, from almost as many different villages, in which they would have no advantage of education after reaching the age at which they come here. These girls give us great satisfaction, as they have seemed to wish to improve, and are very industrious and obedient: indeed, I did not think there was so much real love in Tamil girls as they have shown to me. Nine of these girls have become church-members, and really seem to be growing in Christian character. The Hindu schools are full of promise, and through the children we reach the parents. Of course the Bible and singing are taught in all the schools.

In Memoriam.

Miss M. E. Townsend.

Died at Oodoopitty, Ceylon, Aug. 15, 1882.

With pain, and yet with joy, we record the death of another of the faithful workers in the missionary field. The pain is ours that a noble laborer's place is vacant; that the missionary force is so sadly depleted in the loss of a most valuable associate; that the school and the native women and girls are deprived of an efficient leader and friend: the joy is hers that the worn body is at rest, and the spirit freed to do the Master's bidding, without pain and weariness, in joyous service.

Among the special providences that were so marked at about the time of the formation of the Woman's Board, was one that brought an appeal for a teacher for the Oodoopitty school, and an offer of service to the Board from a young lady in Iowa at very nearly the same time. The offer of service was from Miss Townsend, and was the outcome of a long-cherished desire and a deep interest in missions. Ever since her admission to the church, at the early age of fourteen, her consecration had been thorough and deep, and during the ten years that followed, in domestic duties or in the routine of school-life, as scholar and teacher, there was always an aspiration for a grander sphere and a larger service. This aspiration became reality when, at the age of twenty-five, she set sail, in 1867, for Ceylon, the scene of her future labors. With rare tact and skill she gained the love of the girls who came under her care, and, by patient and energetic labor, in great measure built up the girls' boarding-school in Oodoopitty, and gave it the success it has achieved. After ten years of faithful labor her health gave way, compelling her return to America for a two years' rest. Never fully recovering her former health, she still continued her labors for a little more than two years, when it became evident that her days were numbered. After an ineffectual attempt to return to America, and many weary months of suffering, she fell asleep among the people she loved so well.

A missionary associate writes: "Through all her sufferings she was patient, and her faith never wavered for a moment. Such expressions as 'He is with me,' 'In such an hour as this no one can help like Jesus,' 'What a great salvation He has provided for me!'

> 'The soul that on Jesus hath leaned for repose,
> He will not, he will not desert to His foes,'

were often heard on her lips. Although speaking with difficulty, she was very earnest in exhortation to accept Christ. Our pastor said that she preached more effectively in that week on the threshold of heaven, than she could have done in a hundred years of health."

> Asleep in Jesus! far from thee
> Thy kindred and their graves may be;
> But thine is still a blessed sleep,
> From which none ever wake to weep!

Young People's Department.

FAITHFUL TO THE END.

BY MRS. C. E. SCHAUFFLER.

DEAR FRIENDS: "Out of sight out of mind," is the old adage which, I know, does not hold good with you in your work. However, so as to be sure that it will not prove true in the case of Austria, I want to tell you about one of my girls in Brünn.

Three years ago last January I invited all the young girls of our congregation (you know children are excluded until they are fourteen years old) to meet, for a Bible-class, Sunday morning. My great desire was to get the two daughters of two men who had long frequented the meetings, under better influences.

They were exceedingly stupid-looking girls, just having finished their education (they were just fourteen); but their very dullness, made me anxious to see what Bible-teaching could do for them.

Marie accepted my invitation; Tonie was ashamed to come, and never appeared once, even in her embarrassment staying away from the meetings for awhile. I gave the girls an easy subject, and asked them to find verses to answer certain questions which I prepared. I told them how to find the verses, by aid of the references and a hand-concordance. The first Sunday I was dismayed to find that while the other girls had carefully selected a very few appropriate verses, Marie announced a list of about sixty! On being read, however, they proved to be as independent of the subject given out as if she had never heard of it. The second Sunday I was appalled at her texts, which, in spite of very careful explanation, were evidently selected with no sort of connection with, or understanding on, the subject. The rest of the class modestly read their well-chosen verses; she sat evidently elated at her success, and pleased that she had found so many more verses than the rest.

How should I tell her her mistake, and yet not drive her away? As kindly as possible I talked with her, asking her always to pray for God's help in studying her lesson, and through the week I made her case a subject of special prayer. On the third Sunday I found she had fewer verses than any one — three or four, I think;

but each verse was to the point, and her humble way of saying, "I hope this verse is right, but I am not quite sure," showed an entire change of feeling.

From that time the girl grew and developed, surprising us by her progress in spiritual things. She tried in vain to persuade her cousin Tonie to join us, but succeeded in bringing her friend Rosa, of whose lovely life and trimphant death I have told you before. Soon after Rosa joined us the two girls became much more faithful in all their Catholic practices than before. They confessed oftener, they prayed more to Mary and the saints, and attended every evening in May the Jesuit services dedicated "To Mary the Mother of God, and the Queen of Heaven." Marie's mother visited me at that time, and took occasion to remark on her daughter's great zeal. "Why does she do this?" I asked. "Oh, to please you," she answered. "Marie and Rosa think the more religious they are the more you will be gratified." Soon after, Rosa asked me where in the Bible she would find the command to go to the confessional, to pray to Mary, etc., and I found that the two girls were eagerly seeking light. It has been our oft-repeated experience that Catholics, on first hearing the truth, become more than ever devoted to the forms of their religion, as if to try to secure by means of these outward measures the inward peace which Christ alone can give. But the more they studied the Bible, and the more its precious truths worked on their hearts, the more their characters developed true Christian graces. They were like two lovely flowers, opening fresh beauty every day. The stupid expression on Marie's face had disappeared, and she seemed changed in appearance and manners. They grew more obedient to their parents, at the same time begging them to desist from habits on the Sabbath and at other times which they found out to be wrong. They began to keep the Sabbath-day holy; to give of their small means to the Lord, and to neglect the confessional and other practices for which they found no command in the Bible. Ah! how the enemy of all good watches such tender plants; how he delights to send out his poisonous blasts of temptation and persecution over them, to wilt and destroy them! But how, at such times, the true life springs up, developing ignorant and timid children into heroes of faith! Rosa, who had been in delicate health, began to show symptons of quick consumption. When it was told her, she quietly said: "It is well; I know in whom I trust, but I must first confess Him before men: I must leave the Catholic church, and join his children at my Master's table, where I can come without first going to a priest to confess, and receive his absolution." She did so; nothing could hold her back. A pitiless,

relentless persecution broke out against her, which was never relaxed till her eyes closed in death. Even after she was beyond the power of expressing her ever-sustaining and increasing hope, she was subjected to insult and abuse, and her worn body was scarcely allowed a quiet resting-place in the cemetery.

At the first notice of the change in Rosa's feelings Marie's parents took alarm, and immediately put an end to her Bible lessons. She might still attend the meeting with her family, but she must now go to mass instead of to the class; she must pray to Mary and the saints aloud, instead from her heart, by herself.

This last she refused to do; and then began a series of trials and indignities which she, the loved eldest daughter, had never imagined could happen to her. The younger children were encouraged to disturb her at her devotions, the parents even making all the noise and confusion they could in the family-room, when she tried to read or pray. They would not let her be alone in the dwelling; they sent the children on the street to report all she said or did; they even asked the neighbors to watch her movements. They forbade her speaking to us or any of the Bible class girls, and staid with her away from all meetings, and they struck her, and otherwise abused her when she still refused to pray to Mary. We missed her sadly from our class, where Rosa still continued to come, though scarcely able to sit up during the hour. One Sunday, before going to my class, I was moved to pray particularly for Marie, that she might be with us again; and as I prayed I felt that I was heard, so that I was not so much surprised as were the others when, on going into the hall, we found Marie in her accustomed place. After the others had gone, I asked her how it came to pass. She said that she prayed so hard that she might come, and just before the time, her father went off, and she begged her mother to let her come. "Well, child, run; but don't tell your father," was her answer. We both thought it might be the last time, and we knelt in the empty hall, while I committed her to the care of Him who carries all our griefs. I never saw dear Marie again. Before Rosa's death she was sent out of town on a visit. New dresses and jewelry were given her, and every art was tried to get her thoughts off from serious things. She was allowed to return to the funeral, "to see how hard a heretic had died, and how like beasts they were buried," her friends said; and then she was sent off again.

Two years passed: although she attended a sewing-school opposite the "Home," where many of my girls lived, she was scarcely ever able to speak to them, and her fine dress and constant attendance with her family at mass and other church services, gave us

cause for earnest prayer. At last word came that she was sick — was failing, as Rosa did. At the same time her cousin Tonie sickened of the same disease, and in her distress sent for our helper and his wife (who have taken our places) to visit her. They found that Marie had been helping her to read and study the Bible, and was trying to teach her what she and Rosa had learned. Mr. and Mrs. Freytag were often at her bedside, and they hope that she "passed from death unto life" one Sunday afternoon, when, according to her request, prayer was being offered for her at our meeting in the hall. When it was found that Marie must soon follow, a priest was sent for, and she was blessed. Then the family yielded to her entreaties, allowing her to see Mrs. Freytag and the girls. One Sunday, to the joy and astonishment of all present, the wasted and feeble form of Marie was seen entering the hall, accompanied by her father, who had remained with her two years away from the meetings. She received permission to go to Mrs. Freytag's house,— the "Home,"— and has spent two half days alone there. She told her sympathizing friends that she was "holding fast to the Saviour," and that she was "perfectly sure he would help her to overcome everything." She said she had never had any other thought since Rosa's death than to be faithful to the Saviour. She had suffered much, but had often felt His presence helping her to bear it all. Her parents, she said, had changed much, and seem to be seeking the truth, though, through sickness and loss of work, they have been much afflicted. In the last letter from Brünn Mrs. Freytag writes: "Marie sends her warmest love to you all, and thanks you for your message. She grows weaker fast, but is very calm and happy, and says she knows that her Redeemer liveth." She still drags herself, with her father's help to the meetings. The rest of the time she sits on the balcony before their crowded dwelling, overlooking a great court, into which the doors and windows belonging to at least fifty families all open, and where every child playing in the court knows that frail, feeble girl is the one who has been derided, cursed, and beaten for her faith, but now, after holding out two years, has led her family back to seek water from that well whence she drew the "living water," which now refreshes and comforts her as she lingers on the verge of the dark valley. Will you help us pray that even when she shall wear the crown of life promised to those who overcome all things, many of those to whom she now preaches a "living sermon," particularly her own family, may follow on to know the same "God which giveth us the victory through our Lord Jesus Christ"?

HARVEST-HOME.

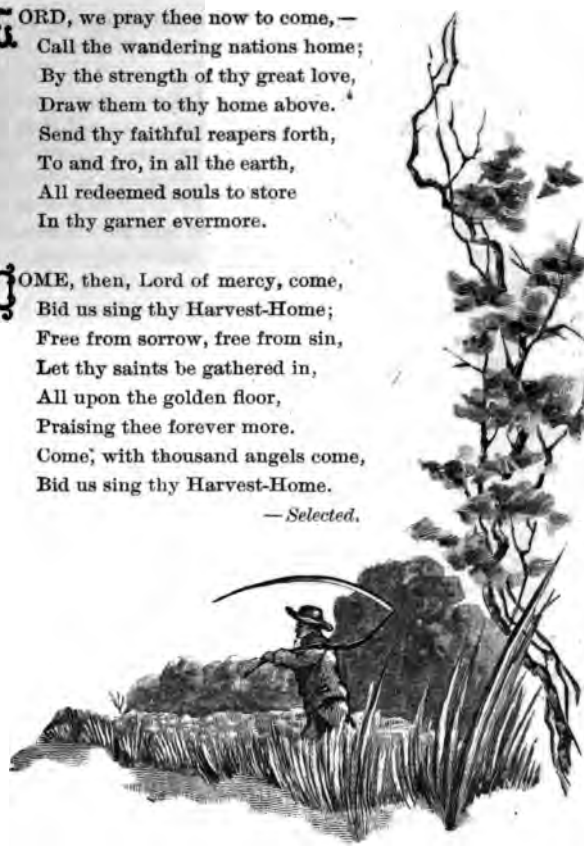
COME, ye thankful people, come,
Raise the song of Harvest-Home!
Bring your sheaves and trophies sweet,
Lay them at the Master's feet;
Lo! our Harvest Lord demands
Garnered sheaves from distant lands.
Come, with joyful praises, come,
Raise the song of Harvest-Home.

ALL the world is God's own field,
Fruits unto his praise to yield:
Precious seed has long been sown,
And to bounteous fruitage grown,
Ripening with a wondrous power
Till the final harvest hour.
Grant, O Lord of life, that we
Faithful to the end may be.

LORD, we pray thee now to come,—
Call the wandering nations home;
By the strength of thy great love,
Draw them to thy home above.
Send thy faithful reapers forth,
To and fro, in all the earth,
All redeemed souls to store
In thy garner evermore.

COME, then, Lord of mercy, come,
Bid us sing thy Harvest-Home;
Free from sorrow, free from sin,
Let thy saints be gathered in,
All upon the golden floor,
Praising thee forever more.
Come, with thousand angels come,
Bid us sing thy Harvest-Home.

—*Selected.*



Our Work at Home.

SKETCH OF THE VERMONT BRANCH.

We give below a sketch of our Vermont Branch, making extracts from "A Ten Years' Review," prepared by Miss Sophie H. Aiken, and presented at the recent annual meeting at Chester.

* * * We can hardly point to a definite beginning of woman's work in missions in Vermont, for the missionary spirit is a growth born in loving hearts, and spreading from one to another till a fire is kindled that warms and illuminates all under its influence. Many earnest women there have been for long years who bore the heathen on their hearts at the throne of grace, and gave their alms with their prayers for an offering; saintly souls, whose work, if not seen of men, we are sure has not escaped the eye of Him who sits over against the treasury, and who said long ago of one who cast in all her living, "Verily I say unto you, she hath cast in more than they all." Their prayers and consecrated lives descended as a legacy to their children, and we know not our debt to them to-day for the love of missions that has prompted even our little efforts for the Master.

When the Woman's Board was formed, the desire to have a share in the organized work was awakened here and there throughout our State. I may name two women, successively Vice-Presidents of the Board, who did what they could to spread the knowledge of it, and to organize auxiliaries in some of the principal towns, as centers of interest. One of these, Mrs. Mary R. Page, years ago went home to her rest above; the other, Mrs. Gyles Merrill, still works in a sister State in the same blessed cause.

That this new call to women was not unheeded by our little State, is shown by the columns of the *Missionary Herald*, which give $6,967.72 contributed by Vermont to the Woman's Board before the existence of our Branch.

Among the earliest auxiliaries, were St. Albans, St. Johnsbury, Rutland, Dorset, and Middlebury, and others soon followed. It was thought that interest could be increased and concentrated by uniting the Vermont societies, and the formation of a branch was contemplated.

In June, 1873, two hundred ladies in attendance upon the State Convention of Congregational Churches, in session at Middlebury, met and organized a State branch, with twelve auxiliaries represented. A constitution was drawn up, and officers elected. Mrs.

Luther Daniels was chosen President; Mrs. J. H. Goulding, Secretary; Mrs. Geo. H. Fox, Treasurer; the last named of whom is the only one of our original officers who has retained her office during the ten years. A meeting was called at Rutland, at the house of the president, in July, when vice-presidents were appointed, and the last Wednesday in October was fixed upon for our annual meeting. Accordingly we gathered for our first anniversary October 29, 1873, at the house of our president. All but two counties were heard from, and reports of increasing interest and new auxiliaries came from all parts of the State. Mrs. Bowker welcomed us in person to a place among the children of the mother board. The support of the Misses Ely was assumed, and $300 toward the schools in Oodoopitty, Ceylon, and Foochow, China, were pledged. At this meeting the receipts of the treasurer were $563.49.

The review gives the details of the separate years, showing the gradual growth of the Branch and the proceeds as follows:—

What is the record of these ten years summed up in words and figures? As we look abroad, we turn first to Bitlis, in Turkey, where the Misses Ely, with devotion and culture, are raising up wives and mothers who shall show the power of Christian womanhood. At Marash, Mrs. Montgomery, ours by birth as well as adoption, is lifting up a Christian home as a center of light in the surrounding darkness, and blessing the lives of countless women through the consecration of her own. At Sivas, Miss Chamberlain is working with strength and courage; and at Constantinople, Miss Gleason is teaching and visiting from house to house, happy in her chosen work. In the Sunrise Kingdom, Miss Gardner is helping to lift the royal banner of the King of kings. We have been privileged, also, to aid the medical work of Miss Norris, of Bombay, and to sustain Mrs. Park in her tourings among the women of the same city. In the Kioto and Constantinople Homes we have a part, and names that we love are perpetuated here; and in Armenia College we have laid a foundation-stone that we hope for generations to come will support a beautiful structure of educated and Christianized womanhood in Central Turkey. The school at Oodoopitty, where Miss Townsend has given her life to, and almost for, the work, and that in Foochow, where Miss Payson labored faithfully so many years, now succeeded by Miss Newton, have been a part of our work from the earliest. We have contributed to the Hindu girls' school at Madura, to village schools at Sivas, Jibbin, Bafra, and Hunjilar; we have had scholarships in Harpoot, Bitlis, Oodooville, Ahmednagar, Inanda, and the Bird's-Nest at Dakota. Bible women that we have supported have carried the Word of life to

the perishing at Arabkir, Hoghi, Egin, Marsovan, Tocat, Shepik, Meserch, Ceylon, and Constantinople; and Anna Manoogian, a native teacher, has for years labored at Harpoot, in our stead, in the Master's name.

We have held ten annual meetings, and ten more informal ones, in connection with our State convention. These gatherings have been stimulating and heart-warming seasons — times of refreshing and inspiration — mountains of privilege, from which we have come down with resolutions to do better and more faithful work for our Lord. . . . Besides these general meetings of our Branch, in many of our counties meetings are held annually, under the direction of the county vice-president, at which letters, missionary addresses, and prayer have kept alive the flame, even in the remotest parts of our State, and in some instances tours, either of the vice-president or some lady missionary, or both, have accomplished great good in awakening and stimulating interest in the great cause which lies so near the heart of our Redeemer.

Our State has had the great honor and privilege of sending, beside those who have gone under other organizations, eight young ladies to work in foreign lands, under the auspices of the Woman's Board—the Misses Barrows, Chamberlin, Gleason, Burrage, Graves, Tyler, and the Misses Leitch.

Our gifts in money for the ten years amount to $35,546.02. Adding to this $1,844.52, which has been sent directly to Boston outside of the Branch, and $6,967.72 previously alluded to as given before our Branch was formed, we have a total of $44,358.26 as the offering of the women of Vermont to the Woman's Board since its formation, in 1868.

But little of this has been given in large sums; it is chiefly the small offerings of self-denying love and painstaking effort. Here are the widow's mite and the mother's savings; here are the pennies of the little ones, the fruit of busy fingers and hours of patient self-denial; here are the last gifts of some who have crossed to the other side, to shine as the stars forever and ever. How poorly do figures represent what our offering has meant to us — what it means to the Lord!

The home side of our work must not be forgotten. In our case, as in others, it has been proved that every sacrifice for Christ has been repaid a hundred-fold. The pastors of our State have given us cordial co-operation and wise assistance. The hearts of the women of our churches have, as a whole, been wonderfully opened to the needs of the heathen, and our responsibilities to them.

Letters warm from the hearts of our own missionaries have been faithfully supplied to the auxiliaries by our assistant sec-

retary. To how many have foreign missions become a reality through these silent messengers from those who are at the front in the great army of the Lord; what new resources have been opened to many a life, what incentive and power to pray; what increase of faith; what enlarged views of God's kingdom! How much richer and stronger we are for these ten years of opportunity and blessing, will be known only at that day when the sheaves are brought with rejoicing into the heavenly garner, and the least deed of love for the Master is recompensed beyond our highest thought. Even now the work goes on, broadening and deepening, and the Macedonian cry grows louder in our ears, "Come over and help us."

THE PORTLAND MEETING.

A PERFECT autumn day, a beautiful city in its dress of gorgeous foliage, a crowd of eager guests all intent on one great subject, and the presence of an unusual number of missionaries, combined to make the meeting at Portland one of the memorable ones of the Board. Long before the hour of the meeting the church was crowded to its utmost capacity, and many stood in the aisles throughout the exercises. There was a strong sense of loss in the absence of the beloved President of the Board, but her mantle fell gracefully upon the shoulders of the President of the Maine Branch, Mrs. Fenn, of Portland, who presided.

The opening exercises consisted of an anthem, finely given, by four young ladies of Portland; reading of the Scriptures, by Mrs. A. C. Thompson, of Boston; and prayer, by Mrs. F. A. Noble, of Chicago. After the usual report by the Home Secretary, the Woman's Board of Missions of the Interior was represented by Mrs. Case, of Chicago, who brought cordial greetings from that Board, and reported its prosperous condition, with enthusiastic hopes for the future.

The Woman's Board of the Pacific sent greetings through Miss Fay, of California, who spoke of the difficulties under which their work is prosecuted, and the enthusiasm which overrides those difficulties, knowing that "all things are possible to them that believe."

Miss Gouldy, from Osaka, Japan, was next introduced, who spoke of the elevating influence of Christianity in the women of Japan, and of their power for good when once their hearts receive it into their lives. Miss Burr, of Owego, N. Y., appointed to the Japan mission, was presented to the audience, and in a few words asked that she might be led by Christ in her work.

Mrs. Park, of India, to show the interest among women in that country, described a series of visits showing the desire for Christian teaching. From each place earnest requests were made for more teaching, more reading, more requests than could possibly be heeded, so few were the laborers among them.

The next speaker was Mrs. Allen, of Harpoot, Eastern Turkey, who told of an Armenian school in a small room where just a few gathered twenty-five years ago, and then spoke of the girls' school, of the Normal school, and of the Armenia College, where young men and women are educated and sent forth to do more work for their people. The truth is sure to prevail, and Turk, Koord, Egyptian, and Arabian are sure to be delivered from the bondage of superstition and error.

A paper prepared by Mrs. S. J. Rhea, of the Nestorian mission, entitled "Then and Now; or, The Thirties and the Eighties," was then read by Mrs. James Rice, of Boston, and will be given entire in a future number.

Mrs. Atkinson, of Japan, said that the first point of contact with Japanese women was their religiousness, which consisted mostly of a desire to be saved from punishment. She gave very interesting instances of the way in which they sought to appease their gods, — going about at times from dawn till dark, from temple to temple, and performing difficult labors in other directions.

Miss Stone, of Samokov, Bulgaria, spoke earnestly of the missionary work of those at home, in training the children and oiling the wheels of the general machinery. She then spoke of Bulgaria, geographically, of the freedom which it gained in '78, and of the door which was thus opened to American missionaries especially. Girls are now thronging to the schools, and there is great need for prayer that the Word of God may have free course and be glorified.

Miss Morris, of the Zulu mission, told of the great change that had taken place in the missionary work in that country. Nowhere were the people so degraded as in Africa, nowhere did the women suffer so much from the lack of any elevating influence; but the gospel had the power to raise them out of it. The address closed with an appeal for the women of Africa, — that the women of America should rise to enter the door that was opened wide before them.

Prayer was offered by Mrs. J. A. Copp, of Boston, and the meeting closed with the doxology.

An overflow-meeting was held in the Free Street Baptist Church, conducted by Mrs. Helen C. Knight, of Portsmouth. Addresses were given by Mrs. Pixley, of the Zulu mission, Miss Stone, from Bulgaria, Miss Gouldy, of Japan, and others.

In Memoriam.

By Mrs. S. P. Leeds.

Mrs. Margaret M. Chapin.

Died in North Weymouth, Oct. 25, 1882.

Again, in the shadow of a great bereavement, we bow submissively to Him who gave, and who has taken from us, a sister beloved, —our honored and efficient President of the Norfolk and Pilgrim Branch, Mrs. Margaret Macfarland Chapin, who died at her home in North Weymouth, Oct. 25th. She was born in Camden, Maine, in 1842, and in her childhood was conscientious, earnest, and faithful in whatever she attempted to do, and ambitious for the best things. Consecrating herself heartily to Christ in her youth, she was ready to go anywhere or do anything for him, even to carry the gospel to the poor Esquimaux; for snow and ice could not chill the warmth of her great love for any souls for whom her Saviour had died.

She went to Labrador when twenty-two years old, under the care of the Canadian Foreign Missionary Society, and there for six years she followed in the footsteps of Him who "came not to be ministered unto, but to minister." In her boots of fir, which she has since given to the Woman's Board, and which have been a curiosity and delight to hundreds of children in our mission circles, who have in them personated little Esquimaux, she walked hundreds of miles over snow and ice to carry the gospel of peace. The little church in Labrador which she helped to form was very dear to her, and she retained her connection with it to the day of her death. Failing health compelled her to return to her home, and she soon after married Rev. F. A. Chapin, of Amherst, Mass. In a few months she removed, with her husband, to North Weymouth, where her presence has since been a constant benediction. She rejoiced in the work of the Woman's Board, and entered heartily into it as the President of the Norfolk and Pilgrim Branch, inspiring many to form auxiliaries and mission circles, imparting much of her own zeal and earnestness to all about her.

For two years and a half she has been struggling with a most painful disease, with the prospect ever before her of a sudden separation from her loved ones and the home that had been made so bright by her presence. Her desire to be found faithfully doing what would please her Lord when he should call for her, was the secret of her persistent and cheerful diligence in all Christain duties. With wonderful self-control she could preside at a missionary meeting, and inspire others with enthusiasm, when suffering great pain, and dreading a critical operation which might end her life. "She loved much," and delighted to minister to the happiness of those she loved. Her last work was an act of generous, self-forgetful devotion. Her watchword during her last illness was, "I die trusting in Jesus, because I have lived trusting in him;" and her last message of comfort to her friends, which her pale and silent lips could not speak, was placed in her hand, that all who saw might read: "Accepted in the Beloved." This message to us, "Accepted in the Beloved," makes us rejoice, even in the midst of our personal grief and sense of loss, as we think of her joy in the new delight of serving the Lord she loves without weariness; for "there shall be no more pain" where

"She shall serve him, and forever;
O, hope most sure, most fair,
The perfect love outpouring
In perfect service there!"

ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

THE ninth annual meeting of the New Hampshire Branch met at Hampton, on the 18th of October. It was largely attended, and generously entertained. A stranger present said the reports of the vice-presidents were models of their kind — clear, direct, and informing. Indeed, the home work, where it is undertaken with spirit at all, is carried on with system and earnestness, fruitful in the best results.

The mission circles make an excellent showing, and Miss Richards, of Newport, crowned the exercises of the morning with a spirited paper re-affirming their importance, as well as how success in them is won.

During the afternoon, Mrs. Atkinson, from Japan, and Mrs. Barrows, recently of Constantinople, gave graphic glimpses of life in far-off lands. Woman's degradation in Africa, Mr. Pixley, of Natal, made very real and very terrible, — a fitting background for Mr. Barrow's hearty indorsement of the great need of woman's work for woman.

The children of the village came in for their share of the happy occasion, when Mrs. Caswell, of Boston, enchanted them, as well as others, with stories of Indian life, and contrasted their savage and their Christian state in song.

An unusual spirit of devotion pervaded the meeting, and "the fellowship of kindred minds" seemed indeed like to heaven above.

The Branch is invited to Keene, the next year.

C.

WOMAN'S BOARD OF MISSIONS.

Just as we go to press, the Board is again sadly bereaved by the death of our Treasurer, Mrs. B. E. Bates.

"Gone to the rest of the ever blest—
To the new Jerusalem."

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1882.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Bath, Central Ch. and Soc'y, $40; Portland, "State St. Mission Circle," Miss Alice E. Bailey's mite-box, $5; Thomaston, Aux., $11; Bangor, Aux., $16; Brunswick, "Young Ladies' Mission Circle," $10, $82 00

Total, $82 00

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas. Pittsford, Aux., $60; Enosburgh, Aux., $8; Shoreham, Aux., $32.25; Castleton, Aux., $13.60; So.

Hero, Aux., $1; Bakersfield, Aux., $1; Wells River, Aux., $7; Wilmington, Aux., $14; Ludlow, Aux., $25; Derby, Aux., $7.50; Strafford, Aux., $11.50; Northfield, Aux., $17.-20; Charlotte, Aux., $15; Greensboro, Aux., $24.25; Cabot, Aux., $10; Barnet, Aux., $10; No. Craftsbury, Aux., $15; East Berkshire, Aux., $4; McIndoes Falls, Aux., $13.50; Montpelier, Aux., $30.50; East Burke, Aux., $5; Lyndonville, Aux., $26; Cornwall, Aux., $25.35; St. Johnsbury, No. Ch., of wh. $100 fr. Mrs. "Decennial," F. E. M., $25 by A Friend const. L. M. Mrs. Martha Daying; $25 by A Friend, const. L. M. Mrs. Lucy H. Spooner, $217.52; So. Ch., Aux., $59.33; East Dorset, Aux., $22.50; Brookfield, prev. contri. const. L. M. Mrs. Nancy T. Abbott, $15; Springfield, Aux., $38; A Friend of Missions, $25; Newbury, "Mission Circle," of wh. $25 const. L. M. Miss Charlotte Atkinson, $40; West Rutland, Aux., of wh. $25 const. L. M. Mrs. William Graham, $31, $825 00

Total, $825 00

MASSACHUSETTS.

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., $8.10; "Hochinosu Band," of wh. $25 const. L. M. Mrs. John T. Power, $75; Lee, "Senior Aux." $300; Stockbridge, Aux., $75; "Loving Helpers Mission Circle," $20; Dalton, Aux., $16.07; Lenox, Aux., $15; Miss Mary Bonda of Washington, $2.84, $512 01

Boston.—Mrs. H. F. Durant, a continued memorial gift, 500 00

Chatham.—Aux., 8 00

Chelmsford.—Aux., 10 00

Dunstable.—Aux., 25 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, $68.75; Oldtown, "Mission Band," of wh. $25 const. L. M. Mrs. E. T. Fitch, $50; Amesbury, "Mission Circle," $35; West Boxford, Aux., $25; Merrimac, A Friend, $2; Ipswich, 1st Ch., "Little Mission Circle," $33, 213 75

Essex So. Conf. Branch.—Miss Sarah W. Clark, Treas. Middleton, "Young Ladies' Aux.," 5 00

Falmouth.—"Seaside Gleaners," 90 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Belchertown, Aux., $16.61; "Mission Circle," $75.01; Granby, Aux., of wh. $50 const. L. M's Mrs. S. M. Cook, Mrs. W. A. Taylor, $93.50; So. Hadley, "Mission Circle," $6, $191 12

Lincoln.—Aux., const. L. M. Miss Mary B. Farrar, 25 00

Malden.—1st Ch., 5 00

Mansfield.—"Ladies' Benevolent Soc'y," 10 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Brockton, Aux., $80; Easton, Aux., $20; Halifax, Aux., $10.-87; Braintree, Aux., $6; Rockland, "Mission Band," $35, 151 87

So. Framingham.—Aux., 29 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Monson, Aux., $40; Springfield, So. Ch., $84.40; "Young Ladies' Mission Circle," $10.93; Olivet Ch., prev. contri. by Mrs. Horace Kibbe, const. L. M. Mrs. Clara L. Palmer, $12.-40; Brimfield, prev. contri. const. L. M. Miss Belle L. Brown, $8; Mitteneaque, "The Gleaners," $20, 175 73

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. E. C. Ford, $30; A Friend, $100; A Friend, $5; Roxbury, Dr. Sargent, $10; Brighton, Cong. S. S., $30; Dedham, "Asylum Dime Soc'y," $2.56, 177 56

Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Reading, "Young People's Mission Band," $200; Winchester, Aux., Mrs. M. A. Herrick, const. L. M. Mrs. Lydia Winslow Richardson, $25, 225 00

Worcester Co. Branch.—Mrs. G. W. Russell, Treas. No. Brookfield, Aux., $19; Barre, Aux., $12; Princeton, Aux., of wh. $25 const. L. M. Mrs. S. E. Thompson, $27.20; Winchendon, No. Ch., $5; Worcester, "Woman's Miss'y Asso.," $78.46, 141 66

Total, $2,495 90

LEGACY.

Legacy of Mrs. C. S. Holbrook, of Holbrook, $500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Barrington, Aux., $50; Woonsocket, Aux., $18; Kingston, Aux., $22; Little Compton, $20.25; Pawtucket, "Youths' Mission Circle," $46.50; Tiv-

erton, Aux., $12; Bristol, Aux., $153; Pacatuck, "Westerly, Aux.," and "Young Folks' Mission Circle," $68.75; Providence, Beneficent Ch., $354.-14; Central Ch., of wh. $25 fr. Mrs. A. D. Lockwood, const. L. M. Miss M. Anna Taylor, and $25 fr. Miss Lockwood, const. L. M. Miss Grace Greenough, $525.00; "O. B. M. Club," $50; Free Ch., Aux., $30; "Mission Circle," $35; No. Ch., Aux., $84; "Golden Links," $26.78; Pilgrim Ch., of wh. $25 by Mrs. Dr. Laurie, const. L. M. Miss Mary E. Alden, $100; "Little Wilkinsons," $5; "Elmwood Workers," $25, $1,625 14

Total, $1,625 14

CONNECTICUT.

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. So. Windsor, Aux., $10; Canton Centre, Aux., $13.06; Suffield, Aux., $63; Poquonock, Aux., $40; Simsbury, Aux., $8.10; East Windsor, Aux., $9; Ellington, Aux., $30; Windsor Locks, Aux., of wh. $50 const. L. M's Miss Mary L. King, Miss M. A. Brickett, $63.75; Rocky Hill, Aux., of wh. $25 const. L. M. Miss S. C. Robbins, $32.60; Rockville, Aux., $28, "Mission Circle," $12; Newington, Aux., $112.75 Hampton, Aux., $18.75; "Mission Circle," $5; Wethersfield, Aux., $85; Westward, "Mission Circle," $5; Unionville, Aux., of wh. $25 const. L. M. Mrs. Geo. Dunham, $33.58; East Hartford, "Real Workers," $70; Hartford, 4th Ch., Aux., $20; Asylum Hill Ch., Aux., Mrs. C. D. Davison, const. self L. M., $25; Centre Ch., "Dorcas Mission Circle," $4.26; Infant S. S. Cl., $5, $693 85

Saybrook.—Cong. Ch. S. S., 23 89

Total, $717 74

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Copenhagen, $69; Poughkeepsie, const. L. M. Mrs. Samuel Mott, $25; Binghampton $8; Orient, $41; Brooklyn, Central Ch., of wh. $25 by Mrs. Earl, const. self L. M., and $25 by Mrs. M. S. Benedict, const. L. M. Mrs. B. W. Gleason, $338; Buffalo, Mrs. W. G. Bancroft, const. L. M's Miss Lula J. Colton, Miss Clara A. Brush, Miss Jennie C. Mason, Miss Carrie V. Hall, $100; "W. G. Bancroft Mission Band," $30; Flushing, $32; Coventryville, $1.40; Mrs. W. W. Warner, $10; West Groton, $20; Norwood, $14; Sandy Creek, $10; "Sunbeam Band," $21; Gaines, $10.50; Little Valley, prev. contri. const. L. M. Mrs. Rachel Chapman, $8; Randolph, $7.70; "Evergreens," $6.19; No. Walton, $20; Fairport, of wh. $25 const. L. M. Mrs. A. C. Hill, $78; Cong. S. S., const. L. M. Mrs. Sarah A. Bowerman, $25; Cambria, $10; Homer, $27; Wellsville, $72.50; Franklin, $46; "Happy Workers," $12; Newark Valley, $13.41; Sing-Sing, Ossinning Institute, $69; Walton, $12.70; Agavni, Aux., $20; "Little Helpers," $5; Hamilton, $25; Saugerties, "Earnest Workers," $5; Sidney Plains, $10; Siloam, $19.50; Greene, $5; Napoli, $10; Gainesville, $6; Strykersville, $4.30; Rochester, Plymouth Ch., $25; West Bloomfield, $30; East Smithfield, Penn., $20; Phœnix, $12; Albany, "Juv. Dep. Band," $9.65; Saratoga Springs, $10; Jamestown, of wh. $25 prev. contri. const. L. M. Mrs. Wm. Hall, $31.18; Maine, Cong. S. S., $8; Expenses, $12, $1,381 03

Angola, 19 65

Rodman.—Primary Dep. S. S., "Willing Workers," 31 00

Troy.—"Desert Palm Soc'y," 5 00

Westport.—Mrs. Mary Spencer, 10 00

Total, $1,446 68

NEW JERSEY.

Belleville.—Miss Louisa W. Wood, $10 00

Total, $10 00

LEGACY.

Legacy of Mrs. Sylvia A. Baldwin, Newark, $200 00

General Funds, $7,202 26
LIFE AND LIGHT, 152 38
Weekly Pledge, 2 77
Leaflets, 10 01
Legacies, 700 00

Total, $8,067 42

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

TURKEY.

LETTER FROM MISS BARNES.

THE NEW COLLEGE AT MARASH.

The great army of workers for Marash College will be delighted to learn about the beginnings of the school, in the following letter from the Principal, Miss Barnes. Would that we could climb the hill and get inside of the vale, and witness the uprising of this new home—so many hands would be quick to help to plant the shrubs and the vines, and make a blossoming garden round about. Whatever we undertake next year, let us be faithful to our interests at Marash. Remember the teachers, remember the girls, and ask that all who enter there may enter also the fold of Christ.—L. C. P.

* * * I WILL endeavor to give you a brief review of the school-year just passed, and afterward we will glance as far as we are able into the future, yet uncertainly defined it is true, but, nevertheless, rich in hopes and possibilities.

A school was opened in the fall for a class preparing for the college. Of the twenty girls in attendance, five were given a home in Mr. Montgomery's house; all the others were day-scholars. Of this class only six are fully prepared to take up the first year's studies of the advanced course. But with such additions as we hope to receive from the graduating classes in Aintab and Hadjin, and a few teachers in the villages who have had a promise of further training, we shall expect to start in the fall with a class of fifteen, perhaps more.

Those of us who have watched these dear girls from day to day through the past year, and have seen their steady growth in Christian womanliness, their conscientious application to their daily lessons, their ready and cheerful obedience, and last, but not least, their evident appreciation of their golden opportunities, have no small cause for gratitude and encouragement.

July 10th a public examination of five classes, viz., Armenian, Old Testament History, English, Turkish, and Algebra, took place in the First Protestant Church. The exercises were varied by songs in both English and Turkish, and by select readings in English. Many commented on the quiet, lady-like appearance of the girls; and some who had doubted the ability of Armenian girls to comprehend algebra, after listening to their prompt answers, and seeing their fair handling of knowns and unknowns, were not only forced to admit that they had been mistaken, but became stronger advocates than ever before for the higher education of girls in the Ottoman Empire.

It is with prayerful interest, and even with anxiety in some cases, that we follow the girls to their homes for the long vacation. Will this one be able to take a strong stand for truth in her Catholic home? And will that one, in her mountain village, by her humble, Christ-like walk and conversation from day to day, be a power for good among her Armenian relatives, being to them a living witness of the better way? Anna and Marian, two of our pupils from Karaman, a little village an hour and a half from Marash, have been sent to Zeitoon this summer for special work among the women. Letters recently received from them speak of their joyful interest and apparent success in their efforts. Each has a class of forty women, many of them young brides, whom they meet daily for a reading-lesson and for Bible instruction. Will you not ask God's blessing on this precious seed-sowing?

The foundation of our new school-building is being laid this week. The high stone-wall about the whole inclosure was nearly finished when I was in the city two weeks ago, so I suppose it is by this time completed. It is with great reluctance that Moslem owners exchange their land for the Christian's gold, especially if he be a foreigner; and so we consider ourselves extremely fortunate, in spite of aggravating delays and legal complications, in securing so desirable a location, being on a hill overlooking the the city, and in neighborly proximity to our other mission property. The lot is so irregular that it is difficult to obtain an accurate measurement, but it probably contains a little less than two acres. It cost us £90. In one corner of the lot is a small apricot orchard. We hope in time, by considerable attention to setting out other trees, shrubs, and vines, to transform the whole into a pleasant, home-like place. The house will, we hope, be inclosed before the fall rains, so that wood-work on the interior can be carried on through the winter. Our school, meanwhile, will be in Mr. Christie's house, he being with his family in Adana.

I am already getting impatient to see the work begin, to see the girls in our improvised school-room, and to get settled in my new quarters, for I expect to live with the girls. Turfanda, my native assistant, will be able, with a little help in some classes, to take charge of the preparatory class in the city. For the advanced work, I shall do what I can with my meager knowledge of the language; but for a year or two it will be but a small part of the whole, and for the rest we must depend on a graduate from the college in Aintab.

How I wish I might be present with you in your meetings in Cincinnati, to receive new inspiration and zeal in undertaking all these responsibilities. I feel like making great demands on your

earnest, prayerful help and sympathy, for I do so need divine guidance and wisdom in all these difficult affairs.

I wish through you to extend the warm right hand of Christian fellowship to all the young ladies who are so heartily and earnestly engaging in this work. Coming as I have so recently from their ranks, I can better appreciate the loving spirit of self-sacrifice with which they bring to the Lord's altar their gifts of time and money. I understand and feel with them, too, the difficulties and discouragements that many, especially the smaller mission circles, will meet before their generous pledges are fulfilled.

Had I time or strength to follow out all my impulses, I should be glad to address a letter to every society, auxiliary, or band, that has contributed a dollar to Marash College; but as this is impossible, I wish you to tell them from me how I believe in this work, how I love it, and how I want them all to keep a close and prayerful watch over the school that they are helping to build for the daughters of Armenia.

With earnest hopes and prayers for the coming meeting, and all the plans and measures that shall be considered for the year before us,

I remain, yours in Christian love,

MYRA L. BARNES.

JAPAN.

LETTER FROM MRS. GULICK.

Mrs. O. H. Gulick, of Kobe, Japan, who was a frequent and welcome visitor at our Missionary Rooms during her stay in Chicago, and a valued helper in work among auxiliaries in this vicinity, writes thus since her return: —

WE have been at home now four and a half months, and already the experiences of the past two years seem sometimes like a pleasant dream, rather than a reality. We found the family well, and dear Mother Gulick still here to welcome us, which was more than we dared hope for. She is feeble, but bright and happy, waiting, and sometimes longing, for the summons that shall call her home. She says if the Lord ever made mistakes, she should think he had made one in letting her live so long; but we can see abundant reason why she has been spared to bless and pray for her children.

Work in abundance was awaiting us on our return, and we were soon busy again in the various departments that come under our care here in Kobe. Our tongues did not run quite as easily in Japanese as before we went away, but I soon resumed my Bible classes with the women, and enjoy them very much. Not the least of the labors that fall to my share is that of entertaining company.

Living as we do in a seaport town, where steamers taking passengers from America to China, and *vice versa*, touch every week, we have ample opportunity to obey the apostle's injunction, "Use hospitality without grudging;" and we consider it a privilege and a part of our missionary work to entertain the missionaries of the different Boards going to or returning from their work on the great continent so near us. We had the pleasure, also, of entertaining Mr. and Mrs. Joseph Cook. Mr. Cook made some strong speeches in favor of Christianity before mass-meetings of Japanese in Kioto, Osaka, and Kobe. It was a privilege to hear him, and we feel that his earnest words will be a great help to the cause.

Home Department.

STUDY OF MISSION FIELDS.

1882.

JANUARY.—Japan.
FEBRUARY.—Japan.
MARCH.—Japan.
APRIL.—North American Indians.
MAY.—North American Indians.
JUNE.—North American Indians.
JULY.—Sandwich Islands.
AUGUST.—Micronesia.
SEPTEMBER.—Micronesia.
OCTOBER.—India and Ceylon.
NOVEMBER.—India and Ceylon.
DECEMBER.—India and Ceylon.

INDIA AND CEYLON.

BY MRS. M. S. ROBBINS.

(Lesson No. 3.)

WHAT striking remark is recorded as made by one of the first missionaries to India?

What was the first missionary station? Who in England stirred up opposition to the first missionaries?

When and in what vessels did the first missionaries of the American Board go to India? What special blessing on one of the vessels? First station occupied by them? First station occupied in Ceylon? Difference of religion between Northern and Southern Ceylon? What language is spoken? What peculiar laws relating to holding property? What mountain has a "tearful" legend connected with it?

Names of the first missionaries to Ceylon? Of the oldest single lady? When did she go? How many times has she visited this country?

Who toiled more than half a century in Ceylon? What buildings are used as churches?

How many Protestant societies have missions in India? Ceylon? Names of three separate mission districts in India, and the center of operations in each?

Where was the first Protestant place of worship for natives built? Its cost? A sketch of Babajee? What excitement connected with three native girls uniting with a church in 1842? What event of special interest in 1847? In 1852? What privilege granted by the English Government to native converts in 1850? How many were reached by medical missionaries in 1861? What noted schools are in Ceylon? Give some facts connected with the disbanding of schools in 1837?

How many native pastors in India and Ceylon? Catechists? How many missionaries to each million of people?

How were Jesuit missionaries excluded from India?

Who was Robert Nobilikus? Why was a deputation sent by the American Board to India, in 1854? Results?

What encouraging facts were stated at the Jubilee Meeting at Bombay?

By whom was the first translation of the Bible made in India? When was the "Union" version completed? Why called "Union"? What two brothers took part in the translation? What is considered the best translation of the Scriptures? What American lecturers have visited India? How were they received? With what results? What has been the great Pentecostal season of India?

How many Scudders have been connected with the Arcot Mission? How many in India? Where did the father die? What thrilling incident is told of Mrs. John Scudder while on her way to visit her sick husband?

What was a frequent expression of Dr. Winslow in his last days? What is said of touring in 1872 and 1873?

What revivals have occurred at Batticotta Seminary? What interesting event in 1867?

Have the children of missionaries returned to labor in India? What has been the influence of sending unmarried women as laborers? What has been their work? How many have been sent by the Woman's Board of Missions to India? How many by the Woman's Board of Missions of the Interior? How many to Ceylon? Have any died in those fields? Names of missionaries?

MUSCATINE, IOWA.

MEETINGS OF STATE BRANCHES.

ANNUAL MEETING OF THE WISCONSIN BRANCH.

THE Wisconsin Branch of the Woman's Board of Missions of the Interior held its annual meeting, in connection with the General Convention, at Eau Claire, Sept. 26–28, 1882.

Delegates and friends came together at half-past eight o'clock

in the morning, and, after devotional exercises, appointment of necessary committees, etc., we were gladdened by reports from each of our district secretaries, either in person or by letter.

Some of these were so touching, all so interesting, we should like to telephone them everywhere. But we cannot begin to tell you all the helpful things we heard. Our missionary at Fort Berthold — Miss Ward — wrote of her pleasure at returning to her field after a short season of rest, and asked for a continual remembrance in our prayers.

We pledged ourselves to more harmonious and determined effort to raise three thousand dollars for the coming year, and to accept the plan of work to be recommended to us by the Executive Committee of the Woman's Board of Missions of the Interior.

On the afternoon of Thursday came our public meeting. A very helpful paper on "How they do Mission Work in Sparta," prepared by Mrs. Mariner, of Sparta, gave us seed-thought for the future. The treasurer's report was an object-lesson, and also a lesson in the *positive* sciences.

The annual report of the corresponding secretary showed a gain over last year, but that we had not reached the sum for which we had prayed and labored. It earnestly reminded us that to be successful the coming year, our zeal must be an outgrowth of our prayer of faith, and our gifts an offering of love to Christ according as "he hath prospered us."

The report of the Committee on Resolutions followed; after which we listened to an address from Rev. J. F. Smith, of Marsovan, Turkey, who held us spell-bound as he told us of the work in Turkey, and the need. Can we forget that the sacrifices which we at home think we make for this cause, do not all together equal that of our lady missionaries who give themselves to the uplifting of our sisters in Turkey?

Our time was far too short, but truly one of refreshing, and we begin a new year with glad and thankful hearts that we may do anything for carrying forward the work of the Lord, but humbled that we do so little. A. B. S.

STOUGHTON, WIS.

FIFTH ANNUAL MEETING OF THE MINNESOTA BRANCH.

ST. PAUL, Oct. 13th.

PROMPTLY at 2 P. M., while the General Conference of Congregational Churches was being held in the body of Plymouth Church, the ladies gathered in the chapel, filling it to its utmost capacity.

The proceedings were opened by singing "Coronation," reading

the Scriptures by the president, Miss M. J. Evans, of Northfield, and an earnest prayer by Mrs. Furber, of Cottage Grove. The Scripture read was a few verses from Isa. lx., showing the victory of the gospel in heathen lands, and from 1 Sam. xxx., where David says, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike;" from which Miss Evans drew the lesson that we who at home are working to sustain those at the front, have equal part with them in mission-work.

After the reading and approval of the minutes of the last meeting, the reading of the revised constitution, and appointment by the chair of a nominating committee, reports were given, either verbally or by letter, by the vice-presidents of the seven conferences.

The secretary, Mrs. Henry Plant, made her report, showing increased interest and progress in the societies, and telling of the formation of tennew ones. The work abroad had been in supporting scholars at Samokov, Harpoot, and Hadjin; the $300 share of the young ladies in Marash College; the support of Miss Barrows, of Japan, and Miss Cathcart, of Micronesia, and the adoption of Miss Brown, now on her way to help the workers of the Kobe Home, Japan.

The treasurer, Mrs. J. W. Strong, of Northfield, reported the receipts from Oct. 1, 1881 to Oct. 1, 1882 to be $1,653.85, while sums which had come in since the books were closed would swell the amount to $1,900. After a prayer of thanksgiving by Mrs. Tichenor Bailey, Miss Collins, of the Dakota Mission, addressed the meeting in one of the most earnest pleas for help that an actual knowledge of the wants of the Indians, and the observation of the results of Christianity upon them, could inspire. She related incidents from her six years' life among them, and demonstrated the value of the Bible as a civilizer, as well as a guide to salvation. Her story of the trials of the Indians, and the need of more missionaries, affected the ladies to tears. As she closed, Mrs. Bailey appealed to the ladies to give her a helper. In response, a committee passed subscription papers, and raised $250 of the $350 needed, with a prospect of the rest being raised in a week or two.

A letter was read from Miss Cathcart, telling of her voyage by schooner to Honolulu, to care for Mrs. Snow; of the sailing of the "Morning Star" the day before their arrival, they having been ocean-bound; of the mission-school at Makawao, Maui, H. I., where she is teaching until an opportunity occurs for her to return to her chosen work at Kusaie.

Miss Searle, a graduate of Wellesley and a teacher at Carleton,

who next year is to join Miss Brown in the work of the Kobe Home, spoke touchingly of the way in which each had been led into the work. She told of Miss Brown's struggles to obtain a collegiate education, — she has just graduated from Carleton College, — her struggles before becoming a Christian, and before yielding to the call to become a missionary; while for herself, the way had been made plain and easy from the first. Then in vivid words she made us see the Kobe Home, and the work they are to do there.

Mrs. Gale, of Fairbault, read an inspiring paper on the theme, "Our Work at Home."

After the election of officers, Miss Evans, in a few closing words, made self-denial and sacrifice for Christ's sake seem a privilege. The meeting, by a rising vote, pledged $2,000 to missions the coming year, and then sang the doxology, its praise expressing the feeling of every heart. Thus closed one of the most inspiring and encouraging meetings it has ever been our privilege to attend.

L. H. P.

FOURTH ANNUAL MEETING OF THE ROCKY MOUNTAIN BRANCH.

THE Rocky Mountain Branch of the Woman's Board of Missions of the Interior held its annual meeting, in connection with the State Association of Churches, in Colorado Springs, October 12th. We had anticipated the pleasure of greeting some member of the Executive Committee from Chicago, but it was found impracticable for these ladies to do more than send the loving letters designed to increase the interest of these Western workers. These letters, too, were one day too late, on account of a change in the time of the meeting; but, notwithstanding all disappointments, our meeting was a good one.

Mrs. Rouse, of Colorado Springs, being a member of the first auxiliary formed in connection with this Branch, welcomed, in behalf of the mother, all the daughters now engaged in the work.

Eight auxiliaries, one "Young Ladies' Society," and one "Children's Band," gave reports which showed a good degree of interest in the missionary work, and contributions nearly doubled since last year.

The president, Mrs. Pickett, proposed that Miss Brooks, of Erzroom, Turkey, be adopted by this Branch as their own missionary. The amount of her salary was most cheerfully pledged, and a fresh enthusiasm immediately seen by this presentation of a special object for labor and prayer.

An additional sum to complete the five hundred dollars asked of the Branch for the coming year, was urged upon all present.

Interesting papers were read by Mrs. G. N. Marden, of Colorado Springs, on "Unused Power in our Churches," and Mrs. E. C. Holbrook, from Longmont, on "Relation of Missions to Civilization."

Taking courage from the report of our last-formed auxiliary, composed of ten members, in a little church that was organized within a year, and has built and nearly paid for its three-thousand-dollar church, and now sends its first quarterly contribution of six dollars and twenty-five cents, we may believe that the blessing of the Lord will continue to be ours, till many among our mountains and upon our plains shall rejoice in helping to fulfill our Saviour's last command.

C. SHATTUCK, *Sec'y.*

COLORADO SPRINGS, COL.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM SEPTEMBER 18 TO OCTOBER 18, 1882.

OHIO.

OHIO BRANCH. — Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, of wh. $11 for sch's near Cesarea, $10 for Miss Parmelee, $21; *Alexandria*, for Miss Collins, $5; *Ashtabula*, for Miss Renville, $25; *Ceredo, W. Va.*, $10; *Cincinnati*, Storrs, $10; *Clarksfield*, $9.75; *Cleveland*, Euclid Ave., for scholarships at Samokov and Hadjin, $18.75; *Cleveland Heights*, for Miss Maltbie, $50; *Columbus*, High St., of wh. $34 for Marash College, $10 for Miss Collins, $44; *Elyria*, of wh. $85.65 for Miss Maltbie, $25 const. L. M. Mrs. E. DeWitt, $110.65; "Golden Links," for scholarship at Manisa, $29.30; *Harmar*, "Wide-Awakes," $50; *Hudson*, for Misses Collins and Parmelee, $5.50; *Jefferson*, for Mrs. Renville, $10; *Kelloggsville*, for Mrs. Renville, $6; *Kinsman*, $10.85; *Madison*, Young Ladies, for Marash College, $5; *Mercer, Penn.*, $11.73; a friend, $1.50; *Painesville*, $83.48; *Pittsfield*, for Erzroom sch., $25; *Richfield*, for Miss Parmelee, $16; *Ridgeville*, for Miss Maltbie, $12.66; *Rootstown*, of wh. $25 for Miss Parmelee, $27.60; *Springfield*, for Bible-reader at Mahratta, $20; *Steuben*, toward share in Samokov sch., $8.50; *Toledo*, 1st Ch., for Miss Lawrence, of wh. $25 from Mrs. Thomas Daniels, const. L. M. Mrs. J. C. Morse, $54.75; *Wauseon*, $7-58; *Wellington*, for pupil at Samokov, $40. Branch total, $729 60

Atwater, for Miss Parmelee, $12; *Bristolville*, $13.50; *Ironton*, $10; *Nelson*, $7, 42 50

Total, $772 10

INDIANA.

Elkhart, Aux., $11.84; S.S., girls, for Hadjin, 93 cts; *Michigan City*, Aux., $21.98; "Wall-Builders, $1.51; "Little Grains of Sand," $2.06, $38 32

Total, $38 32

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas.

Alpine and Walker, for sch. at Monastir, $10; *Ann Arbor*, for Miss Hollister's assistant, $54.40; "Young Peoples' Soc.," for same, $26.40; *Armada*, for Miss Pinkerton, $26; *Charlotte*, for Miss Spencer, $21.18; *Detroit*, 1st Ch., for Mrs. Coffing, $122.38; "Sunbeam Band" and "O. Club," for sch. at Battalagunda, $25; Woodward Ave. Ch., to complete pledge for Kobe Home, $62; Young Ladies, for Marash, $15; *East Newton*, for Miss Spencer, $10; *Eaton Rapids*, for Miss Spencer, $31; "King's Young Daughters," for Marash, $17; *Grand Rapids*, 1st Ch., for sch. at Monastir, $60; *Greenville*, for Kobe Home, $31.50; Young Ladies, for Marash, $25; "Cheerful Toilers" and "Morning Stars," for Hadjin Wall, $6; *Jackson*, for Miss Hollister, $34.66; *Kalamazoo*, Plymouth Ch., for Dindugal Sch., $13; *Lexington*, for Miss Pinkerton, $11; *Litchfield*, $16; *Ludington*, for Marash, $20; *No. Adams*, $10; *Owasso*, for Miss Doane, $30.75; "Ready Helpers," to complete pledge for Marash, $90; *Port Huron*, for Miss Pinkerton, $51; "Earnest Workers," for Hadjin Wall, $13.15; *Pontiac*, for Miss Pinkerton, $9.69; *Raisinville*, $7; *Romeo*, "Sunbeam Band," for Miss Dudley's Sch., $25; *Sandstone*, for Miss Irvine, $9.54; *Standish*, $1.25; *Stanton*, for Hadjin Wall, $16; *St. Clair*, $25; *St. Joseph*, for Miss Irvine, $25; *Vermontville*, for Miss Spencer, $47; *Three Oaks*, Young Ladies, for Marash, $2.50; *Waconsta*, $5; *Whitehall*, for Kobe Home, $4. Branch total, $1,009 50

Alamo, $3; *Clinton*, S. S. (Par.), $5; *Flint*, for Kalgan Sch., $50; *Marshall*, "Girls' Mission Band," $1.60; Mrs. H. A. Gallup, $1; *Port Samilac*, $5, $65 60

Total, $1,075 10

ILLINOIS.

ILLINOIS BRANCH. — Mrs. Luther Bradley, of Aurora, Treas. *Abington*, "Gleaners," for Marash College, $3; *Alton*, for Sultan Enfijian, $12; *Amboy*, for teacher at Hadjin, $6.57; *Aurora*, 1st Cong. Ch., for Miss Dudley, $41.83; "Y. L. S.," for Marash, $15.29; New Eng. Ch., $29.50; *Batavia*, $62.20; *Brighton*, $6; *Buda*, $5; *Canton*, for Elizabeth Winyan, $28; *Champaign*, Aux., for pupil in Samokov, $10; "Juv. Soc.," $5; "Coral Workers," for Marash, $10; *Chesterfield*, $5; *Chicago*, Leavitt St. Ch., const. L. M. Miss Anna M. Bartlette, $25; Lincoln Park Ch., Aux., $50; "Y. L. M. Soc.," for Marash, $50; Union Park Ch., "Mission Band," $22.63; *Englewood*, $10; *Galesburg*, 1st Cong. Ch., $3; Brick Cong. Ch., $17; *Geneseo*, "The Zenana," $20; *Geneva*, "Cong. Mission Band," for Marash, $25; *Granville*, $12; *Greenville*, $4.47; *Hinsdale*, Aux., $37.50; Mrs. J. H. Phillips, const. L. M. her daughter Grace, $25; *Ivanhoe*, $11; *Jacksonville*, for Miss Evans, $33; *Joy Prairie*, for Sch. at Goledah, $27; *La Grange*, "Y. L. Soc.," for Marash, $15; *Loda*, $5; *Marseilles*, for Bible-reader at Albustan, $12.80; *Mendon*, "Mission Circle," for Marash, $25; *Moline*, Aux., for scholarship in Erzroom, $10; "Pansy Band," for Bridgman scholarship, $15; *Naperville*, for Miss Dudley, $4.30; *New Milford*, for Bible-reader, $8; *Oak Park*, $37.60; *Oneida*, "Y. L. Soc.," for Marash, $8.50; *Oswego*, $3.77; *Ottawa*, $10; *Payson*, Aux., of wh. $21.50 for Miss Porter's teacher, and $34.50 for Marash, $56; "Cheerful Workers," for matron of Samokov Sch., $5; *Pittsfield*, $9; *Plainfield*, $27; *Polo*, Miss Emma R. Pearson, for Marash, $5; *Princeton*, $21.44; *Rockford*, 1st Cong. Ch., of wh. $13.70 for Bridgman Sch., and $53.30 for Miss Diament, $67; 2d Cong. Ch., Aux., for Miss Diament, $89; "Young People's Miss'y Soc.," $5; "Girls' Mission Band," $7; "Rock River Asso.," a thank-offering, $7.07; *Seward*, for girls' sch. at Samokov, $12; *Sheffield*, $10; *Springfield*, Aux., for Miss Evans, $106; "J. C. Helpers," of wh. $51.54 for pupil in Bridgman Sch., and $6 for Marash, $59.54; *Sterling*, for Miss Dudley, $3; *Stillman Valley*, for Manisa, $19 50; *Sycamore*, $12; *Toulon*, const. Mrs. D. M. Dewey L. M., $25; *Wauponsie Grove*, "Buds of Promise," for Marash, $8.50; *Waverly*,

"Earnest Workers," for Marash, $5; *Wheaton*, $3.35; *Winnebago*, of wh. $18 for Mrs. H. Nickogarian, $25; *Winnetka*, for Miss Porter, $13; *Woodburn*, for sch. in Goledah, $14. Branch total, $1,388 82

Bowen, for Bible-reader at Battalagundu, $8.50; *Chicago*, Clinton St. Ch., Aux., $8.04; 1st Ch., for Miss Patrick, $60; Plymouth Ch., for Miss Barnes, $24.55; New Eng. Ch., for Miss Chapin, $17; So. Ch., $20.75; Union Pk. Ch., "Y. L. M. Soc.," for Marash, $56; Western Ave. Ch., "Soc. of Christian Endeavor," for Marash, $7.43; Mr. A. Nett, for Famine Relief in Asia Minor, $20; L. C. P., for Marash, $5; Chicago total, $228.77. *Evanston*, for Miss Porter, $179; *Elgin*, "Y. L. M. Soc.," for Marash, $27.50; *Glencoe*, $22.90; *Griggsville*, Aux., const. L. M. Mrs. Helen Baxter, $47; "William Starr Memorial Band," S. S. Mission Fund, $15; "Willing Workers," for Marash, $10; *Hebron*, a friend, $1; *Neponset*, of wh. $1 from a little boy, for Marash, $4.75; *Oneida*, $5.10; *Prospect Park*, "Miss'y Circle," $7; *Ravenswood*, Aux., $10; "Y. L. M. Soc.," for Marash, $15; "Juv. Soc.," $5; *Waukegan*, $2.90; *Waupansee*, $12, 579 33

Total, $1,968 15

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Arena*, $12.27; *Appleton*, for Miss Ward, $63.45; *Baraboo*, $10; *Brandon*, $3.91; *Bloomington*, $5; *Burlington*, $2; *Columbus*, Olivet Ch., $13; *Clinton*, $5; *Eau Claire*, "Y. L. M. Soc.," for Marash, $40; *Elkhorn*, $10; *Evansville*, Aux., $23; "Little Helpers," for Marash, $6.50; "Little Gleaners," $3.50; *Hartland*, $11.20; *Kenosha*, $23.25; *Koshkonong*, $5.38; *Lancaster*, $31.50; *Madison*, $50; *Milton*, $5; *Oconomowoc*, $15; *Platteville*, Aux., $39 75; birthday gift, $2; "Pearl Gatherers," $3.25; *Ripon*, $12; *Rosendale*, $20.44; *Stevens' Point*, Mrs. Montague, $5; *Watertown*, $31.74; *Waukesha*, $22.10; *Windsor*, $34; *Whitewater*, for Miss Taylor, $60.29. Less expenses, $10.62. Branch total Sept. 15th to 30th, $558 91

BRANCH.—*Fond du Lac*, $25; *Geneva*, $35; *Madison*, Aux., $40; "Y. L. M. Soc.," $50; *Menasha*, $16.10; *Racine*, for Manisa, $25.05; *Wauwatosa*, 50 cts.; *Whitwater*, for Miss Taylor, $9. Less expenses, $4.01. Branch total, Oct. 1st to 18th, $196 64

Brodhead, $4.25; *La Crosse*, $31.85; *Milwaukee*, Grand Ave. Ch., $17; *Sharon*, $23, 76 10

Total, $831 65

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, "Busy Bees," for Marash, $5; *Anamosa*, for Mrs. Coffing, $23.25; *Cherokee*, $5; *Cresco*, for Bible-reader in Samokov, $2.75; *Des Moines*, Aux., $25; "Plymouth Rock Soc.," for Marash, $50; S. S., for pupil in Bridgman Sch., $29.50; *Davenport*, for Miss Day, $43.10; *Durant*, for Miss Day, $8; "Golden Rule Soc.," for Marash, $3; *Elkado*, Mrs. Mary H. Carter, $2; *Fairfax*, for Bridgman Sch., $10; *Fayette*, for Bible-reader in Samokov, $1; *Genoa Bluffs*, $7.61; *Green Mountain*, Aux., for Mrs. Coffing's tours, $19.41; "Children's Mite-Box," for Par., $2.72; *Garden Prairie*, for Bridgman Sch., $9; *Iowa City*, for Miss Day, with prev. contri. const. L. M. Mrs. Ada North, $19; Mrs. J. S. Pickard, const. L. M. Mrs. Sarah L. Sanborn, Hallowell, Me., $25; *Lyons*, $28.70; *Lansing*, for Bible-reader in Samokov, $12; *Magnolia*, $10.75; *McGregor*, Aux., for Samokov, $12.34; "Y. L. M. Band," for Marash, $10; *Monroe*, $2; *Muscatine*, "Miss'y Circle," $25 for Miss Day, and $25 to const. L. M. Mrs. Susan G. Austin; *National*, $2; *Postville*, $5.25; *Polk City*, $5; *Tabor*, $15; *Waterloo*, Aux., for Mrs. Coffing's tours, $15.76; "Mayflowers," for Hadjin, $5. Branch total, $464 04

Clinton, $20; *Dubuque*, for Mrs. Coffing's tours, $58.25; *Farragut*, $18; *Keosauqua*, Aux., $20; S. S., $5; *Le Mars*, $23.09; *Ottumwa*, for Marash, $15.50; *Red Oak*, for Bible-woman at Shar, $6.15; *Stacyville*, "Y. L. M. Soc.," "Willing Workers," for Marash, $10, 175 99

Total, $640 03

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Austin*, "Scatter Good Soc.," for girl in Harpoot, $6; *Clearwater*, $10; *Crookston*, Mrs. Barteau's primary S. S. cl., $2.18; *Dodge Center*, $8.50; *Fairbault*, for girl in Harpoot, $30; "Helping Hands," for Miss Brown, of Kobe, $10; *Glyndon*, for Miss Cathcart (of wh. 21 dimes is a mother's gift on the 21st anniversary of her daughter's birthday, two dimes on Wallace's 2d birthday,) $9; *Minneapolis*, 2d Ch., for Miss Cathcart, $11.17; 1st Ch., for Miss Barrows, $40; Pilgrim Ch., for Miss Cathcart, $9.15; Plymouth Ch., for Miss Barrows, $85; *Northfield*, for Miss Cathcart, $9.03; *Ortonville*, $10; *Owatonna*, for Miss Cathcart, $30; "Merry Hearts," for pupil in Samokov, $13.50; *Plainview*, $6; *Rushford*, Aux., $8; "Western Rocks," $2; *Rochester*, with prev. cont. const. Mrs. J. W. Bradshaw L. M., $15; *St. Charles*, for Miss Cathcart, $6.01; *Spring Valley*, $2.50; *St. Paul*, for Miss Barrows, $33.05; *Waseca*, for Miss Cathcart, $16; *Wabasha*, $11; *Winona*, Aux., for Samokov scholarship, $50; $25 fr. her mother, const. Miss Louise Wilson L. M.; *Austin*, for Miss Barrows, $19; for Miss Brown, $10; *Benson*, "Young People's Miss'y Soc.," $7.50; *Cottage Grove*, $27; *Lake City*, $10; *Minneapolis*, Plymouth Ch., Aux., "supplementary, for Miss Barrows, $50; Y. L. M. Soc., for Marash, $25; *Mantorville*, $4.66; *Northfield*, Carleton College, Aux., for Marash, $24; Cong. Ch., Aux., for Miss Cathcart, $7.46. Branch total for Aug. and Sept., $618 21

BRANCH.—*Brainard*, $10; *Duluth*, $25; *Excelsior*, $5; *Granite Falls*, fr. Mrs. Sargent, $3; *Marshall*, $10; *Mankato*, $3.50; *Morris*, "Willing Workers," $6.05; *Minneapolis*, Plymouth Ch. S. S., for Marash, $50; 2d Ch., "Y. L. Soc.," for Hadjin Home, $7; *St. Paul*, Plymouth Ch., for Miss Barrows, $12.50; Pacific Chapel, $3.50; *Sauk Center*, for Miss Cathcart, $17.20. Branch total, Oct. 1st to 15th, 152 75

Total, $770 96

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, for Miss Brown, $7.35; *Bevier*, $2; *Kansas City*, "King's Workers," for Miss Tucker, $7.35; *Lathrop*, $15; *St. Louis*, Pilgrim Ch., $14; *Republic*, $6.25; *Springfield*, Miss Brown, $21. Branch total, $72 95

No. Springfield, "Children's Miss'y Soc.," for Marash, 10 00

Total, $82 95

KANSAS BRANCH.

Mrs. A. B. Norton, of Atchison, Treas. For Miss Wright: *Bavaria* and *Brookville*, $10.80; *Ottawa*, $8; *Osborne*, $1, $19 80

Total, $19 80

NEBRASKA.

"State Miss'y Asso."—Mrs. A. F. Sherrill, of Omaha, Treas. For Miss Van Duzee: *Ashland*, $12; *Crete*, $25; *Irvington*, $15; *Lincoln*, $17; *Omaha*, $35.55; *Steele City*, $10; *Weeping Water*, $10, $124 55

Total, $124 55

DAKOTA.

Sioux Falls, $29; *Vermillion*, $4; *Yankton*, Aux., $60; thank-offering, const. Mrs. L. L. Tyler L. M., $40; "Y. L. M. Band," for Marash, $25, $158 00

Total, $158 00

ROCKY MOUNTAIN BRANCH.

Mrs. P. F. Powelson, of Cheyenne, Treas. For Miss Brooks: *Cheyenne*, $13.70; *Rock Springs*, Wyo., $6.25, $19 95

Total, $19 95

CHINA.

Peking, Miss Haven's Mission Band of Chinese girls, of Bridgman Sch., fr. sale of their work, etc., $26 50

Total, $26 50

MISCELLANEOUS.

Sale of Leaflets, etc., $9 58

Total $9 58

Receipts for the month, $6,537 64
Previously acknowledged, 21,862 48

Total since Oct. 22, 1881, $28,400 12

Board of the Pacific.

President.

MRS. J. R. McLEAN.

Vice-Presidents.

MRS. T. R. NOBLE.
MRS. W. IJAMS.
MRS. W. C. POND.
MRS. J. M. PARKER.
MRS. S. E. HENSHAW.

Home Secretaries.

MRS. E. A. WARREN.
MRS. K. M. FOX.

Foreign Secretary.

MRS. H. E. JEWETT.

Recording Secretary.

MRS. S. S. SMITH.

Treasurer.

MRS. R. E. COLE.

Auditor.

E. P. FLINT, Esq.

ANNIVERSARY MEETING.

A sketch of the anniversary meeting of the Woman's Board of the Pacific, held in San Francisco, Oct. 4th, with brief extracts from the annual report of the Recording Secretary.

SINCE the organization of our society, in 1873, we have regularly held an anniversary meeting in connection with the sessions of the General Association.

This anniversary gathering partakes more of the character of a fellowship-meeting. We find it mutually helpful and pleasant to clasp the friendly hand, and to feel in this grasp a new sense of our oneness in Christ Jesus our Lord.

Were no other good to result from this Woman's-Board work than this, the bringing together, in a common bond, the Christian women of our State, — from city and from country, from the weaker and the stronger churches, — we could not dispense with it.

In making out the programme of the three days' meeting of the Association, the brethren who arrange these matters, thinking that we would be little interested in the tuning of the instruments and all the detail of preparation for the grand harmony of subjects to be presented and discussed, and also knowing that we, as well as the sterner sex, are interested in "creeds," and "limitations in theology," and "Hopkins Academy," and the "Theological Seminary," and the "*Pacific*," and the "reports of the churches," and all the good things that make up an intellectual feast on these occasions, fixed our meeting at the early hour of 9.30 A. M. This called out some mild protests and exclamations of surprise at the ignorance of these gentlemen, who should so forget that "the

children had to be got off to school," and all the multiform duties of the household, as to imagine that we could muster in any force by 9.30 A. M. — and some of us live in Oakland, too! But it was found that by a little extra planning the night before, a little earlier rising, for which we did not suffer, a little bestirring of ourselves, that such an early meeting was possible, although the whole number, over one hundred, did not gather until after ten o'clock. Mrs. McLean, our President, hoped to be able to be with us at this meeting, but her health not being fully restored, she and we were again disappointed. Mrs. Noble, Vice-President, led the meeting, and gave some pleasant words of greeting to the delegates of the various auxiliaries present. Devotional exercises were followed by the reports of the auxiliaries and other societies.

We hardly think our sisters at the East can appreciate what is done here for foreign missions, in the face of the imperative demands of the home field. Most of the counties in this our commonwealth are larger than either of the States that make up our dear old New England group, with its churches dotted all over it like the stars in one of our cloudless nights. In many of these counties there are one or two churches, maintained by a little band of women, in other counties none. Children are growing up on our hillsides and in our valleys with but little knowledge of the blessed Bible and the divine story it contains; and so the gifts for this cause, so dear to our hearts, have "quality" in them if not "quantity." Some of the smaller gifts are almost pathetic from their smallness, representing, as we know they do, a rare self-denial where self-denial is the rule.

And so, sisters in the East, as you look over our Treasurer's report and note the small gifts beside the larger contributions in your columns, remember that many of these come from women who have left beautiful old churches at home, and have none that their aching hearts so long for for their children.

Next year we shall celebrate our tenth anniversary — our first decade as a society. It was born at Santa Cruz, one of the loveliest sea-side towns on our coast, and we have heard an intimation that the General Association — in whose wake we follow — will be invited thither.

Should it be so, it will be just the place to hold this tenth anniversary; and as "excursions" are the fashion nowadays, will not our sisters at the East plan an "excursion" that shall include this time and place, and join with us in celebrating this first decade in our history? It will be good for them to "look away across the sea," beyond our fair Pacific, to the lands and islands of the sea in which are the enslaved women for whom we labor. It will be

good to look out upon our "Golden Gate," and with eyes of faith see in it the entrance into the golden city, where there is "no more sea," of "all nations, and kindred, and tongues." It will be good to clasp your hands, and look into your faces, not so familiar as your names, and from henceforth associate the name and the face in loving remembrance.

But we were to give some extracts, or rather items, from the annual report of the Recording Secretary. The introduction is omitted.

"There has been no interruption in our monthly meetings. The average attendance has been thirty-six—much the same as in previous years. Our meetings are held alternately in one of the churches in San Francisco or Oakland. We have not yet a fine 'Congregational House,' with rooms for 'Home Missions,' for books for our '*Pacific*,' and no 'Room No. 1' for our meetings. This is one of our dreams for the future.

"Our meetings the past year have been more of an impromptu character—partly from the illness of our President, and also of the programme committee,—so that not so many prepared "papers" have been presented as in some previous years; but there has been no meeting in which the hour has not been well filled with letters from missionaries, in readings of interest, all of which have been a constant quickening. The meetings of especial interest during the year were, first, our anniversary at Los Angelos, the 'City of the Angels,' at which so cordial was the greeting that the name 'Los Angelos' seemed more applicable to the host than to the guest. Another meeting of marked interest was at our 'Hopkins Academy.' Our institutions,—Academy and Seminary,—so 'beautiful for situation' on this commanding site, have been the birthplace of many a missionary thought and aspiration; and the gathering there of our 'Board' ladies, we hope, fostered the seeds there sown, or helped others to germinate in the future. Here was born the Guadalajara Mission; here the long-cherished plans of the lamented Bagster ripened, which led him to Africa, only to die, but to leave an undying record. Our meeting at Mills Seminary, to which our Board and that of the Presbyterian ladies went a-Maying together, was an exceedingly enjoyable one.

"While the Boards at the East are favored again and again with the presence of the living missionary, we have had but four with us during the year: Mrs. Greene, who was with her husband for many years in Japan; Mrs. Armstrong, formerly, in the early days of missions, intimately connected with the religious history of the Sandwich Islands; Mrs. De Forrest, of Japan; and Mrs. Watkins.

"As a society, we have suffered greatly from bereavements. Members of the most tried, trusted, devoted, and intelligent have been removed by death, or have been laid aside by long-continued illness. And so of our missionaries: of the three beloved ones whose names were to us as household words, but one remains,—our dear Alice Starkweather,—whose letters, so full of the life and joy of consecrated, successful work, have, as far as letters are concerned, been our main source of inspiration. Mrs. Julia Rappleye Colby sleeps by the side of her friend in the quiet cemetery of Benicia; but her work lives in the school she loved at Broosa.

"'Broosa,' the name that was so often on our lips in years now past, is dear to us still. We still love it, and having completed our $5,000 pledge, we hope in the future to still labor and pray for it. It has been a sore trial to us to lose Mrs. Watkins, entwined as she was so closely around our hearts. Miss Rappleye left us a legacy, not of perishable gold and silver, but our little Greek boy, Stephanos.

"It may be asked, 'What are the accessories of our work? What agencies do we employ to further it and the cause we love? Firstly, we take LIFE AND LIGHT, 236 copies,—it should be an 8 in the place of the 2,—and we enjoy the little magazine more and more. Secondly, we fill 'our column' in the '*Pacific*' with the best missionary matter we can get. We therein try to stir up each other's hearts, by keeping these things in remembrance. Thirdly, we have a corner in LIFE AND LIGHT; with becoming humility we say it. Then we have an 'electric pen,' and a willing young lady to use it; but, alas, the letters from our one missionary have had to do duty on so many occasions that the pen this year has lain idle.

"We have also a 'show-case,' in the '*Pacific*' office, to receive the gifts of the faithful, and turn them into money for our treasury. Of 'permanent committees,' we have a 'missionary committee,' whose duties are defined to be, to extend a hand of greeting to missionaries going and coming through our gates. We have a 'programme committee,' whose duties are to provide for quarterly meetings, by special papers, persons to address us, etc.

"It has been a year of trial and of loss to us, but the Master's voice is just as sweet to us as when we first heard the words, 'Go ye, send the gospel to every creature.'"

It is a little remarkable that in earlier years in our foreign mission work, especially in some fields, there were two men converted for one convert among the women. Now there are four women converted for one convert among the men. A generation will realize the difference.

171970

LIFE AND LIGHT FOR WOMAN.

JANUARY, 1882.
BOSTON, CHICAGO, AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

All Hail! 1

Missionary Correspondence.

CHINA.—Letter from Mrs. Pierson 5
INDIA.—Letter from Mrs. Bissell . 9

Young People's Department.

Letter from Miss Wheeler . . 12

Our Work at Home.

Work for the Coming Year . . 15
Annual Meeting of the W. B. M. . 18
Quarterly Meeting 19
Eleventh Annual Meeting of the Philadelphia Branch . . . 19
The Woman's Missionary Meeting at Warsaw . . . . . .
Receipts . . . . . .

Board of the Interior.

JAPAN.—Letter from Miss Barrows

Home Department.

Thirteenth Annual Meeting of the W. B. M. I. . . . . .
Study of Mission Fields—Japan .
Receipts . . . . . .

Board of the Pacific.

Our Anniversary in Los Angeles . 1
Consecration 4

The Weekly-Pledge System.

For any of our Auxiliaries or Mission Circles who may wish to adop the weekly-pledge system, we have prepared envelopes, which may be pro cured by application to the Secretary W. B. M., Congregational Hous Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should addressed to Miss Emma Carruth, 1 Congregational House, Boston, Ma

Letters to the Treasury of the Woman's Board of Missions of Interior, should be addressed to Mrs. J. B. Leake, 75 Madison St Chicago, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. A. B. HALL. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addre Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addres the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 19 Street, Chicago, Ill.

The Woman's Board of Missions.

President.

MRS. ALBERT BOWKER.

Vice-Presidents.

MRS. R. ANDERSON, Boston.
" N. G. CLARK, Boston.
" E. K. ALDEN, Boston.
" E. E. STRONG, Auburndale, Mass.
" H. C. HAYDN, New York City.
" CHARLES STODDARD, Boston.
" LEMUEL GULLIVER, Somerville, Mass.
" RICHARD BORDEN, Fall River, Mass.
" GYLES MERRILL, Haverhill, Mass.
" E. H. LAY, Montreal, Canada.
MISS A. P. HALSEY, Orange, N. J.
MRS. BURDETT HART, New Haven, Conn.
" HORACE FAIRBANKS, St. Johnsbury, Vt.
" A. D. LOCKWOOD, Providence, R. I.
MRS. WILLIAM H. FENN, Portland, Me.
" HELEN C. KNIGHT, Portsmouth, N. H.
" JOSIAH HOOKER, Springfield, Mass.
" ROLAND MATHER, Hartford, Conn.
MISS E. S. GILMAN, Norwich Town, Conn.
MRS. J. E. BRADLEY, Albany, N. Y.
" ORLANDO MASON, Winchendon, Mass.
" M. D. SHIRLEY, Conway, Mass.
" W. H. STODDARD, Northampton, Mass.
" M. M. CHAPIN, No. Weymouth, Mass.
" C. C. GOODWIN, Lexington, Mass.
" E. S. CHADBOURNE, Williamstown, Mass
" E. N. HORTON, Wellesley, Mass.
" A. H. JOHNSON, Salem, Mass.
MRS. J. P. COWLES, Ipswich, Mass.

Corresponding Secretaries.

MISS ELLEN CARRUTH, Boston.
MRS. G. B. PUTNAM, Boston.
MRS. J. A. HASKELL, Boston.

Recording Secretary.

MRS. J. A. COPP, Chelsea, Mass.

Assistant Recording Secretary.

MRS. S. B. PRATT.

Treasurer.

MRS. BENJAMIN E. BATES.

Home Secretary.

MISS ABBIE B. CHILD, Boston.

Assistant Treasurer.

MISS EMMA CARRUTH.

Auditor.

JOSHUA W. DAVIS, Esq., Boston.

Directors.

MRS. MIRON WINSLOW.
" HENRY F. DURANT.
" WILLIAM S. HOUGHTON.
MISS CARRIE BORDEN.
" HETTY S. B. WALLEY.
MRS. JOHN F. COLBY.
" JOHN CUMMINGS.
" JEROME W. TYLER.
MRS. RICHARD S. STEARNS.
" J. S. AMBROSE.
" A. C. THOMPSON.
" S. H. HAYES.
MISS GRACE SIMPSON.
MRS. J. STEDMAN.
" L. E. CASWELL.
" GEO. W. COBURN.

Woman's Board of Missions of the Interior.

President.

MRS. MOSES SMITH, Detroit, Mich.

Vice-Presidents.

MRS. JOSEPH HAVEN, Chicago, Ill.
" S. J. HUMPHREY, Oak Park, Ill.
" FRANCIS BRADLEY, Evanston, Ill.
" EDSON KELLOGG, Whitewater, Wis.
" HEMAN ELY, Elyria, Ohio.
" ZACHARY EDDY, Detroit, Mich.
" A. L. CHAPIN, Beloit, Wis.
" M. L. KASSICK, Jackson, Mich.
" LYMAN BAIRD, Chicago, Ill.
" G. N. BOARDMAN, Chicago, Ill.
" E. M. WILLIAMS, Minneapolis, Minn.
" S. B. KELLOGG, St. Louis, Mo.
" E. P. GOODWIN, Chicago, Ill.
MRS. G. F. MAGOUN, Grinnell, Ia.
" E. F. WILLIAMS, Chicago, Ill.
" F. A. NOBLE, Chicago, Ill.
" H. MEAD, Oberlin, O.
" N. A. HYDE, Indianapolis, Ind.
" S. C. BARTLETT, Hanover, N. H.
" C. G. HAMMOND, Chicago, Ill.
" H. E. BAKER, Detroit, Mich.
MISS M. J. EVANS, Northfield, Minn.
" SARAH POLLOCK, Cambridge, Wis.
MRS. J. H. HOLLISTER, Chicago, Ill.
" J. W. PICKETT, Colorado Springs, Co.
" E. S. CHESBROUGH, Chicago, Ill.

Secretaries.

MRS. E. W. BLATCHFORD, 375 La Salle Ave., Chicago.
MISS MARY E. GREENE, 75 Madison St., Chicago.
MRS. G. B. WILLCOX, 57 Ashland Ave., Chicago.
MRS. MARY L. HULL, Englewood, Ill.

Recording Secretary.

MISS M. D. WINGATE, 75 Madison St., Chicago, Ill.

Treasurer.

MRS. J. B. LEAKE, 499 La Salle Ave., Chicago.

Auditor.

REV. G. S. F. SAVAGE, Chicago, Ill.

Board of Managers.

MRS. C. H. CASE, Chicago, Ill.
" A. E. NUTT, Glencoe, Ill.
" L. H. BOUTELL, Evanston, Ill.
" J. F. TEMPLE, Chicago, Ill.
" ROBERT HILL, Chicago, Ill.
" L. C. PURINGTON, Chicago, Ill.
" J. C. NEWCOMB, Chicago, Ill.
" J. H. PHILLIPS, Hinsdale, Ill.
MRS. H. M. SHERMAN, Oak Park, Ill.
" H. M. HOBART, Chicago, Ill.
" M. W. LYMAN, Chicago, Ill.
" SIMEON GILBERT, Winetka, Ill.
" W. H. RICE, Chicago, Ill.
" GEO. CULVER, Chicago, Ill.
" G. W. COLMAN, Englewood, Ill.
" W. J. DAVIS, Chicago, Ill.

State Secretaries.

MISS E. E. METCALF, Hudson, Ohio.
MRS. E. D. HADDOCK, Michigan City, Ind.
" W. P. DAY, East Saginaw, Mich.
MISS ANNIE B. SKWELL, Stoughton, Wis.
MRS. C. C. SCALES, St. Louis, Mo.
" L. P. PARKER, Iowa City, Iowa.
MRS. J. A. NORTON, Atchison, Kansas.
" JOSEPH WARD, Yankton, Dakota.
" H. W. TAYLOR, Rockford, Ill.
" HENRY PLANT, Minneapolis, Minn
" A. F. SHERRILL, Omaha, Neb.
" J. H. PEABODY, Denver, Col.

Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

FIFTY CENTS A YEAR IN ADVANCE; TEN CENTS ADDITIONAL FOR POSTA

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIO SOCIETY," auxiliary to the WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of mone missionary purposes, and the cultivation of a missionary spirit amon members.

ART. IV.—All money raised by this Society shall be sent to the Trea of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organizatio

ART. V.—Any person may become a member of this Society by the pay of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the parti Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachus in 1869:

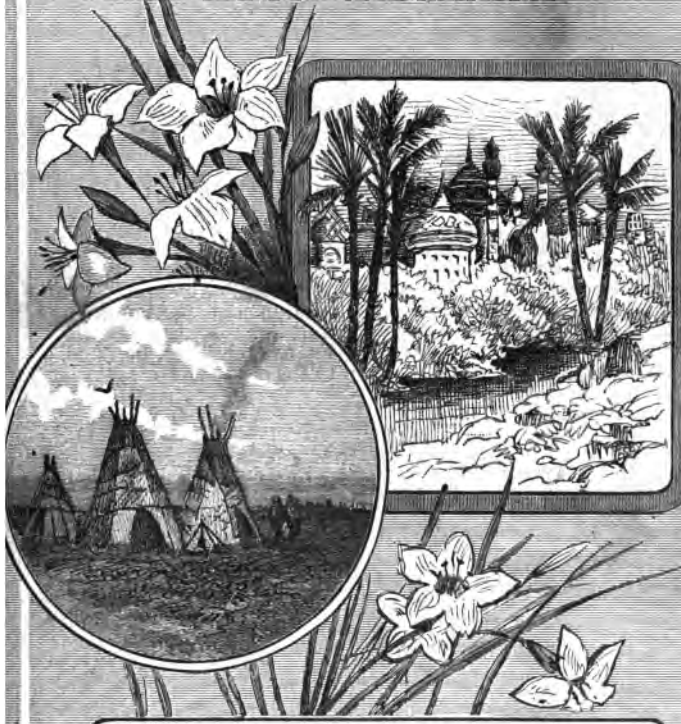
I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of— ———, to be applied to the Mission purposes set forth in its Act of Incor tion, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporate Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTER the sum of ————, to be applied to the Mission purposes set forth i Act of Incorporation.

Entered at the Post-Office at Boston, Mass., as second-class matter, in accordance with Section 196 of the and Regulations, and admitted for transmission through the mails at second-class rate.

LIFE AND LIGHT FOR WOMAN.



FEBRUARY, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

Coming to the Light 41
Progress at Sivas 44
INDIA.—Girls' School at Ahmednagar 49

Young People's Department.

Pris. Burwell's Soliloquy upon "Woman's Boards" 53

Our Work at Home.

The King's Daughters 59
Receipts 62

Board of the Interior.

NORTH CHINA.—Opening Day at the Bridgman School 65

Home Department.

Study of Mission Fields—Japan 69
The Need of the Hour 71
A Word to Our Readers 73
A Union Meeting 73
Leaflets 75
Receipts 75

Board of the Pacific.

Eighth Annual Report of the W. B. M. P. 77

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House, Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also be obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should be addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of the Interior, should be addressed to Mrs. J. B. Leake, 75 Madison Street, Chicago, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

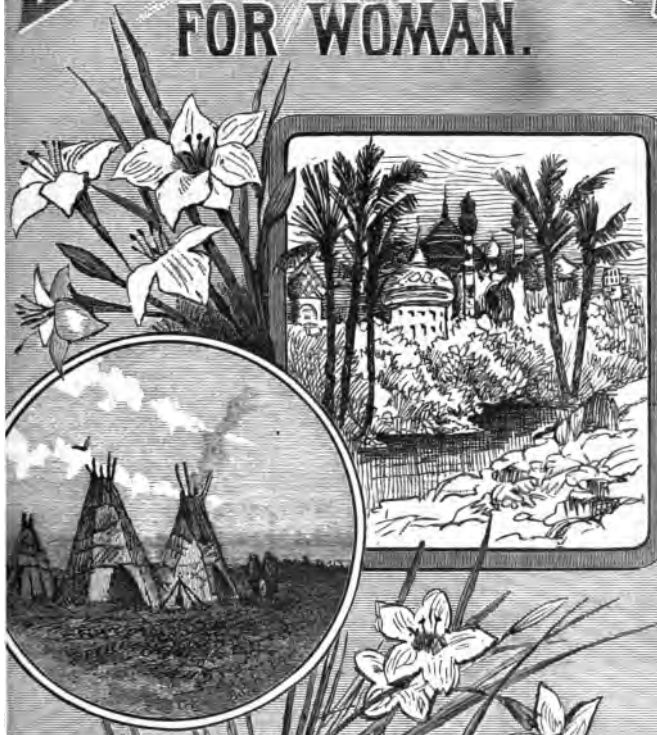
Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addressed Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed to the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madison Street, Chicago, Ill.

LIFE AND LIGHT FOR WOMAN.



MARCH, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

JAPAN.—Woman's Work in Japan 81
TURKEY.—Letter from Mr. A. W. Hubbard 84
INDIA. Letter from Mrs. Winsor 86

Young People's Department.

Third Report of the Missionary Children's Missionary Society . 88
The Collector's Work . . . 90

Our Work at Home.

Annual Meeting 92
"The Mission Dayspring" . . 99
To Our Readers 100
Receipts 102

Board of the Interior.

JAPAN.—Letter from Miss Barrows 10
TURKEY.—Letter from Miss Wright 10
Letter from Miss Brooks . . 10
Letter from Miss Lawrence . . 11

Home Department.

Study of Mission Fields—Japan 11
Young Ladies' Work . . . 11
Leaflets of the W. B. M. I. . . 11
Receipts 11

Board of the Pacific.

JAPAN.—Letter from Miss Starkweather 11
Our Mother's Birthday . . . 12

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adop the weekly-pledge system, we have prepared envelopes, which may be pro cured by application to the Secretary W. B. M., Congregational Hous Beacon Street, Boston.

Large ones, 40 cents per hundred: small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should b addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of th Interior, should be addressed to Mrs. J. B. Leake, 75 Madison Street Chicago, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

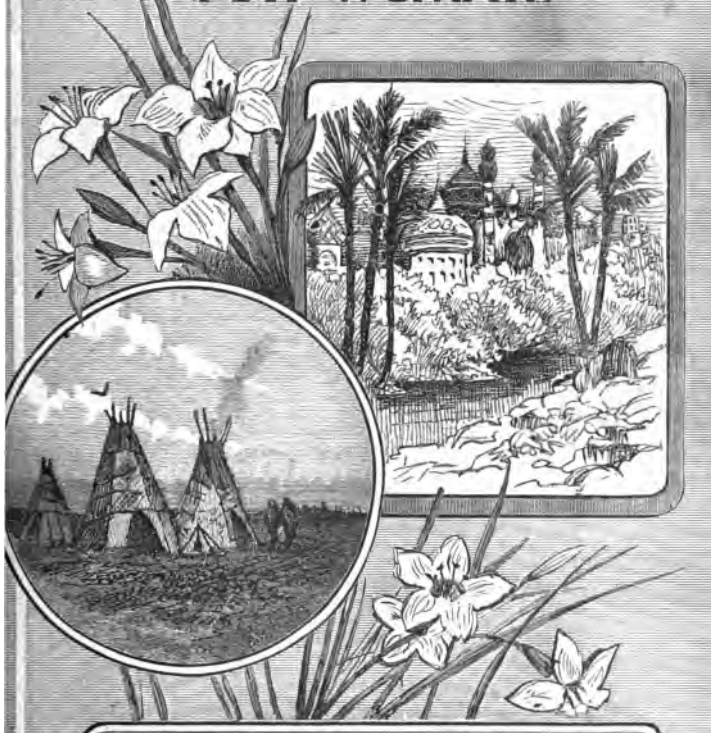
Editorial Committee.

MRS. ALBERT BOWKER. MRS. JOHN CUMMINGS. Miss ELLEN CARRUTH.
MRS. LEMUEL GULLIVER. MRS. S. B. PRATT. MRS. HELEN C. KNIGHT.
MRS. J. A. COPP. MRS. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addressed Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed to *the editors* of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madison *Street*, Chicago, Ill.

LIFE AND LIGHT FOR WOMAN.



APRIL, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

Christ the Lord is Risen Again . 121
Dakota Music 122
TURKEY.—A Sabbath-day's Journey 125
SPAIN.—Extracts from Letters . 128

Young People's Department.

Some Kaffir Superstitions . . 132

Our Work at Home.

Annual Meeting 136
The Advantages of Life Membership in the Woman's Board . 140
Receipts 141

Board of the Interior.

DAKOTA.—An Indian Mother's Triumph over Death . . . 14
Many-sided Missionary Work . 14
MICRONESIA.—Letter from Miss Cathcart 14

Home Department.

Study of Mission Fields.—North American Indians . . . 15
Annual Meeting of the Michigan Branch 15
Accident to Miss Mary E. Greene . 15
Receipts 15

Board of the Pacific.

Labors of a Mexican Woman . . 15

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House, Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also be obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should be addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of the Interior, should be addressed to Mrs. J. B. Leake, 75 Madison Street, Chicago, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

Editorial Committee.

MRS. ALBERT BOWKER. MRS. JOHN CUMMINGS. MISS ELLEN CARRUTH.
MRS. LEMUEL GULLIVER. MRS. S. B. PRATT. MRS. HELEN C. KNIGHT.
MRS. J. A. COPP. MRS. JEROME W. TYLER.
MISS ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addressed to Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed to the editors of that department, MISS M. E. GREENE and MRS. G. B. WILLCOX, 75 Madison Street, Chicago, Ill.

LIFE AND LIGHT FOR WOMAN.

MAY, 1882.

BOSTON, CHICAGO AND SAN FRANCISCO,

PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

The Dakota Home 161
INDIA. Our September Meeting . 168

Young People's Department.

A Gleam of Sunshine 172
To the Older Members of Mission Circles 174

Our Work at Home.

Work Among the Children . . 175
In Memoriam 182
Receipts 183

Board of the Interior.

DAKOTA. — Pleasant Tidings from Miss Ward 18
TURKEY. — Pen Pictures of Missionary Life 18
Letter from Miss Wright . . . 18

Home Department.

Study of Mission Fields.— North American Indians . . . 18
Young Ladies' Work 18
A Missionary Card Sixty Years Old 18
Receipts 18

Board of the Pacific.

That Anniversary 19
Pebbles and Mosses 19

The Weekly-Pledge System.

For any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House, Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also be obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should be addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of the Interior, should be addressed to Mrs. J. B. Leake, 75 Madison Street, Chicago, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

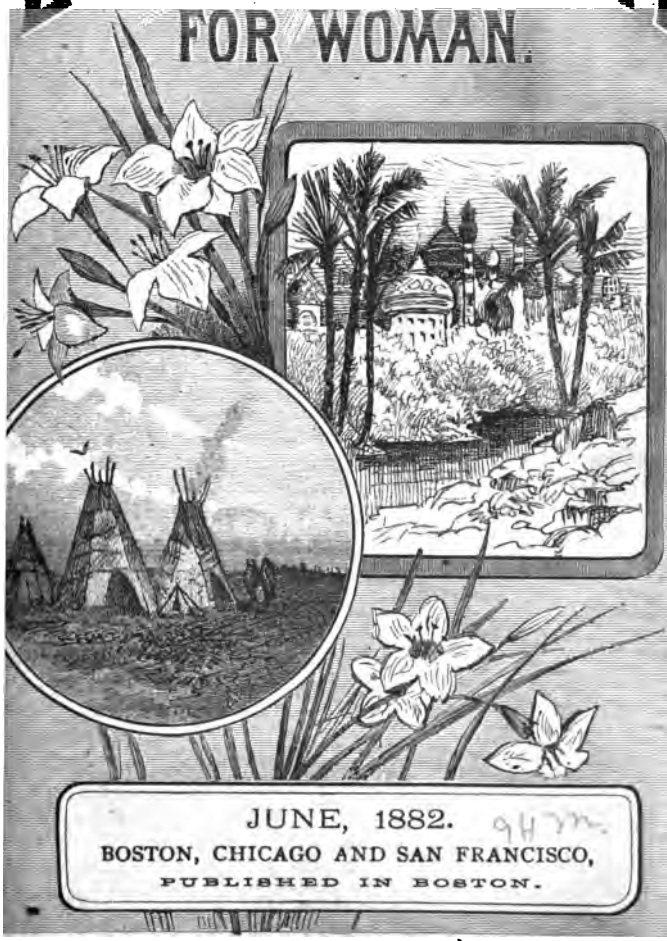
Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addressed *Secretary of* LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed to *the editors* of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madison *Street*, Chicago, Ill.

LIFE AND LIGHT FOR WOMAN.



JUNE, 1882.

BOSTON, CHICAGO AND SAN FRANCISCO,

PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Royal Sympathy; or, The Three Messages 201

Missionary Correspondence.

MICRONESIA. Journal of Mrs. Pease 205
TURKEY. Letter from Miss Cull, of Manisa 208

Young People's Department.

Mrs. Grundy 212

Our Work at Home.

The Dayspring from on High . . 218
April Meeting 221
Receipts 222

Board of the Interior.

DAKOTA.—Letter from Miss Collins
TURKEY.—Letter from Miss Lawrence . . . . . .

Home Department.

Study of Mission Fields.—North American Indians . . .
A Gift from the Old Windmill .
Questionings (Poetry) . . .
Words from a Clergyman . .
Leaflets of W. B. M. I. . . .
Receipts . . . . . .

Board of the Pacific.

Meetings of the Board of the Pacific . . . . . .

The Weekly-Pledge System.

For any of our Auxiliaries or Mission Circles who may wish to ado the weekly-pledge system, we have prepared envelopes, which may be pr cured by application to the Secretary W. B. M., Congregational Hou Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of t Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

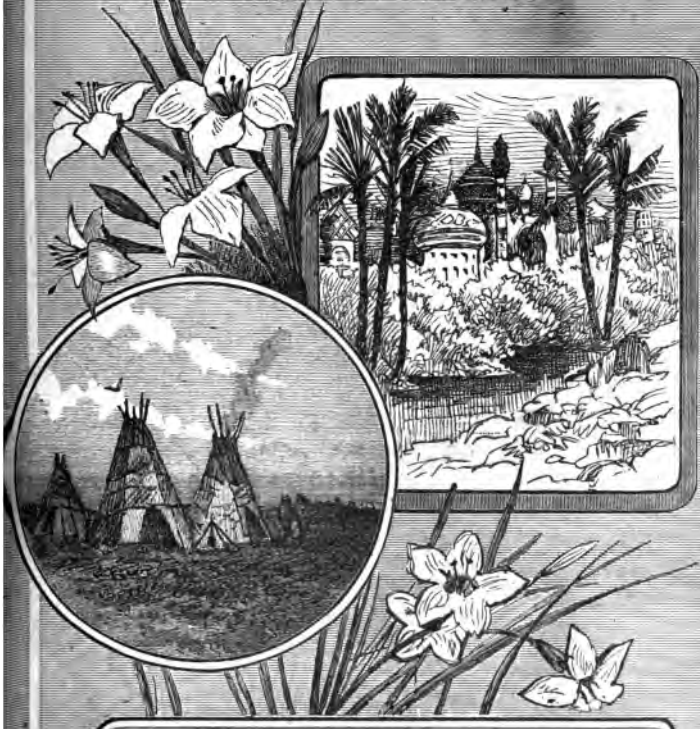
Editorial Committee.

MRS. ALBERT BOWKER. MRS. JOHN CUMMINGS. MISS ELLEN CARRUTH.
MRS. LEMUEL GULLIVER. MRS. S. B. PRATT. MRS. HELEN C. KNIGHT.
MRS. J. A. COPP. MRS. JEROME W. TYLER.
MISS ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addres Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed *the editors* of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madis *Street, Chicago, Ill*; those for the Department of the Pacific, should be sent to Mrs. *B. Colman*, 1415 Bush Street, San Francisco, Cal.

LIFE AND LIGHT FOR WOMAN.



JULY, 1882.

BOSTON, CHICAGO AND SAN FRANCISCO,

PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

TURKEY.—City and Village Work 241
INDIA.—The Thank-offering . . 244
AFRICA.—Letter from Mrs. S. W. Tyler 246
DAKOTA.—Letter from Miss Webb 248

Young People's Department.

A Sandwich Island Queen . . 250

Our Work at Home.

Hints to Collectors 254
Meeting of New Haven Branch . 256
A Buddhist Legend (Poetry) . . 257
The "Mission Dayspring" . . 261
Receipts 262

Board of the Interior.

A Voice from the Past . . . 2
DAKOTA.—The Bear with the White Fur 2

Home Department.

Study of Mission Fields.—Sandwich Islands 2
Meeting of Missouri Branch . . 2
Meeting of Illinois State Branch . 2
Receipts 2

Board of the Pacific.

Our May Meeting 2
Report of Mrs. Jewett . . . 2

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to ado the weekly-pledge system, we have prepared envelopes, which may be pr cured by application to the Secretary W. B. M., Congregational Hou Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, shou addressed to Miss Emma Carruth, 1 Congregational House, Boston, M

Letters to the Treasury of the Woman's Board of Missions. o Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MRS. E. H. BARNES, 1 Congregational House.

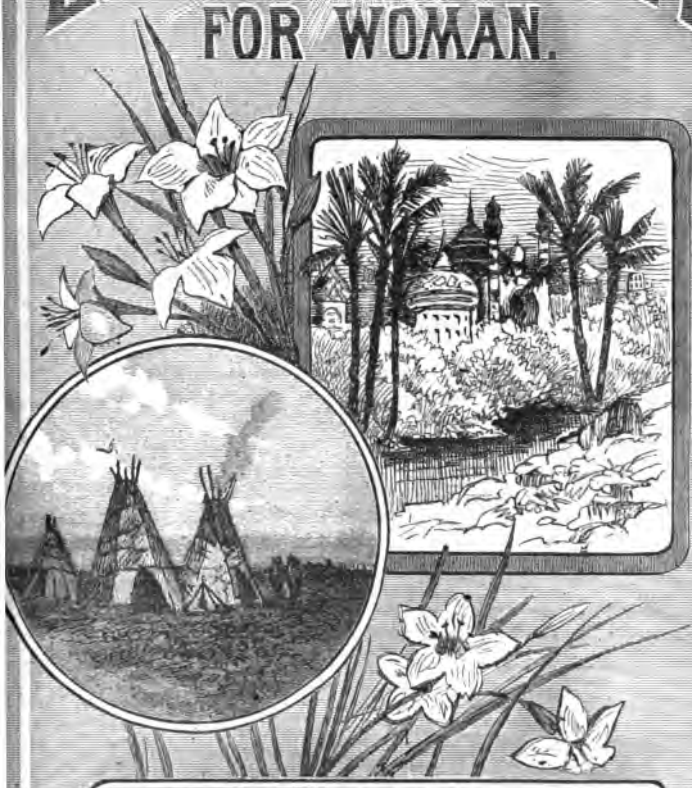
Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addre Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be address the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Ma Street, Chicago, Ill; those for the Department of the Pacific, should be sent to B. Colman, 1415 Bush Street, San Francisco, Cal.

LIFE AND LIGHT FOR WOMAN.



AUGUST, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

CEYLON.—Letter from Miss Leitch . . . 281
AFRICA.—Letter from Miss M. W. Tyler 286
Gleanings from recent Letters . . 288

Young People's Department.

A Sandwich Island Queen . . . 289

Our Work at Home.

Quarterly Meeting 295
Annual Meeting of the Hampshire County Branch 296
Fourth Annual Meeting of the Essex South Branch . . . 298
In Memoriam: Mrs. S. B. Treat . 300
Entered into Rest 301
Reading-matter for Ceylon . . 301
The Bureau of Exchange . . . 302
Receipts 302

Board of the Interior.

AFRICA.—Letter from Miss Day . 3
TURKEY.—The Welcome to Work at Harpoot 3

Home Department.

Study of Mission Fields.—Micronesia 3
Ingenuity Sanctified 3
How one Pledge for Marash College was Redeemed . . . 3
Request from Mrs. Coffing . . . 3
Receipts 3

Board of the Pacific.

Trying Incidents in Missionary Life 3

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should b addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of th Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MISS E. HARRIET STANWOOD, 1 Congregational House.

Editorial Committee.

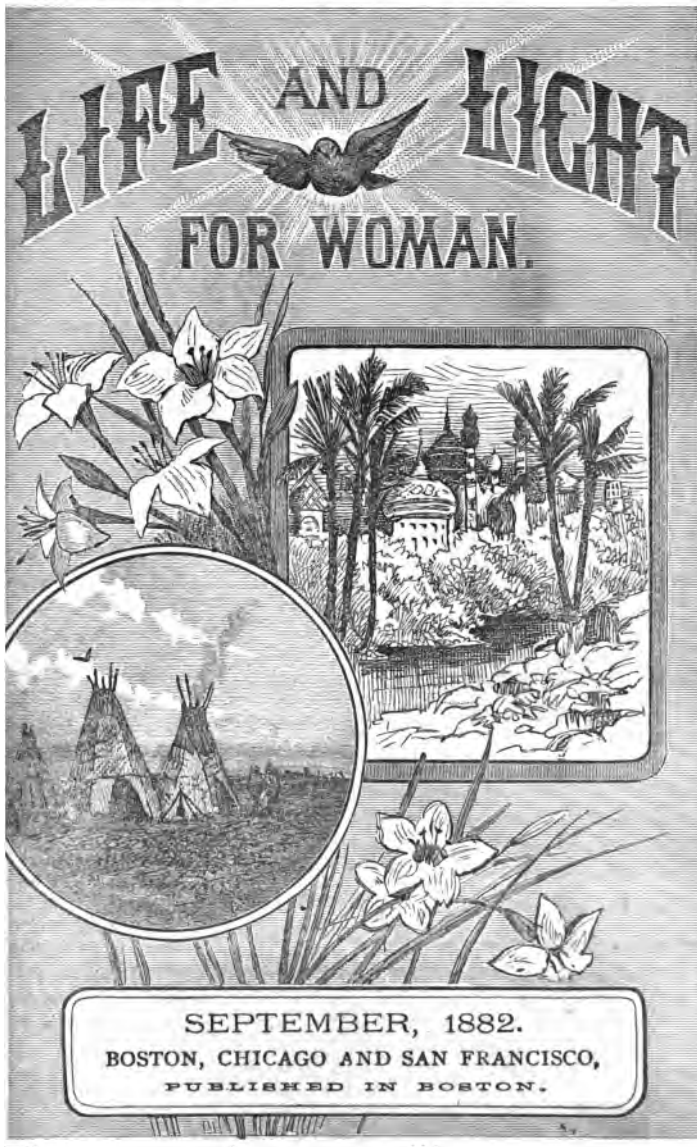
MRS. ALBERT BOWKER. MRS. JOHN CUMMINGS. MISS ELLEN CARRUTH.
MRS. LEMUEL GULLIVER. MRS. S. B. PRATT. MRS. HELEN C. KNIGHT.
MRS. J. A COPP. MRS. JEROME W. TYLER.

MISS ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addressed Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed the editors of that department, Miss M. E. GREENE and MRS. G. B. WILLCOX, 76 Madi Street, Chicago, Ill; those for the Department of the Pacific, should be sent to M B. Colman, 1415 Bush Street, San Francisco, Cal.

LIFE AND LIGHT FOR WOMAN.



SEPTEMBER, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

INDIA. — Work of Bible Women in the Madura Mission 321
AFRICA. — Letter from Mrs. Richards, at Inanda 324
TURKEY. — Letter from Mrs. C. P. Fowle 327

Young People's Department.

The Story of Nachee 330

Our Work at Home.

How to Arouse Enthusiasm in Missionary Organizations . . . 335
Fifth Annual Meeting of the Berkshire Branch 340
Helps for Meetings 341
Receipts 342

Board of the Interior.

CHINA. — Letter from Miss Newton . . . . . [illegible]
TURKEY. — The New Girls' School at Marash . . . . . [illegible]
Work in the Villages . . . . [illegible]
A Day in the Bardesag School . [illegible]
Recent Intelligence . . . . [illegible]

Home Department.

Study of Mission Fields. — Micronesia . . . . . [illegible]
Report of the Pilgrim Workers of St. Louis, Mo. . . . . [illegible]
Receipts . . . . . [illegible]

Board of the Pacific.

JAPAN. — Girls' School at Kioto . [illegible]
The Watered Lilies . . . . [illegible]
Report of the Treasurer . . . [illegible]

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adop the weekly-pledge system, we have prepared envelopes, which may be pro cured by application to the Secretary W. B. M., Congregational Hous Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should b addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of th Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MISS E. HARRIET STANWOOD, 1 Congregational House.

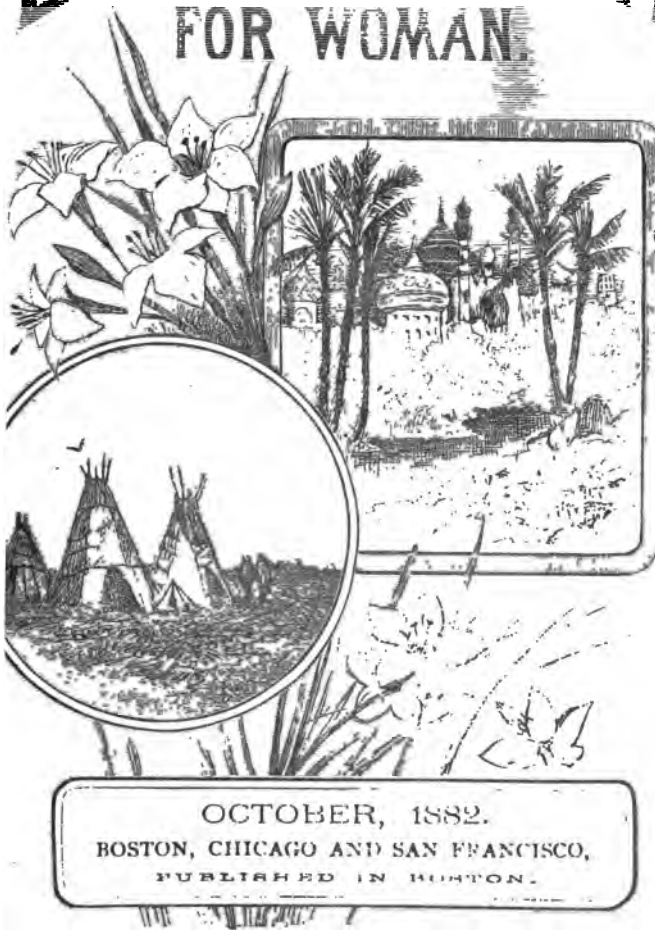
Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be address Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madis Street, Chicago, Ill; those for the Department of the Pacific, should be sent to Mrs B. Colman, 1415 Bush Street, San Francisco, Cal.

LIFE AND LIGHT FOR WOMAN.



OCTOBER, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

Missionary Correspondence.

"Bring them hither to Me" . . . 361
TURKEY. Letter from Miss Bush 361
CEYLON. Letter from Miss Leitch 368

Young People's Department.

The Story of Nachee 370
Beth's Experience in Missionary Meetings 374

Our Work at Home.

The Third Church Monthly Concerts 376
"Cooling off" 380
"Tell us more of this sweet way" 382
Receipts 383

Board of the Interior.

JAPAN. — Revival Scenes in Osaka
MEXICO. — Letter from Mrs. Crawford . . . . . .
TURKEY. — A Visit to Zeitoon .
CEYLON. — Batticotta Seminary .

Home Department.

Study of Mission Fields. — India .
Meeting of Indiana Branch . .
Annual Meeting . . . . . .
Receipts . . . . . .

Board of the Pacific.

JAPAN. — Letter from Miss Starkweather . . . . . .
MEXICO. — Mr. and Mrs. Watkins .

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to ad the weekly-pledge system, we have prepared envelopes, which may be p cured by application to the Secretary W. B. M., Congregational Hou Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should addressed to Miss Emma Carruth, 1 Congregational House, Boston, Ma

Letters to the Treasury of the Woman's Board of Missions of Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MISS E. HARRIET STANWOOD, 1 Congregational House.

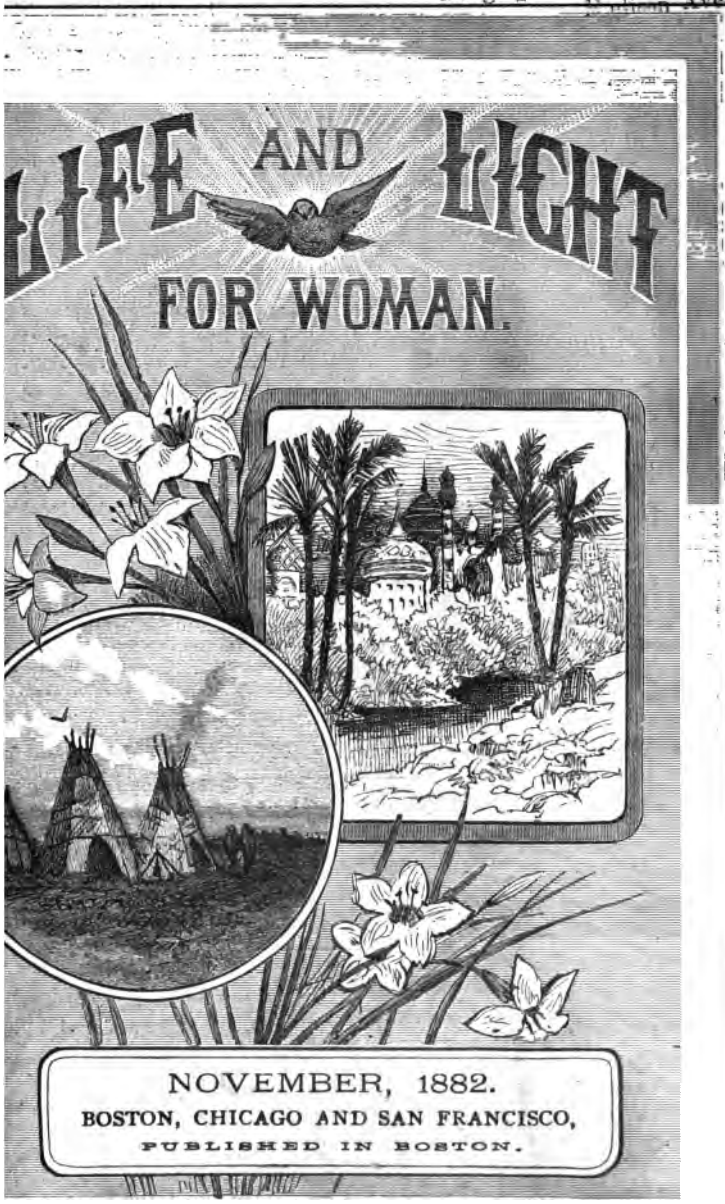
Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addres Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be address the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Ma Street, Chicago, Ill; those for the Department of the Pacific, should be sent to Mrs. B. Colman, 1415 Bush Street, San Francisco, Cal.

Dodge Mrs V... free
Madison Ave


LIFE AND LIGHT
FOR WOMAN.
NOVEMBER, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON

CONTENTS.

Our Work at Home.

A Visit to the Dakota Mission . 401
Woman's Mission 407

Missionary Correspondence.

CEYLON. — Letter from Miss Leitch, 411

Young People's Department.

Hindu Widows 416
Receipts 422

Board of the Interior.

TURKEY. — A Visit to Zeitoon .
MICRONESIA. — Letter from Miss Catheart . . . . .
Letter from Miss Van Duzee . .

Home Department.

Study of Mission Fields. — India .
"Whosoever Will" . . . .
Leaflets of W. B. M. I. . . .
Receipts . . . . . .

Board of the Pacific.

Ninth Annual Meeting of the W. B. P. . . . . .
MEXICO . . . . . .

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to a the weekly-pledge system, we have prepared envelopes, which may be cured by application to the Secretary W. B. M., Congregational Ho Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mas

Letters to the Treasury of the Woman's Board of Missions of Interior, should be addressed to Mrs. J. B. Leake, Evanston, Ill.

Bureau of Exchange.

Address, MISS E. HARRIET STANWOOD, 1 Congregational House.

Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGH
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addr Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addres the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Ma Street, Chicago, Ill; those for the Department of the Pacific, should be sent to M B. Colman, 1415 Bush Street, San Francisco, Cal.

Dodge & Wm E free
Madison Ave

LIFE AND LIGHT FOR WOMAN.

DECEMBER, 1882.
BOSTON, CHICAGO AND SAN FRANCISCO,
PUBLISHED IN BOSTON.

FRANK WOOD, PRINTER, BOSTON.

CONTENTS.

The Influence of the Bible on Woman 441

Missionary Correspondence.

INDIA. — Girls' Schools in the Madura Mission 444
In Memoriam. — Miss H. E. Townsend 449

Young People's Department.

Faithful to the End 450
Harvest-Home (Poetry) 454

Our Work at Home.

Sketch of the Vermont Branch . 456
The Portland Meeting 459
In Memoriam 461
Annual Meeting of the New Hampshire Branch 462
Receipts 462

Board of the Interior.

TURKEY.—Letter from Miss Barnes, 46
JAPAN. —Letter from Mrs. Gulick, 46

Home Department.

Study of Mission Fields. — India and Ceylon 46
Annual Meeting of the Wisconsin Branch 46
Fifth Annual Meeting of the Minnesota Branch 47
Fourth Annual Meeting of the Rocky Mountain Branch . . 47
Receipts 47

Board of the Pacific.

Anniversary Meeting 47

The Weekly-Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House Beacon Street, Boston.

Large ones, 40 cents per hundred; small ones, 15 cents per hundred.

☞ Samples, with circular, furnished gratuitously.

☞ Missionary Banks, extensively used by the children, may also b obtained for ten cents each, on application to the above address.

Treasury.

Letters to the Treasury of the Woman's Board of Missions, should b addressed to Miss Emma Carruth, 1 Congregational House, Boston, Mass.

Letters to the Treasury of the Woman's Board of Missions of th Interior, should be addressed to Mrs. J. B. Leake, Chicago, Ill.

Bureau of Exchange.

Address, MISS E. HARRIET STANWOOD, 1 Congregational House.

Editorial Committee.

Mrs. ALBERT BOWKER. Mrs. JOHN CUMMINGS. Miss ELLEN CARRUTH.
Mrs. LEMUEL GULLIVER. Mrs. S. B. PRATT. Mrs. HELEN C. KNIGHT.
Mrs. J. A. COPP. Mrs. JEROME W. TYLER.
Miss ABBIE B. CHILD, Editor, Congregational House, Beacon Street.

Letters relating to the subscription list of LIFE AND LIGHT should be addresse Secretary of LIFE AND LIGHT, Congregational House, Beacon Street, Boston.

Literary communications for the Department of the Interior should be addressed t *the editors* of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madiso *Street*, Chicago, Ill; those for the Department of the Pacific, should be sent to Mrs. *B. Colman*, 1415 Bush Street, San Francisco, Cal.

Woman's Board of Missions.

President.

MRS. ALBERT BOWKER.

Vice-Presidents.

MRS. R. ANDERSON, Boston.
" N. G. CLARK, Boston.
" E. K. ALDEN, Boston.
" E. E. STRONG, Auburndale, Mass.
" H. C. HAYDN, New York City.
" CHARLES STODDARD, Boston.
" LEMUEL GULLIVER, Somerville, Mass.
" RICHARD BORDEN, Fall River, Mass.
" GYLES MERRILL, Haverhill, Mass.
" E. H. LAY, Montreal, Canada.
MISS A. P. HALSEY, Orange, N. J.
MRS. BURDETT HART, New Haven, Conn.
" HORACE FAIRBANKS, St. Johnsbury, Vt.
" A. D. LOCKWOOD, Providence, R. I.
MRS. WILLIAM H. PENN, Portland, Me.
" HELEN C. KNIGHT, Portsmouth, N. H.
" CLARA S. PALMER, Chicopee, Mass.
" ROLAND MATHER, Hartford, Conn.
MISS E. S. GILMAN, Norwich Town, Conn.
MRS. J. E. BRADLEY, Albany, N. Y.
" ORLANDO MASON, Winchendon, Mass.
" E. BLAKESLEE, Greenfield, Mass.
" W. H. STODDARD, Northampton, Mass.
" M. M. CHAPIN, No. Weymouth, Mass.
" C. C. GOODWIN, Lexington, Mass.
" E. S. CHADBOURNE, Williamstown, Mass.
" E. N. HORTON, Wellesley, Mass.
" A. H. JOHNSON, Salem, Mass.
MISS SUSAN N. BROWN, Newburyport, Mass.

Corresponding Secretaries.

MISS ELLEN CARRUTH, Boston.
MRS. G. B. PUTNAM, Boston.
MRS. J. A. HASKELL, Boston.

Recording Secretary.

MRS. J. A. COPP, Chelsea, Mass.

Assistant Recording Secretary.

MRS. S. BRAINARD PRATT.

Treasurer.

MRS. BENJAMIN E. BATES.

Home Secretary.

MISS ABBIE B. CHILD, Boston.

Assistant Treasurer.

MISS EMMA CARRUTH.

Auditor.

J. A. FELT, Esq., Boston.

Directors.

MRS. MIRON WINSLOW.
" HENRY F. DURANT.
" WILLIAM S. HOUGHTON.
MISS CARRIE BORDEN.
" HETTY S. B. WALLEY.
MRS. JOHN F. COLBY.
" JOHN CUMMINGS.
" JEROME W. TYLER.
MRS. S. BRAINARD PRATT.
" RICHARD S. STEARNS.
" A. C. THOMPSON.
" S. H. HAYES.
MISS GRACE SIMPSON.
MRS. J. STEDMAN.
" L. E. CASWELL.
" GEO. W. COBURN.

Woman's Board of Missions of the Interior.

President.

MRS. MOSES SMITH, Detroit, Mich.

Vice-Presidents.

MRS. JOSEPH HAVEN, Chicago, Ill.
" S. J. HUMPHREY, Oak Park, Ill.
" FRANCIS BRADLEY, Evanston, Ill.
" EDSON KELLOGG, Whitewater, Wis.
" HEMAN ELY, Elyria, Ohio.
" ZACHARY EDDY, Detroit, Mich.
" A. L. CHAPIN, Beloit, Wis.
" M. L. KASSICK, Jackson, Mich.
" LYMAN BAIRD, Chicago, Ill.
" G. N. BOARDMAN, Chicago, Ill.
" E. M. WILLIAMS, Minneapolis, Minn.
" S. B. KELLOGG, St. Louis, Mo.
" E. P. GOODWIN, Chicago, Ill.
MRS. G. F. MAGOUN, Grinnell, Ia.
" E. F. WILLIAMS, Chicago, Ill.
" F. A. NOBLE, Chicago, Ill.
" H. MEAD, Oberlin, O.
" N. A. HYDE, Indianapolis, Ind.
" S. C. BARTLETT, Hanover, N. H.
" C. G. HAMMOND, Chicago, Ill.
" H. E. BAKER, Detroit, Mich.
MISS M. J. EVANS, Northfield, Minn.
" SARAH POLLOCK, Cambridge, Wis.
MRS. J. H. HOLLISTER, Chicago, Ill.
" J. W. PICKETT, Colorado Springs, Co.
" E. S. CHESBROUGH, Chicago, Ill.
MRS. MARY L. HULL, Englewood, Ill.

Secretaries.

MRS. E. W. BLATCHFORD, 375 La Salle Ave., Chicago.
MISS MARY E. GREENE, 75 Madison St., Chicago.
MRS. G. B. WILLCOX, 75 Madison St., Chicago.

Recording Secretary.

MISS M. D. WINGATE, 75 Madison St., Chicago, Ill.

Treasurer.

MRS. J. B. LEAKE, Chicago, Ill.

Auditor.

REV. G. S. F. SAVAGE, Chicago,

Board of Managers.

MRS. C. H. CASE, Chicago, Ill.
" A. E. NUTT, Glencoe, Ill.
" L. H. BOUTELL, Evanston, Ill.
" J. F. TEMPLE, Chicago, Ill.
" ROBERT HILL, Chicago, Ill.
" L. C. PURINGTON, Chicago, Ill.
" J. C. NEWCOMB, Chicago, Ill.
" J. H. PHILLIPS, Hinsdale, Ill.
MRS. H. M. SHERMAN, Oak Park, Ill.
" H. M. HOBART, Chicago, Ill.
" M. W. LYMAN, Chicago, Ill.
" SIMEON GILBERT, Winetka, Ill.
" W. H. RICE, Chicago, Ill.
" GEO. CULVER, Chicago, Ill.
" G. W. COLMAN, Englewood, Ill.
" W. J. DAVIS, Chicago, Ill.

State Secretaries.

MISS E. E. METCALF, Hudson, Ohio.
MRS. E. D. HADDOCK, Michigan City, Ind.
" [illegible] F. DAY, East Saginaw, Mich.
MRS. [illegible]NE B SEWELL, Stoughton, Wis.
MRS. [illegible] SCALES, St. Louis, Mo.
" L. P. P. [illegible]YER, Iowa City, Iowa.
MRS. J. A. NORTON, Atchison, Kansas.
" JOSEPH WARD, Yankton, Dakota.
" H. W. TAYLOR, Rockford, Ill.
" HENRY PLANT, Minneapolis, Minn.
" A. F. SHERRILL, Omaha, Neb.
" J. H. PEABODY, Denver, Col.

Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

FIFTY CENTS A YEAR IN ADVANCE; TEN CENTS ADDITIONAL FOR POSTAGE.

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ——— ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, *the sum* of ————, to be applied to the Mission purposes set forth in its *Act of* Incorporation.

Entered at the Post-Office at Boston, Mass., as second-class matter, in accordance with Section 196 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Form 410